Acta Apostolicae Sedis

Volume XXXVIII (1946)
Commentarium Officiale — The Official Acts of the Holy See

The Holy See

(Sancta Sedes)

An English translation of the Latin edition
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[*Latin ed. p. 1*]

ACTS OF THE APOSTOLIC SEE, OFFICIAL COMMENTARY, YEAR XXXVIII, SERIES II, VOLUME XIII, PRINTED BY THE VATICAN POLYGLOT PRESS, 1941/VI.

[*Latin ed. p. 5*]

Year and Volume XXXVIII, January 23, 19*6 (Series II, No. 10) - Sacred Acts of the Apostolic See, Official Commentary. ACTS OF POPE PIUS XII. ENCYCLICAL LETTER TO VENERABLE BROTHERS, PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS, AND OTHER ECCLESIASTICAL SUPERIORS IN COMMUNION WITH THE APOSTOLIC SEE: CONCERNING THE URGENT NEED TO PROVIDE FOR THE POOR AND THE CARE OF CHILDREN.

PIUS PP. XII. To Venerable Brothers, greetings and the Apostolic Blessing.

As, when a devastating war raged, we spared no effort, by persuasion and exhortation, to ensure that the excessively prolonged conflict would be brought to an end as soon as possible, and that all matters would be settled justly, equitably, and in accordance with right order, so now, with arms laid down, but peace not yet fully restored, in the discharge of the apostolic office entrusted to us, we leave nothing undone to offer suitable relief to so many sufferings, and to alleviate, in every way possible, the accumulation of miseries that oppresses so many nations. But among the almost countless hardships that this terrible conflict has brought about, nothing wounds and pains Our heart more than those that affect the immense number of children, who, as is reported, number tens of hundreds of thousands, deprived of the necessities of life, and who, in many nations, suffer from cold, hunger, and disease; and who are often abandoned by everyone, not only without bread, clothing, and shelter, but also...

[*Latin ed. p. 6*]

6. The Acts of the Apostolic See lack [this], but even that tender age greatly needs it. Indeed, as you know, Venerable Brothers, We have spared nothing that We could do in this matter; and We express Our most grateful sentiments to those from whose generosity We have been given the means to alleviate the needs of infancy and childhood to the best of Our ability. Nor are We unaware that not a few, whether individually or in groups and societies united together, have undertaken such a purpose and strive with all their might to bring it to fruition. To these, who are worthy of all praise for their good works, We render due commendation, and We pray that God may bless their endeavors, their undertakings, and their institutions. However, since this kind of assistance and care is far from being sufficient to meet the immense needs, We deem it Our duty to appeal to you paternally and to urge you to take a special interest in the most serious cause

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of needy children, and to spare no effort that may contribute to alleviating and improving their condition. Therefore, We command that in each of your Dioceses, on the day you have appointed for public supplications to appease God, through the sacred ministers who assist you, you remind the people of this urgent need, and encourage them to support these endeavors with prayers, with pious works, and also with contributions of money, so that all undertakings aimed at helping and caring for needy and abandoned children may be furthered with all possible means. The matter at hand, as is easily understood, pertains to all citizens of any opinion, provided they possess human and Christian sentiments; but it pertains in a special way to Christians, who should recognize in these poor and destitute children the image of the Divine Infant, and who are bound by duty to remember the words: "Amen, I say to you, as long as you did it to one of these least brethren of mine, you did it to Me." (MATTHEW XXVIII, 40). Let all consider this carefully and ponder it within themselves.

[*Latin ed. p. 7*]

7 The acts of Pope Pius XII will show that young boys are the pillars of the future, and therefore it is absolutely necessary that they grow strong in mind and body, so that no generation will ever be born that bears the seeds of weakness and the blemishes of vice. Therefore, no one should hesitate to devote their time, their strength, and their money to this most opportune and necessary endeavor. Those who are of more modest fortune should give whatever they can, whatever they are able, with a willing and joyful heart; and those who live luxuriously and opulently should remember the poverty, the need, the nakedness of children before the Father of Mercies, and should severely and vehemently reproach themselves if they are of a hardened heart and do not generously offer assistance. Finally, let all remember that their generosity is not a loss, but a future gain, since it can rightly be asserted that he who gives something, whether from his fortune or from his labor, to those in need, is in a certain way lending to God, who will repay him with the most abundant reward. Therefore, let us hope that, just as in the early days of the Apostles, when the Christian community of Jerusalem was afflicted by persecution and poverty, prayers were offered to God everywhere throughout the nations on its behalf, and assistance was sent from those very same places, so too, in the present day, we may be compelled and encouraged by the same love to help, as far as our ability allows, all the needs of children and young people. And let them do this, as we have said, especially with fervent prayers offered to our most merciful Redeemer, since, as you know, from pious prayers a secret power is released that penetrates the heavens, and obtains from the eternal seats above divine graces and impulses that enlighten the minds of men, and turn their wills to good, and encourage and inspire them to charity. It is worth noting here that the Church has always taken the utmost care of

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children from the earliest age, and has rightly and deservedly considered them as a part that is most intimately connected with its mission and its charity. 2 Cf. 1 Corinthians 16:4.

[*Latin ed. p. 8*]

8 Acta Apostolicae Sedis — Commentarium Officiale. Et cum hoc facit, et facit continuo, sine dubio, insistit vestigiis Divini Conditoris sui, et respondit ad monitiones; qui quidem puerulos suaviter ad se alliciens, cum matres eorum Apostolis increpantibus, dicebat: "Whom when Jesus saw, he was much displeased and saith to them: Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God." 3 Christus, sicut optime et disertissime Dux Noster immemorabilis Leo Magnus asseruit, "amat... infantiam, quam primum et animo suscepit et corpore. Amat Christus infantiam, humilitatis magistram, innocentiae regulam, mansuetudinis formam. Amat Christus infantiam, ad quam maiorum dirigit mores, ad quam senum reducit aetas; et eos ad suam inclinat pectora, quos ad regnum aeternum sublimat." Videtis, Venerabiles Fratres, ex his verbis et sententiis lucidis, cum quale amore, et cum qualis diligentia et cura Ecclesia debeat infantes et puerulos prosequi, exemplo ducta Conditoris sui. Ea nempe, dum quidquid potest non praetermittit, ut eorum corpora neque cibo, neque tecto, neque vestibus careant, eorum tamen animas non ignorat, vel neglegit, quae, ex divino quasi halitu partae, veluti radium caelestium pulchritudinum referre videntur. Primum igitur eo contendit, et spectat, ut eorum innocentia ne polluatur, et ut sempiternae eorum saluti prospiciat, et consulat. Quamobrem paene innumerabilia sunt eius instituta, et incepta, quorum est puerilem aetatem recte educere, ad morum integritatem conformare, et ad eam vitae condicionem pro facultate provehere, quae increscentibus animi et corporis necessitatibus respondeat. Hac in utilissima palestra, ut notis, haud paucae religiosorum hominum et mulierum sodalitates mirabili cum navitate utilitateque certant, quarum actio sapiens, vigilans, impensa ad Ecclesiae civilisque societatis profectum summopere conducit. Et non modo in excultis gentibus et nationibus id uberi et salutari cum fructu efficitur, sed apud agrestes etiam populos, vel plane nondum christiana luce collustratos.

[*Latin ed. p. 9*]

The Acts of Pope Pius XII, paragraph 9: Those who sow the seeds of the Gospel – and in a particular way, that Pontifical Institute which is called the Holy Childhood – liberate so many boys and girls from the servitude of demons and wicked men, and lead them to the cultivation of a more humane life. But in this formidable connection with history, while a vast multitude of misfortunes and ruins accumulate to an immense degree, these endeavors of Providence and charity, which might seem to be of a common nature in this kind of necessity, undoubtedly become unequaled. Indeed,

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Venerable Brothers, it almost appears to Our eyes, countless numbers of girls, languishing from hunger and almost exhausted, beg for a morsel of bread with trembling hands, "and there is none to comfort them"; those who are homeless and destitute, shivering in the winter cold, die, and they have neither mothers nor fathers who can cover them or warm them; and finally, those who are infirm and weakened by consumption and disease, lack the necessary medicines and appropriate care. Moreover, we seem to see with our sorrowful hearts countless numbers wandering, almost erratically, through the noisy streets of cities, drawn to idleness and corruption, or roaming uncertainly and aimlessly through towns, villages, and fields; for whom, alas, no one offers a safe refuge against poverty, against vices, and against crimes. Why, therefore, should We, who so ardently love these Our children "in the bowels of Jesus Christ," 6 why should We, Venerable Brothers, you individually and all of you, and together with you all those who are led by the sentiments of humanity, mercy, and piety, not repeatedly implore that whatever can be, whatever is possible, Christian charity – which is of the greatest value – be contributed by generous souls, so that the most miserable fate of these people may be alleviated and relieved everywhere in the world? Nothing that our age has suggested and urged in this regard should be left undone; and even new methods should be devised, by which, for the benefit of all good people, present evils may be alleviated, and future evils, which are feared, may be prevented.

[*Latin ed. p. 10*]

10 Acta Apostolicae Sedis – That opportune remedies may be provided. And so, as soon as possible, with the help of God, may the invitations to virtue succeed the allurements of vice, which so easily lead many young people astray; may honest and cheerful labor follow their empty leisure and gloomy idleness; may their hunger, destitution, and nakedness be relieved by the divine charity of Jesus Christ – which it is most fitting that should revive, flourish, and increase especially at this time – so that they may not lack necessary assistance. Indeed, all these things contribute supremely not only to the growth of the Catholic religion and Christian virtue, but also to the good of human society and the civil community; for, as all know, the number of criminals and wicked people would not be so great in prisons and other places of public custody, if more resources and better methods were applied, especially in the young, to prevent crimes; and if all youth were healthy, whole, and industrious, it would be easier to have citizens who are endowed with integrity, fortitude, and other qualities of mind and body. These things we have stated, Venerable Brothers, which we have written to you on this most important matter through these Encyclical Letters, and we also command you to communicate these things to your congregations in a manner suitable to them; and we are confident that all, with willing hearts, will respond to our loving and devoted wishes and efforts.

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With this hope, invoking the heavenly blessings and as a special sign of our benevolence, we impart, with all our love in the Lord, to each of you, Venerable Brothers, and to those congregations entrusted to your care, and especially to those who have deserved well in this matter in every way and reason, the Apostolic Blessing. Given at Rome, at St. Peter's, on the sixth day of the month of January, in the Epiphany of our Lord Jesus Christ, in the year 1946, in the seventh year of Our Pontificate. PIUS PP. XII.

[*Latin ed. p. 11*]

Acta Pii PP. XII: CONSTITUTIONES APOSTOLICAE I, DE DAHOMEY ET ALIOBUM (NIAMEYENSIS) A VICARIATIBUS APOSTOLICIS DE DAHOMEY, DE OUAGADOUGOU, DE FOUMBAN ET DE KHARTUM, ATQUE A PRAEFECTURIS APOSTOLICIS DE KADÜNA ET DE JOS TERRITORII PARTES DISMEMBRATUR ET NOVA EXINDE PRAEFECTURA APOSTOLICA ERIGITUR, ●●NIAMEYENSIS" NUNCUPANDA. PIUS EPISCOPUS SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM.

For the more facile propagation of the Gospel and the greater advancement of the Kingdom of Christ among the infidel peoples, a well-defined arrangement of missions, which more closely corresponds to the circumstances of time and place, is of great benefit, whether by changing their boundaries, or, if the case warrants, by establishing new missions. Considering this, We have decreed to erect a new Apostolic Prefecture in that region of Western Africa under Gallic administration, so that the work of evangelization may be more suitably promoted there. Therefore, with the counsel and agreement of Our Venerable Brothers, the Most Reverend Cardinals of the Sacred Congregation for Propaganda Fide, and with the necessary provisions made, and with the consent of those who have a particular interest, We, with certain knowledge and supreme authority, separate a portion of the Gallic colony of Dahomey, belonging to the Apostolic Vicariate of Dahomey, which belongs to the Society for Missions to the Africans, extending from the ninth parallel of latitude northwards to the river Niger; and also portions of the Gallic colony of Niger, which were previously contained within the Apostolic Vicariates of Dahomey, of Ouagadougou, belonging to the Society of African Missionaries; of Foumban, belonging to the Society of Priests of the Sacred Heart of Jesus; and of Khartoum, belonging to the Congregation of the Sons of the Sacred Heart of Jesus; and of the Apostolic Prefectures of Raduna and of Jos, belonging to the Society for Missions to the Africans. We separate these territories from the aforementioned Vicariates and Prefectures. The territory thus separated We erect and establish as a new Apostolic Prefecture, the boundaries of

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which, however, are as follows:

[*Latin ed. p. 12*]

The Acts of the Apostolic See – Official Commentary. The boundaries of this territory must not exceed the twentieth parallel. We decree that this new Apostolic Prefecture shall be called Niamey, and We entrust it to the diligent care of the Society for Missions to Africa, for Our own and for the good pleasure of the Apostolic See. Therefore, We grant to this Apostolic Prefecture of Niamey, and to its Prefects Apostolic for the time being, all rights, privileges, honors, and powers, by which other Apostolic Prefectures throughout the world and their superiors are lawfully possessed and enjoy, and We likewise subject them to the same burdens and obligations by which others are bound. All of these things, as above established and constituted, We wish and command to be considered valid and in force, notwithstanding any contrary provisions. Furthermore, copies of these documents, whether transcribed or printed, must be considered entirely valid, as if the original documents were presented or shown, provided they are signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office. To no one is it permitted to infringe upon or contradict this decree, establishment, constitution, concession, commission, decree, and Our will. If anyone should presumptuously dare to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-second, on the twenty-eighth day of the month of April, in the fourth year of Our pontificate.

ALOISIUS Cardinal MAGLIOME, Secretary of State.

PETER Cardinal FIJMASONI BIONDI, Prefect of the Congregation for the Propagation of the Faith.

Protonotary Apostolic Alfridus Vitali, Protonotary Apostolic Carolus Respighi.

Loco [meaning "in place of"] 8 lbs of lead, *Reff* [reference], in the *Cane* [Canon] of the Apostolic Prefecture, volume LXVI, number 19. – Al. Trussardi.

[*Latin ed. p. 13*]

Acta Pii PP. XII, 13, II, SANCTI LEONIS DE AMAZONES (S. IOSEPH DE AMAZONES).

From the Vicariate Apostolic of Sancti Leonis de Amazones, a portion is separated, from which a new Prefecture Apostolic is erected, under the name of Sancti Ioseph de Amazones.

PIUS, Bishop, Servant of the Servants of God, for the perpetual memory of this event:

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In those Catholic regions, which have not yet been thoroughly illuminated by the light of the Gospel, for the sake of the apostolic mission divinely entrusted to Us, turning our thoughts and endeavors, We strive to increase the number of missionaries and to erect other missions of their own kind, so that the Christian religion may be spread more easily and abundantly. Therefore, with the counsel of our venerable Brothers, the Most Reverend Cardinals, Prefects of the Congregation for the Propagation of the Christian Faith, We have readily accepted the petitions, by which it was requested from the Apostolic See that the Vicariate Apostolic of Sancti Leonis de Amazones, in Peru, be separated from the rest of the Vicariate territory, and be erected as a mission of its own kind, due to the great lack of missionaries who perform the ministry of preaching the Gospel in that region, and that it be entrusted to the apostolic care of the Brothers Minor Franciscans.

Having, therefore, obtained, as far as necessary, the consent of those concerned, or of those who presume to have an interest, after mature deliberation and with certain knowledge, by the fullness of Our Apostolic authority, We separate from the Apostolic Vicariate of Sancti Leonis de Amazones, as mentioned above, that northern and eastern portion, to which We assign the following boundaries:

* To the north: the limits of the Republic of Peru, bordering the Putumayo river;

* To the east: the limits between Peru and Brazil;

* To the south: the watershed of the waters between the Napo and Nanay rivers; the southern line to the Amazones river; the stretch of this river, including the islands (except for the island located opposite the city of Iquitos), up to Nauta; the civil limits of the province of Requería, up to the limits with the Republic of Brazil;

* To the west: the limits between Peru and the Republic of Ecuador.

This portion of territory, thus circumscribed by boundaries, We erect and constitute as a new Prefecture Apostolic.

[*Latin ed. p. 14*]

11. Acta Apostolicae Sedis – We decree that a commentary, to be called "Joseph of the Amazons," be prepared, and we entrust it to the care of the Order of Friars Minor Missionaries, for Our own and for the good pleasure of the Apostolic See. Furthermore, to this Apostolic Prefecture of Saint Joseph of the Amazons, and to its Prefects Apostolic for the time being, We grant all rights and privileges, honors and powers, by which other Apostolic Prefectures throughout the world, and their superiors, are lawfully possessed and enjoy, and We likewise impose upon them the same burdens and obligations by which others are bound. All of these things, as above established and decreed, We wish and command to be consid-

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ered valid and in force, notwithstanding any contrary provisions. Moreover, We decree that these Letters shall have the same full faith and credit as if they were presented or shown, provided that copies or extracts thereof are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office. To no one shall it be permitted to infringe or contradict this page of division, erection, constitution, commission, concession, statute, and Our will. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and forty-five, on the thirteenth day of the month of July, in the seventh year of Our pontificate. For the Holy Roman Church: I. Card. GRANITO DI BELMONTE, Chancellor. P. Card. FUMASONI BIONDI, Dean of the Sacred College. Prefect of the Congregation for the Propagation of the Faith, Charles Respighi, Apostolic Protonotary. Bernardus De Felicis, Apostolic Protonotary. *[Reference to a register, volume, and number is omitted as it is not relevant to the translation.]*

[*Latin ed. p. 15*]

15 Acta Pii PP. XII SERMO •• HIS HOLY FATHER, POPE PIUS XII, SPOKE ON DECEMBER 24, 1945, ON THE EVE OF THE NATIVITY OF OUR LORD JESUS CHRIST, IN THE PRESENCE OF THE VENERABLE CARDINALS, THE DISTINGUISHED BISHOPS, AND THE OFFICIALS OF THE ROMAN CURIA.

THE CHRISTMAS SEASON OF EXPECTATION AND PRAYER.

For the past six years, we all, Venerable Brothers and beloved children, have had to experience, on this eve of the Nativity of the Lord, the bitter contrast between the feelings of holy joy, of intimate and fraternal union in the service of the Lord, which the beloved Christmas season inspires in hearts, and the sad rancor and the desires for revenge that prevail in the world; between the sweet tones of "Gloria in excelsis Deo et in terra pax hominibus," and the discordant voices of hatred in the clamor of a fratricidal war; between the gentle light of Bethlehem and the sinister glow of fires; between the sweet splendor radiating from the face of the heavenly Infant, and the mark of Cain, which will remain for a long time imprinted on the brow of our century.

Thus, what a sigh of relief escaped from all our breasts at the news that the bloody conflict had come to an end, first in Europe, and then in Asia! How many fervent supplications were offered to the throne of the Most High during those long years of struggle, that He might shorten the days of affliction and restrain the hand of the angels who carry the vials of the wrath of God for the sins of the world! Now, for the first time, the human

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family will again celebrate, through divine mercy, a Christmas feast, in which the terrors of war on land, at sea, and especially in the air, will no longer fill so many hearts with fear and mortal anguish. For this change of circumstances, let us all humbly give thanks to the Almighty Lord!

The peace of the earth? The true peace? No, but only the "after-war," a painful and all too significant expression! How long will it take to heal the material and moral malaise, how much effort will it take to heal so many wounds! Yesterday, destruction, calamities, and miseries were sown over vast territories; and today, as we begin to rebuild, men are only just beginning to realize how much sagacity and prudence, how much rectitude and good will are needed to restore the world from its physical and spiritual devastations, to right, order, and peace. Thus, even this Christmas remains a time of expectation, of hope...

[*Latin ed. p. 16*]

16 Acta Apostolicae Sedis — An Official Commentary, a prayer and supplication to the God made Man, that He, who is the "King of peace, whose countenance all the earth desires," may grant His peace to the world. THE NEXT CONSISTORY - UNDER SPECIAL CIRCUMSTANCES As has already been announced, for the first time since the Lord, despite our unworthiness, raised us to the Supreme Pontificate, if it pleases God, we shall proceed to the creation of new members of the Sacred College. In our Christmas address of the past year, we alluded to the grave and numerous difficulties that, unfortunately, had hitherto prevented us from providing for the not inconsiderable vacancies painfully created in the Roman Curia. Therefore, it will be most pleasing to us to see ourselves soon surrounded here by so considerable a number of new Cardinals, who, for their outstanding virtues and their distinguished merits, have seemed to us particularly worthy of being raised to the Sacred Purple! This exceptional event, in our opinion, deserves to be illustrated with some special considerations. a) Regarding the number of future Cardinals. We shall first observe that with this promotion, the Sacred College will be complete. It is known that our predecessor, Pope Sixtus V, with his Constitution *Postquam verus* of December 3, 1586, after noting how the Sacred College had been too restricted in ancient times and too numerous in more recent times, fixed the number of Cardinals at seventy, in imitation of the seventy elders of Israel, 2 prohibiting, with very strict clauses, that this number be exceeded for any reason, even the most urgent. Without doubt, the Roman Pontiffs who succeeded him would not be bound by such provisions, should they deem it appropriate to increase or decrease it; however, it is not known that any of them ever deviated from this rule, which has also received explicit confirmation in canon 231 of the Code of Canon Law. The full complement of the Sacred College with seventy Cardinals has occurred quite often in the 17th and 18th centuries; it is

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not, however, found at all in the 19th century and, until today, in the 20th century. To cite just one example, we recall the secret Consistory of May 17, 1706, in which Clement XI wished to create as many Cardinals as were lacking to complete the number of seventy: "we intend to create them all, namely..."

1 Antiph. I in I Vesp. Nativ. Domini. Cf. Ex. 24, 1. 9.

2 Cf. Ex. 24, 1. 9.

[*Latin ed. p. 17*]

The Acts of Pope Pius XII, item 7: Twenty are lacking to complete your number of seventy. Cardinals; and indeed, having one of the newly appointed, Gabriele Filippucci, renounce that eminent dignity, Clement XI, in the subsequent Consistory of June 7th of the same year, while accepting this renunciation, immediately appointed Michelangelo Conti to the vacant position, who would later be his immediate Successor with the name of Innocent XIII. We have wished to return to that ancient practice, which, while completing the number of members of the Holy College, at the same time respects the limit established by Sixtus V. We are saddened that the observance of this limit has prevented us from including in this Our first creation not a few other Prelates and Religious, especially of the Curia and the Roman clergy, who, above all for the long services rendered to the Holy See, would also have been worthy. And it seemed to Us all the more fitting not to exceed that limit, since never before has such a large number of new Cardinals, that is, thirty-two, been created in a single Consistory. The two largest creations were previously held under the Popes Leo X and Pius VII, who in a single Consistory created 31 Cardinals: that is, Leo X, who, while in the Consistory of June 26, 1517, had expressed the intention of appointing 27 Cardinals, in the subsequent one of July 1st of that same year, instead created 31; and Pius VII, who, after his return to the City, having devoted his attention to the Holy College, greatly diminished in number due to the most bitter events of that time, in the secret Consistory of March 8, 1816, also created 31 Cardinals, of whom, however, 21 were publicly announced and 10 were reserved in his heart.

5 0 b) As for the nation to which they belong: Another characteristic of this creation will be the variety of nations to which the future Cardinals belong, since We have wished that as many tribes and peoples as possible be represented, and that it be a living image of the universality of the Church. Thus, as We have seen in the past years of Our Pontificate, despite the war, indeed as a consequence of the war, men of every nation and from the most distant regions have flowed into the Eternal City; so now, with the world conflict ceased, We shall have the consolation—if it pleases the Lord—of

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seeing new members of the Holy College gathered around Us.

[*Latin ed. p. 18*]

Acta Apostolicae Sedis – Official Commentary 18. Colleges from the five parts of the world. Rome will thus truly appear as the Eternal City, the Universal City, the City *Caput mundi*, the foremost city, the city of which all are citizens, the city, seat of the Vicar of Christ, towards which the gaze of the entire Catholic world is turned; nor will Italy, the blessed land that embraces this Rome within its bosom, be diminished, but rather will shine in the eyes of all peoples as a participant in this greatness and universality.

THE SUPRANATIONALITY OF THE CHURCH. The Catholic Church, of which the City is the center, is supranational by its very essence. This has a twofold meaning, a negative and a positive one. The Church is a mother, *Sancta Mater Ecclesia*, a true mother, the mother of all nations and all peoples, no less than of all individual men, and precisely because she is a mother, she does not belong, nor can she belong, exclusively to this people or to that people, nor to one people more and another less, but to all equally. She is a mother, and therefore she is, and cannot be, a stranger in any place; she lives, or at least, by her very nature, she must live, in all peoples. Furthermore, while the mother, with her spouse and her children, forms a family, the Church, by virtue of a incomparably closer union, constitutes, more and better than a family, the mystical body of Christ. The Church is therefore supranational, because she is an indivisible and universal whole.

THE INDIVISIBLE UNITY OF THE CHURCH. The Church is an indivisible whole, because Christ, with his Church, is indivisible and indivisible. Christ, as Head of the Church, is, to use a profound thought of St. Augustine, *totus Christus*, the whole Christ. This wholeness of Christ, according to the Saintly Doctor, signifies the indivisible unity of the Head and the body "in the fullness of the Church," in that fullness of life of the Church, which joins together all regions and all times of redeemed humanity, without exception. Firmly established with such a profound root, the Church, being placed in the midst of all human history, in the agitated and turbulent field of divergent energies and conflicting tendencies, although exposed to all direct assaults against her indivisible wholeness, is so far from being shaken by them, that from her very life of wholeness and unity, she radiates and spreads ever new healing and unifying forces.

[*Latin ed. p. 19*]

Acta Pii PP. XII: A humanity torn and divided, the forces of a unifying divine grace, the forces of a unifying Spirit, of which all are hungry, truths that are always valid everywhere, ideals that always and everywhere burn. From this it becomes clear that it was and is a sacrilegious attack against the *totus Christus*, Christ in His entirety, and at the same time a grievous blow against the unity of the human race, whenever attempts have been

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made, and are made, to make the Church almost a prisoner and a slave of this or that particular people, to confine it within the narrow limits of a nation, or even to banish it. Such a dismemberment of the wholeness of the Church has diminished, and diminishes – all the more, the longer it lasts – in the peoples who are its victims, the good of their true and full life. But the national and state individualism of recent centuries has not only sought to wound the wholeness of the Church, to weaken and hinder its unifying and unifying forces, those forces which once had an essential part in the formation of the unity of Western Europe. A forbidden liberalism sought, without and against the Church, to create unity through secular culture and a secularized humanism. Here and there, as a result of its dissolvent action, and at the same time as its enemy, totalitarianism followed. In a word, what was the result after little more than a century of all those efforts made without and often against the Church? The grave of sound human freedom; forced organizations; a world that, through brutality and barbarity, through destruction and ruin, but especially through grievous disunity and a lack of security, had not known the like. In a troubled time, such as ours still is, the Church, for its own good and for that of humanity, must do everything to emphasize its indivisible and undivided wholeness. It must be, now more than ever, supranational. This spirit must penetrate and pervade its visible head, the Sacred College, all the activity of the Holy See, on which, especially now, important duties weigh, concerning not only the present, but also more the future. This concerns primarily a matter of the spirit, to have the right sense of this supranationality, and not to measure or determine it according to mathematical proportions or on the basis of rigorous statistical data concerning the nationality of individual persons. In the long periods of time, in which, by the disposition of Providence, the Italian nation, more than others, has given to the Church its head and many collaborators in the central government of the Holy See, the Church as a whole has always preserved intact its supranational character. Indeed, not a few circumstances have contributed, precisely through this means, to preserve it.

[*Latin ed. p. 20*]

Acta Apostolicae Sedis – Official Commentary: concerning dangers, which otherwise might have become more pronounced. Let us consider, for example, the struggles for hegemony among the European national states and the great dynasties in past centuries. Even after the Reconciliation between the Church and the State with the Lateran Treaties, the Italian clergy, as a whole, without any prejudice to the natural and legitimate love of country, has continued to be a faithful support and a promoter of the supranationality of the Church. We hope and pray that this may remain so, especially among the young clergy, in Italy and throughout the Catholic world; in any case, the delicate present conditions require a particular

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care and protection of that supranationality and indivisible unity of the Church.

THE UNIVERSALITY OF THE CHURCH: Supranational because it embraces all nations and all peoples with the same love, it is also so, as we have already mentioned, because it is a stranger nowhere. It lives and develops in all countries of the world, and all countries of the world contribute to its life and development. Once, the visible life of the Church flourished primarily in the countries of old Europe, from which it spread, like a majestic river, to what could be considered the periphery of the world; today, it appears instead as an exchange of life and energy among all members of the mystical body of Christ on earth. Not a few regions in other continents have long since surpassed the missionary form of their ecclesiastical organization, are governed by their own hierarchy, and contribute spiritual and material goods to the entire Church, whereas previously they only received them. Does not this progress and enrichment of the supernatural, and even natural, life of humanity reveal the true meaning of the Church's supranaturality? It does not stand, because of this supranaturality, almost suspended, in an inaccessible and untouchable distance, above the nations; but, as Christ was among men, so also the Church, in which He continues to live, is among the peoples. Just as the Son of God assumed a true human nature, so also the Church takes into itself the fullness of all that is genuinely human and elevates it to a source of supernatural strength, wherever and however it finds it. Thus, what St. Augustine glorified in his "City of God" is increasingly realized in the Church of today: "The Church," he wrote, "calls from all nations its citizens, and in all languages gathers its pilgrim community on earth; it does not care for what is different in customs, in laws, in institutions; nothing of this does it rescind or destroy, but rather..."

[*Latin ed. p. 21*]

Acta Pii PP. XII 21: "Conservo et sequor. Etiam illud quod diversum est in diversis nationibus, omnino tendit ad unum et idem finem pacis terrestri, si non impedit religionem unici summi et veri Dei." 8 Sicut lucerna potens, Ecclesia, in universali sua integritate, emittit radios lucis in his obscuris diebus per quos transimus. Non minus tenebrosi erant illa tempora, in quibus magnus Doctor Hipponiensis videbat mundum, quem tanto amabat, incipere submersum. Illa lux tunc eum consolabat, et in eius splendore, sicut in visione prophetica, salutabat novam auroram diei melioris. Amore eius erga Ecclesiam, qui nihil aliud erat quam amor Christi, fuit consolatio beatificans. Possint omnes qui hodie, in doloribus et periculis patriae suae, pati molestias similes illis quae Augustino acciderunt, invenire, sicut ille, in amore Ecclesiae, huius domus universalis, quae, secundum divinam promissionem, manebit usque ad finem temporum, solacium et sustentationem! Ex parte Nostra, desideramus hanc ipsam domum semper plus firmare, semper plus

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habitabilem facere pro omnibus, sine exceptione. Quapropter nihil volumus ommittere, quod possit visibiliter exprimere supranationalitatem Ecclesiae, quale signum amoris eius erga Christum, Quem videt et Cui servit in divitiis membrorum eius sparsorum per orbem terrarum.

DE OPERE PACIS

In hoc tempore, in quo celebramus natum illum, qui venit reconciliare homines cum Deo et inter se, non possumus ommittere dicere aliquid de opere pacis, quod classes dirigentes in statu, in politica et in oeconomia, coepissent aedificare. Cum abundantia, usque ad nunc fortasse numquam habita, experientiae, boni voluntatis, sapientiae politicae et potentiae ordinatrici, incepta sunt praeparatoria ad ordinem pacis mundi. Nunquam, fortasse, ab exordio mundi, regitores res publicae invenerunt se ante tam vastam et complexam rem, propter numerum, magnitudinem et difficultatem quaestionum a solvendis, nec tam gravem pro effectibus eius in latitudine et profunditate, ad bonum vel ad malum, quam illam, quae est hodie hominibus reddere – post tres decennios bellorum mundialium, catastrophae oeconomicae et immensae paupertatis – ordinem, pacem et prosperitatem. Altissima, formidabilis est responsabilitas eorum qui se praesunt ad perficiendum opus tam giganticum. Non est Nostra intentio intrare in examinationem solutionum practicarum.

[*Latin ed. p. 22*]

Acta Apostolicae Sedis – An Official Commentary, which they may offer to such difficult problems; however, we believe it is our duty, following our previous Christmas Messages during the war, to point out the fundamental moral presuppositions of a true and lasting peace; and we shall reduce this to three brief considerations: THREE FUNDAMENTAL PRESUPPOSITIONS OF A TRUE AND LASTING PEACE.

I) The present time imperatively demands the collaboration, good will, and mutual trust of all peoples. The motives of hatred, revenge, rivalry, antagonism, and disloyal and dishonest competition must be kept far from political and economic debates and resolutions. "Who can say," we shall add with the Holy Scripture, "that he is pure from fault? Double weight and double measure are both an abomination to the Lord." Therefore, he who demands expiation for sins through the just punishment of criminals in proportion to their crimes, must take every care not to do himself what he reproaches to others as a fault or crime. He who desires reparations must demand them "on the basis of moral order, of respect for those inviolable rights of nature, which remain even in those who have surrendered unconditionally to the victor." He who demands security for the future must not forget that the only true guarantee consists in one's own inner strength, that is, in the protection of the family, of children, of work, in fraternal love,

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in the abandonment of all hatred, of all persecution or unjust oppression of honest citizens, in the loyal concord between state and state, between people and people.

II) For this purpose, it is necessary that everywhere one renounce the artificial creation, through the power of money, of arbitrary censorship, of one-sided judgments, of false assertions, of a so-called public opinion, which moves the thoughts and will of the electors like reeds shaken by the wind. Due value must be given to the true and great majority, formed by all those who honestly and peacefully live from their work among their families and who want to do the will of God. In their eyes, the disputes over more favorable borders, the struggle for the treasures of the earth, even if they are not necessarily and a priori immoral in themselves, are still a dangerous game, which cannot be undertaken except at the risk of causing a multitude of ruin and death. It is the vast majority of good fathers and mothers of families who would want to protect and defend the future of their children against the claim of every... (Prov. 20, 9-10).

[*Latin ed. p. 23*]

Acta Pii PP. XII 23: politica di pura forza, contra arbitrios del totalitarismo dello Stato forte. 3°) La forza dello Stato totalitario! Crudele e sanguinante ironia! Tutta la superficie del globo, rossa del sangue versato in questi anni terribili, proclama altamente la tirannia di un tale Stato. L'edificio della pace riposerebbe sopra una base crollante e sempre minacciosa, se non ponesse fine a un siffatto totalitarismo, il quale riduce l'uomo a non essere più che una pedina nel giuoco politico, un numero nei calcoli economici. Con un tratto di penna esso muta i confini degli Stati; con una decisione perentoria sottrae l'economia di un popolo, che pure è sempre una parte di tutta la vita nazionale, alle sue naturali possibilità; con una mal dissimulata crudeltà scaccia anch'esso milioni di uomini, centinaia di migliaia di famiglie, nella più squallida miseria, dalle loro case e dalle loro terre, e le sradica e le strappa da una civiltà e una coltura, alla cui formazione avevano lavorato intiere generazioni. Anch'esso pone arbitrari limiti alla necessità e al diritto di migrazione e al desiderio di colonizzazione. Tutto ciò costituisce un sistema contrario alla dignità e al bene del genere umano. Eppure, secondo l'ordinamento divino, non è la volontà e la potenza di fortuiti e mutevoli gruppi d'interesse, ma l'uomo nel mezzo della famiglia e della società col suo lavoro, il signore del mondo. Così quel totalitarismo fallisce in ciò che è l'unica misura del progresso, vale a dire nel creare sempre maggiori e migliori condizioni pubbliche, affinchè la famiglia possa esistere e svilupparsi come unità economica, giuridica, morale e religiosa. Nei confini di ciascuna Nazione particolare, come in seno alla grande famiglia dei popoli, il totalitarismo dello Stato forte è incompatibile con una vera e sana democrazia. Come un pericoloso bacillo, esso avvelena la comunità delle Nazioni e la rende

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incapace di essere la garante della sicurezza dei singoli popoli. Esso rappresenta un continuo pericolo di guerra. La futura opera di pace vuol bandire dal mondo ogni uso aggressivo della forza, ogni guerra offensiva. Chi potrebbe non salutare di cuore un tale proposito, e specialmente la sua efficace attuazione? Se però questo non deve essere soltanto un bel gesto, occorre escludere ogni oppressione e ogni arbitrio dal di dentro e dal di fuori. Di fronte a questo incontestabile stato di cose, un'unica soluzione rimane: il ritorno a Dio e all'ordine stabilito da Dio. Quanto più si sollevano i veli circa il sorgere ed il crescere delle forze che hanno scatenato la guerra, tanto più chiaro appare che esse erano le eredi, le portatrici e le continuatrici di errori, dei quali un elemento...

[*Latin ed. p. 24*]

24. Acta Apostolicae Sedis - The essential element was negligence, subversion, denial, and contempt of Christian thought and principles. Therefore, if here lies the root of evil, there is only one remedy: to return to the order established by God, even in the relationships between states and peoples; to return to true Christianity in the state and among states. And let it not be said that this is not realistic politics. Experience should have taught everyone that politics oriented towards eternal truths and the laws of God is the most realistic and concrete of all politics. Realistic politicians, who think otherwise, create only ruin.

PRISONERS OF WAR AND POLITICAL PRISONERS. And now, finally, Our gaze, after briefly observing the present conditions of the world, cannot but once again dwell upon the vast numbers of prisoners of war. As We prepare to spend the holy feast of Christmas in contemplation, inner joy, and fervent prayer, a feast that reaffirms and ennobles, with its age-old and never-extinguished harmony, the bonds of the human family, and calls even those who normally live far from home to the domestic hearth, as to a sacred gathering, We think with profound sadness of all those who, despite the proclaimed end of the war, will have to spend this year as well in a foreign land, and who will feel, on the night of joy and peace, the torment of their uncertain situation and their distance from parents, spouses, children, brothers, sisters, and all those who are dear to them.

And while We wish to pay due recognition and praise to those authorities, and to those works and people, who have sought and are seeking to make their heavy condition less harsh and less prolonged, We cannot conceal Our sorrow when, in addition to the inevitable sufferings brought about by war, We have learned of those that are almost deliberately inflicted upon prisoners and deportees; when, in some cases, We have seen the duration of their captivity prolonged without sufficient reason; when the yoke, already oppressive in itself, of imprisonment has been aggravated by the burden of arduous and undeserved labor; or when, in easy disregard of the norms established by international conventions and those even more

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inviolable of Christian and civil conscience, inhumane treatment has been denied even to the vanquished. May Our paternal message, carried on the wings of the angels of Christmas, reach these children, still forced into captivity, and may Our blessing, shared by all who have, bring them comfort, hope, and light.

[*Latin ed. p. 25*]

Acts of Pope Pius XII, 25: Living the sense of human brotherhood, to see them orderly and promptly returned to their anxious families and to their peaceful occupations. And we are certain that we are interpreting the aspiration of all well-minded people, if we extend this Our wish to those men, those women, and those adolescents, political detainees, who are sometimes exposed to harsh sufferings, to whom, if anything, no blame can be imputed other than their past political attitude, but no criminal activity, no violation of the law. We also mention here, with heartfelt concern, the missionaries and the civilians, in the Far East, who, as a result of recent grave events, are living in affliction and danger. It is a manifest duty of nature that all these unfortunate people be treated humanely; and indeed, we believe that the hoped-for pacification and concord among peoples and between peoples could not better begin than with their liberation, and, where appropriate, with their due, convenient, and equitable rehabilitation. With such sentiments and wishes on our lips and in our hearts, We invoke upon you, Venerable Brothers and beloved children, as well as upon all Our beloved sons and daughters scattered throughout the earth, the abundance of the graces of the Divine Savior, of which the Apostolic Blessing is a pledge, which We impart to you with paternal affection.

[*Latin ed. p. 26*]

Acts of the Apostolic See – Official Commentary ACTA 88. PROCEEDINGS OF THE SACRED CONGREGATION CONSISTORIAL. DECREE CONCERNING CHURCHES. The Most Holy Pope Pius XII, by the divine Providence, and through successive decrees of the Sacred Consistorial Congregation, has provided for the following churches with new pastors, namely: on March 19, 1915. – He appointed the Reverend Monsignor Julian Weber, of the Society of Priests of Saint Sulpice, as the titular bishop of the Church of Messene, and established him as Coadjutor with the right of succession to the Most Reverend Monsignor Joseph Eugen Euch, Bishop of Strasbourg. On November 14. – He appointed the Most Reverend Monsignor Baymund Martin, formerly titular Bishop of Trocmadia, as the Ordinary of the Cathedral Church of Vera «Paz». On December 29. – He appointed the Reverend Monsignor Bertrand Lacaste, of the diocese of Bayonne, as the Ordinary of the Cathedral Church of Oran. – He appointed the Reverend Monsignor Armand Coupel, General Vicar of the archdiocese of Bédarrides, as the titular bishop of the Church

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of Orcista, and established him as Coadjutor with the right of succession to the Most Reverend Monsignor Francis John M. Serrand, Bishop of Saint-Brieuc and Tréguier. – He appointed the Reverend Monsignor Senatus Piérard, General Vicar of the diocese of Châlons, as the titular bishop of the Church of Iuliopolitan, and established him as Coadjutor with the right of succession to the Most Reverend Monsignor Joseph M. Tissier, Bishop of Châlons.

[*Latin ed. p. 27*]

27. The Sacred Congregation of the Council.

SACRED CONGREGATION OF THE COUNCIL: INDULGENCE CONCERNING ABSTINENCE AND FASTING.

Considering the difficult circumstances which have followed the recent war, Our Most Holy Lord Pope Pius, by Divine Providence XII, has deigned benevolently to extend, within the same terms and until otherwise provided, the Apostolic Indulgence of December 19, 1941, concerning the law of ecclesiastical abstinence and fasting (Acta Apostolicae Sedis, vol. XXXIII, page 516). Therefore, all local Ordinaries, of whatever rite, will be able, according to their own prudent judgment, to grant, within the territory of their own jurisdiction, a general dispensation regarding the law of ecclesiastical abstinence and fasting, also in favor of Religious men and women, even those enjoying the privilege of exemption. However, the law of abstinence and fasting remains in force for the faithful of the Latin rite, on the Fourth Day of Ashes and on the Sixth Day before Easter; for the faithful of other rites, on two days to be determined by their Ordinaries. Furthermore, the local Ordinaries, who are to grant the aforementioned dispensation, will exhort the faithful, especially the secular clergy, Religious men and women, to strive to compensate for this apostolic concession through exercises of Christian virtue and penance, and through good works, especially charity towards the poor and the sick, and to never omit offering pious prayers to God, according to the intention of the same Pontiff.

Rome, January 22, in the year 1946.

[Signature] F. Card. MARMAGGI, Prefect.

L. © S. I, Bruno, Secretary.

[*Latin ed. p. 28*]

28 Acta Apostolicae Sedis -r- Official Commentary

ACTS OF THE SACRED ROMAN ROTA

Summons by edict

REGARDING THE NULLITY OF MARRIAGE (RODRIGTJEZ-ZARDAIN)

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Since the actual place of residence of the Lady Teresia Zardain Iglesias, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a duly appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria Apostolica) on April 26, 1946, at the eleventh hour, to discuss the doubt raised, or to subscribe to it, and to set a date for the hearing of the cause before the Rota.

Does the nullity of the marriage exist in this case?

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Teresia Zardain Iglesias, must, insofar as possible, ensure that she is informed of this edictal summons.

Dinus Staffa, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, January 4, 1946.

I, Stoppini, Notary.

[French Translation for reference only, not to be included in the English translation]

*Etant inconnu le lieu de la demeure actuelle de Mme Thérèse Zardain Iglesias, défenderesse en cette cause, nous la citons à comparaître, par propre personne ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancelleria) le 26 avril 1946, à 11 heures, pour concorder ou souscrire le doute ci-dessus rapporté, et fixer le jour de la décision de la cause devant la Rote. Conste-t-il de la nullité du mariage dans le cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence de la dite Thérèse Zardain Iglesias devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 29*]

Diarium Romanae Curiae 29

DIARIUM ROMANAE CURIAE

SEGRETERIA DI STATO

ONORIFICENZE

Con Brevi Apostolici, il Santissimo Padre Pio XII, felicemente regnante, ha degnato di conferire:

La Gran Croce dell'Ordine Piano: 2 giugno 1945.

A S. E. il signor Myron Carlo Taylor, Rappresentante Personale di S. E. il signor Presidente degli Stati Uniti d'America.

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La Commenda con Placca dell'Ordine Piano: 18 giugno 1945.

Al signor Oakleigh Thorne, dell'arcidiocesi di Nuova York.

La Commenda dell'Ordine Piano: 18 giugno 1945.

Al signor Wintrop Williams Aldrich, dell'arcidiocesi di Nuova York.

La Placca dell'Ordine di S. Gregorio Magno, classe civile: 30 aprile 1945.

Al signor David Ciampini, della diocesi di Ascoli Piceno.

Maggio

Al signor Alberto Adragna, della diocesi di Trapani.

Agosto

Al signor Oscar Haleckii, dell'arcidiocesi di Varsavia.

La Commenda con Placca dell'Ordine di S. Gregorio Magno, classe civile: 24 novembre 1945.

Al signor Marco Kaboha, del Vicariato Apostolico del Ruwenzori.

26

Al signor Giulio Steverlynck, della diocesi di Mercede.

La Commenda dell'Ordine di S. Gregorio Magno, classe civile: 1945.

Al signor Raffaele Ferretti (Italia).

Al signor Vincenzo Soro (Italia).

Maggio

Al signor Giuseppe D'Ali Monroj, della diocesi di Trapani.

Al signor Giuseppe Di Blasi, della medesima diocesi.

Al signor dottor Roberto Ganado, dell'arcidiocesi di Malta.

20 giugno

8 luglio

Al signor Michele Figueroa y Miranda (Cuba).

Al signor Valentino Vecchi, dell'arcidiocesi di Trani, Nazareth e Barletta.

30 aprile

[*Latin ed. p. 30*]

30 Acta Apostolicae Sedis – Official Commentary, September 5, 1945. To the Most Reverend Sir Bernard Tomboochetty, of the diocese of My19 sore. To the Most Reverend Sir Luciano Giacomuzzi, of the archdiocese of Udine. To the Reverend Doctor Ugo Mancini Cortesi (Rome). To the Reverend Francesco Longoni, of the same archdiocese. To the Reverend Angelo Bonetti, of the same archdiocese.

November 21, 1944. December 1, 1944.

The Knighthood of the Order of Saint Gregory the Great, Civil Class, November 8, 1944. To the Reverend Thomas A. Brennan, of the diocese of Brooklyn. To the Reverend Michele F. Walsh, of the same diocese. To the Reverend Patrick F. Scanlan, of the same diocese. To the Reverend Richard

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F. Farley, of the same diocese. To the Reverend Charles J. Dodd, of the same diocese. To the Reverend Thomas A. McGolrick, of the same diocese. To the Reverend Joseph P. Carlin, of the same diocese.

November 30, 1944. To the Reverend Bernard A. Kennedy, of the diocese of La Crosse. To the Reverend John E. Fitzpatrick, of the diocese of Omaha. March 14, 1945. To the Reverend Ignatius Del Valle, of the archdiocese of Saint Christopher of Havana. To the Reverend Stanislaus Del Valle, of the same archdiocese. To the Reverend Anthony Tarafa y Govin, of the same archdiocese. To the Reverend Libero Scarpellino (Rome). April 26, 1945. June 11, 1945. To the Reverend Eusebius Crociani, of the diocese of Recanati Loreto. To the Reverend Lambert De Oamillis (Rome). August 16, 1945. To the Reverend Doctor Francesco Carlo Lees, of the diocese of Shilong. August 24, 1945. To the Reverend Alfred Ferrarese, of the diocese of Treviso. September 21, 1945. To the Reverend Professor Mario Barberis (Rome). September 24, 1945. To the Reverend Joseph Carvalheiro De Castro (Portugal). October 15, 1945. To the Reverend Rosario Massimino, of the diocese of Acireale. November 12, 1945. To the Reverend Felice Gandini, of the archdiocese of Milan.

The Grand Cross of the Order of Saint Sylvester: May 31, 1945. July 1945. October 14, 1945. December 18, 1945. To the Reverend General Edgardo Erskine Hume (United States of America). To the Reverend Doctor Engineer Bernardino Nogara (Vatican City). To the Reverend Count Joseph Dalla Torre (Vatican City). To the Reverend Peter Ryckmans, Governor General of the Belgian Congo. To the Reverend Augusto Mariotto, of the diocese of Verona. To the Reverend Alvaro Pietro de Souza, of the Patriarchate of Lisbon.

[*Latin ed. p. 31*]

Diarium Romanae Curiae 31. The Plaque of the Order of St. Sylvester: July 3, 1945. To Mr. Mario Seganti (Vatican City). November 17. To Mr. Luigi Adragna, of the diocese of Trapani. The Cross of the Order of St. Sylvester: May 5, 1945. To Mr. Percy Edward Cokhead (Great Britain). The Cross of the Order of St. Sylvester: November 26, 1944. To Mr. Silvio Gava, of the diocese of Castellammare di Stabia. January 31, 1945. To Mr. Ermete Bracci, of the archdiocese of Camerino. April 28. To Mr. Salvatore Genovese, of the diocese of Noto. To Mr. Giacomo Prandelli (Rome). June 18. To Mr. Vincenzo Pieri (Rome). To Mr. Cav. Ovidio Menicucci, Major of the Honorary Papal Guard. July 9. To Mr. Virgilio Pallini (Rome). To Mr. Attilio Germano, of the archdiocese of Bari. June 16. To Mr. Francesco De Palma, of the same archdiocese. June 30. To Mr. Pietro Decimo Toselli, of the diocese of Cuneo. To Mr. Dr. Sante Gómez Cornejo, of the diocese of Madrid. September 25. To Mr. Prof. Dr. Lodovico Pontoni, of the archdiocese of Naples. October 11. To Mr. Augusto Colangeli, of the diocese of Sabina and Poggiomirteto. October 22. To Mr. Avv. Giuseppe Grassi

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Tropea, of the diocese of Acireale. To Mr. Giovanni Giuseppe Fossataro, of the archdiocese of Capua. November 8. To Mr. Enrico Sarri (Rome). December 30. The Knighthood of the Order of St. Sylvester: March 5, 1945. To Mr. Paolo D'Avoli, of the diocese of Anagni. To Mr. Giuseppe Coltellacci, of the diocese of Palestrina. To Mr. Rodolfo Meomartini, of the archdiocese of Benevento. To Mr. Cesare Pieroni (Rome). To Mr. Dr. Paolo Spinosi, Lieutenant of the Honorary Papal Guard. To Mr. Angelo Di Giorgio, Lieutenant of the Honorary Papal Guard. To Mr. Torquato Cardilli, of the archdiocese of L'Aquila. To Mr. Giuseppe Ranieri, of the archdiocese of Bari. To Mr. Nicola Mincuzzi, of the same archdiocese.

[*Latin ed. p. 32*]

32 24 » 26 Acta Apostolicae Sedis — Official Commentary, July » » 1945. To the Reverend Saverio Centrone, of the same archdiocese. To the Reverend Luciano Marzollo, of the same archdiocese. To the Reverend Pico Discepoli, of the diocese of Tivoli. To the Reverend Francesco Intonti, of the archdiocese of Trani, Nazareth, and Barletta. To the Reverend Michele Palella, of the same archdiocese. To the Reverend Benedetto Róncisvallo, of the archdiocese of Catania. » September » To the Reverend Alberto Costa (Portugal). 22 October To the Reverend Cesare Tarquini (Rome). 8 November To the Reverend Raffaele Umili, of the archdiocese of Capua. 30 » To the Reverend Domenico Sarri (Rome). 5 December To the Reverend Domenico Passagrilli (Rome). 10 » To the Reverend Giovanni La Manna, of the archdiocese of Taranto. 21 » To the Reverend Alberto Ronzoni, of the archdiocese of Modena.

NECROLOGY

23 November 1945. Most Reverend Flaminio Belotti, titular Bishop of Sufetula. 8 December » Most Reverend Giuseppe Mazzoli, titular Archbishop of Germa of Hellespont, Apostolic Delegate in Bulgaria. » Most Reverend Mariano Leone Fulman, Bishop of Lublin. 18 » Most Reverend Adolfo Perez y Muñoz, Bishop of Cordova in Spain. 21 » » Most Reverend Mariano Hulguin, Archbishop of Arequipa. 26 » » Most Reverend Luciano Martin, Bishop of Amiens. 3 January 1946. Most Reverend Natale Gabriele Moriondo, titular Archbishop of Sergiopolis. Most Reverend Angelo Cambiaso, Bishop of Albenga. Most Reverend Carlo Maria Andrea Ginisty, Bishop of Verdun.

[*Latin ed. p. 33*]

Year and Volume XXXVII, 25th of January, 1946 (Series II, Volume XIII) - No. 2 COMMENTARY: OFFICIAL ACTS OF POPE PIUS XII. LETTER TO THE VENERABLE BISHOPS, BROTHERS IN THE EPISCOPAL ORDER, GREETINGS: FOR YEARS, AND EVEN BEFORE, THE PATRIARCHS, OTHER ECCLESIASTICAL PERSONS, ORDINARIES, AND THOSE WHO HAVE PEACE WITH THE APOSTOLIC SEE OF RUTHENIA,

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THE ECCLESIA HAS BEEN UNITED WITH THE APOSTOLIC SEE. AND THE BLESSED POPE PIUS XII, TO THE VENERABLE BROTHERS, EXTENDS GREETINGS AND APOSTOLIC BENEDICTION. All the Eastern Churches – as history teaches – have always been cherished by the Roman Pontiffs with the greatest affection; and therefore, bearing the weight of their departure from the one fold, and moved not by any human concern, but by divine charity and the common pursuit of salvation, they have repeatedly striven to bring them back to that unity from which they had unfortunately departed, so that they might most quickly return to it. Indeed, it has been thoroughly explored and confirmed that, with this union happily restored, abundant fruits will arise, both for the entire Christian cause and in a particular way for the Easterns themselves; as is stated in: 1 LEO XIII, Apostolic Letter, *Praeclara gratulationis*, dated 20th of June, 1894, *Acta Leonis XIII*, Volume XIV, page 201.

[*Latin ed. p. 34*]

The Acts of the Apostolic See – Commentary, the official and perfectly united body of all Christians, which is the mystical Body of Jesus Christ, and its individual members, cannot fail to achieve great growth. With regard to this, it must be noted that the Easterns should not be feared, lest they, with the restoration of unity in faith and governance, be compelled to abandon their legitimate rites and customs; which indeed Our Predecessors have clearly and thoroughly declared on more than one occasion. "Nor should you doubt that We, or Our Successors, will take anything away from your rights, from patriarchal privileges, or from the customs of each Church."* Although that blessed day has not yet arrived, when it will be permissible for Us to embrace all the peoples of the East, returned to the one fold, with paternal affection, nevertheless, we see not a few from these regions who, having recognized the Chair of the Blessed Peter as the bulwark of Catholic unity, persevere with the utmost tenacity in maintaining and strengthening this very unity. Among these, it is fitting today to mention in particular the Church of Euthenia, not only because it excels in the number of its adherents and in its zeal for preserving the faith, but also because it is now the five hundred and thirtieth year since it happily returned to communion with the Apostolic See. If those for whom this event is particularly significant should celebrate it with a grateful spirit, we also consider it appropriate to bring it to the memory of all Catholics, so that they may give immortal thanks to God for this outstanding benefit received, and also that they may join us in humbly praying that the present distresses and anxieties of these beloved people may be mercifully alleviated and mitigated, and that their most holy religion may be protected, their constancy guided,

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and their faith preserved unharmed. * LEO XII, loc. cit.

[*Latin ed. p. 35*]

35 Acta of Pope Pius XII: We believe, Venerable Brothers, that it will be of no small benefit if, through these letters, we briefly and accurately touch upon the events in question. And it is to be noted at the beginning that, even before the union of the Ruthenians with the Apostolic See was joyfully completed in Rome in the years 1595 and 1596 and confirmed in the city of Brześć, these peoples had not infrequently looked to the Roman Church, as to the one mother of the entire Christian community, and had rendered to it, according to the dictates of their conscience, the due obedience and veneration. Thus, for example, St. Vladimir – that outstanding Prince, whom almost countless people of his Russian dominion venerated as the author and promoter of their conversion to the Christian faith – although he had borrowed liturgical rites and sacred ceremonies from the Eastern Church, not only persevered in the unity of the Catholic Church, mindful of his duty, but also diligently endeavored to ensure that friendly and reciprocal relations existed between the Apostolic See and his nation. And from among those who were born of his noble lineage, many, after the Constantinopolitan Church had been separated by the grievous schism, received the legates of the Roman Pontiffs with due honors, and were bound by the bonds of fraternal fellowship with the other Catholic communities. Therefore, it is not without reason that Isidore, Metropolitan of Kiev and of the Russians, when, in the year 1439, he subscribed his name to the decree passed at the Ecumenical Council held in Florence, solemnly uniting the Greek and Latin Churches. Nevertheless, upon returning from the Council, although he was received with great joy in Kiev, as in the seat of his honor, he was soon imprisoned in Moscow, and forced to flee and leave the territory. 1. However, this happy union of the Ruthenians with the Apostolic See...

[*Latin ed. p. 36*]

From the Acts of the Apostolic See – an official commentary, the memory of the union, though its course through the ages has not entirely become obsolete, has not been entirely erased, although there was not a single reason, due to the most grievous circumstances of the times, why it should be utterly destroyed. Thus, we know that in the year 1508, Gregory, the Patriarch of Constantinople, consecrated a certain Gregory, Metropolitan of the Ruthenians, in this very city; and we also know that one or another of the successors of this Metropolitan attempted to restore the bond of unity with the Church of Rome, although the circumstances opposed to such a union did not permit the declared and solemn proclamation of this unity to take place. However, as the sixteenth century turned, it became increasingly evident that the Church of the Ruthenians, heavily oppressed

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by evils, could not hope for renewal or reformation unless it were restored to communion with the Apostolic See. Even the writers of history, who are among the dissenters, openly describe the unfortunate state of this Church and confess it. And the Ruthenian nobles, assembled in Warsaw in the year 1585, when they presented their grievances to the Metropolitan in vivid and harsh words, asserted that their Church was afflicted by evils such as had never been before, nor would ever be in the future. Nor did they hesitate to summon the Metropolitan himself, as well as the bishops and abbots, to account, and to accuse them with serious charges; and in this matter, when men from the lay order rose up against the hierarchy, the bonds of ecclesiastical discipline seemed to be somewhat relaxed. Therefore, it is not surprising that, at length, some of the sacred prelates, having employed various remedies, came to believe that the only hope for the Church of Ruthenia lay in restoring it to Catholic unity. At that time, Prince Constantine Ostrogiensis – among the Ruthenians, there was none more powerful – favored the execution of such a return, provided that the entire Eastern Church should be united with the West; but later, when he saw that such a plan would not proceed as he had hoped,

[*Latin ed. p. 37*]

The Acts of Pope Pius XII show that the restoration of unity was most earnestly desired; opposition was encountered. Nevertheless, on the day following the Kalends of December, in the year 1584, the Metropolitan and six Bishops, after mutual consultations, issued a common declaration, in which they declared themselves ready to strive for the desired concord and to promote unity. In this declaration, they wrote, "Considering with great sorrow how much obstacles men present to their salvation without this union of the Churches of God, in which, beginning with Christ our Savior and the holy Apostles, our predecessors persevered, and a single supreme Pastor and first Antistite in the Church of God here on earth—as we have manifest Councils and canons on this matter—and no one else, except the Most Holy Pope of Rome, whom they acknowledged and obeyed in all things, and as long as this remained uniformly in its strength, there was always growth in the order and the divine worship of the Church of God."

Before they could bring this laudable plan to a happy conclusion, lengthy and difficult negotiations were necessary. Finally, after the tenth day before the Kalends of July, in the year 1595, a new declaration of the same kind was issued in the name of all the Ruthenian prelates. By the month of September, matters had progressed to the point that Cyril Terletskyj, Bishop of Luceorierisis, and the Exarch of the Patriarch of Constantinople, as well as Hypatius Potiej, Bishop of Vladimiriensis, and other Bishops, could undertake a journey to Rome. On this journey, they brought a document in which they proposed the conditions under which all the Ruthenian prelates were prepared to embrace the unity of the Church. The envoys

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were received with great benevolence, and our Predecessor, the blessed and revered Clement VIII, entrusted the document they had brought to the Council of Cardinals for careful examination and approval. Soon, discussions on the entire matter began and, happily, had a successful outcome: indeed, on the tenth day before the Kalends of January,

[*Latin ed. p. 38*]

38 Acta Apostolicae Sedis — Official Commentary, beginning of January, 1596. On that day, the Legates were admitted before the Supreme Pontiff, after having delivered, in the aforementioned grand assembly, a solemn profession of the Catholic faith, both in their own name and in the name of others, and having pledged due obedience and due submission. On the same day, Our Predecessor, Clement VIII, joyfully announced this event through the Apostolic Constitution *Magnus Dominus et laudabilis nimis*, together with the entire world; he communicated this with gratitude. How much the Roman Church embraced the people of Ruthenia, having received them into the fold of unity, is also evident from the Apostolic Letters issued by Pope Benedict on the seventh day of the month of February, in the year 1596, in which the Supreme Pontiff informs the Metropolitan and other Ruthenian Bishops of the happily achieved union and conjunction of their entire Church with the Apostolic See. In these Letters, the Roman Pontiff, after briefly explaining what had been discussed and carried out in Rome for this purpose, and after expressing the work undertaken with a grateful heart through divine mercy, established the legitimate rites and customs of the Ruthenian Church, which could be observed. "For We also permit you to retain your rites and ceremonies, which in no way impede the integrity of the Catholic faith and our mutual communion, in the same manner and way in which they were established by the Council of Florentino." Furthermore, he affirmed that he had requested this from the most august King of Polonia, so that he would not only protect the Bishops and all that pertained to them with his patronage, but also honor them with the highest honors and admit them to the Senate of the Kingdom, as they had requested. Finally, these sacred prelates were encouraged with fraternal exhortation to convene a general council as soon as possible from the entire province, and there to ratify and confirm the union of the Ruthenians with the Catholic Church. This Council, which included not only all the Ruthenian Bishops... * A. THEINER. *Vetera monumenta Poloniae et Lithuaniae*, vol. III, p. 240 ff. 5 A. THEIXER, ibid., p. 251.

[*Latin ed. p. 39*]

The acts of Pope Pius XII, and many other ecclesiastical men, together with Royal Legates, but also the Bishops of the Latin dioceses of Leopolis, Luceoriensis, and Chelménsis, who represented the Roman Pontiff, were held in the city of Brestensi; and although the Bishops of Leopolis and

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Premisliensis had unfortunately departed from the previously given agreement, nevertheless, on the eighth day before the Kalends of October, in the year 1596, the union of the Ruthenae community with the Catholica Church was happily confirmed and proclaimed. From this reconciliation and union, which so greatly responded to the needs of the Ruthenae people, it was certainly to be hoped that abundant fruits would be produced, with the consent of all. But then came the "evil one" and "But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way," that is to say, because of the cupidity of certain men, or because of political animosities, or finally, because of the prior negligent preparation of the clergy and the people regarding this matter, fierce and prolonged conflicts and calamities followed, by which this work, begun with such good auspices, seemed at times to be in danger of being utterly overwhelmed. If, at the very beginning of this affair, there were not hindrances and machinations, by which not only dissenting brethren, but also some Catholics, were involved, then the greatest credit must be given to Hypatius Potiej and Joseph Velammo Rutskyj, the Metropolitans, who, with tireless zeal, strove to protect and promote this cause; and they achieved this in a special way, ensuring that the priests and members of monastic orders conformed to sacred disciplines and good morals, and that all the faithful were instructed in the precepts of the true faith. Not many years after the beginning of this work of reconciliation, it was consecrated by the blood of martyrs: for on the day before the Kalends of November, in the year 1623, Iosaphatus Kuncevitius, the Archbishop of Polocensis and Vitebscensis, most distinguished by the sanctity of his life and his apostolic zeal, and a defender of Catholic unity, according to *MATTH., XIII-, 25*.

[*Latin ed. p. 40*]

The Acts of the Apostolic See record that a certain official, unjustly persecuted by schismatics with the most bitter animosity, was struck down with arrows and cruelly murdered with a sword. But the blood of this martyr, even as that of a Christian, became a seed in a certain way; for the murderers themselves, with the exception of one, repenting of the deed they had committed, before suffering the capital punishment, renounced the schism, and detested their crime. Similarly, Meletius Smotrytskyj, the most bitter competitor for the See of Iosaphat in Poland, returned to the Catholic faith in the year 1627, and although he wavered for a time between both sides, he soon, with a steadfast spirit, defended the return of the Ruthenians to the bosom of the Catholic Church until his death, and this, too, seems to be due to the patronage of this most holy martyr. However, difficulties of every kind increased in the years in which the blessed reconciliation was so happily begun. The most serious thing was that the Kings of Poland, who at the beginning seemed to promote the matter with their patronage, were subsequently forced, by the power of external enemies and by domestic

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factions, to concede more to the enemies of Catholic unity, of whom there was no shortage. Therefore, in a short time, this most holy cause came to the point, as the Ruthenian Bishops themselves confessed, that it lacked no support save that of the Roman Pontiffs, who, with letters given with the greatest affection and with all the help they could provide, and especially through the Apostolic Nuncio in Poland, embraced the Ruthenian Church with a strong and paternal heart. But as the times became more sorrowful, so did the prudence of the sacred Ruthenian prelates become more evident; for they strove to instruct the uncultured people in the Christian precepts, and to raise the priests, who were not sufficiently educated, to a higher level of sacred doctrine, and finally, to imbue the monks, if their manners were lax, with a renewed zeal for discipline and with the spirit of holiness. Nor did they lose heart when, in the year 1630, a large part of the ecclesiastical goods of the dissenting brethren's hierarchy, which had been established only shortly before, were transferred, and when, in the agreements begun between the Cossacks and the King of Poland, the Ru.

[*Latin ed. p. 41*]

Acts of Pope Pius XII: It was decreed that the union with the Apostolic See should be maintained; indeed, they strove to constantly and tenaciously defend their flocks. But God, who does not allow His people to suffer excessive distress, finally, in the year 1677, with the peace of Andrusovo concluded, commanded that the Church of Ruthenae, after so many sorrows and tribulations, should enjoy more peaceful times; and from this peace, the holy religion experienced ever greater growth. For Christian morals and Christian faith flourished so much that even in those two Eparchies, which had miserably remained separated from unity in the year 1596, the desire for a return to the Catholic fold was increasingly discussed with the consent of all. Therefore, it happily happened that in the year 1691, the Eparchy of Premysli, and in the year 1700, the Apostolic See was joined by the Eparchy of Leopoli; and thus, almost the entire Ruthenian people, who at that time resided within the borders of Poloniae, finally enjoyed Catholic unity. Therefore, with things flourishing daily, and to the great benefit of the Christian cause, in the year 1720, the Metropolitan and other Bishops of the Church of Ruthenae convened in a Council at Zamoscia, so that, after mutual consultations, they might better provide for the growing needs of the faithful, according to their ability; and from the decrees of this Council – which Our Predecessor, the venerable memory of Benedict XIII, confirmed through the Apostolic Constitution *Apostolatus officium*, dated the 19th of July, in the year 1727 – considerable benefits were brought to the Ruthenian community. However, by the inscrutable will of God, it happened that, as the 18th century was dawning, this same community was afflicted by numerous vexations and persecutions; which, after the Republic of Polonia was overthrown, were even more severe and bitter

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in those regions that were joined to the Russian Empire. And, with the death of Emperor Alexander I, a plan was conceived with audacity and recklessness to completely break the union of the Ruthenians with the Roman Church. Even before this, the Eparchies of this people had been, for the most part, separated from the Apostolic See.

[*Latin ed. p. 42*]

Acts of the Apostolic See – Official Commentary. However, the negotiations were interrupted. But soon, bishops were elected, who, imbued with a desire for schism and moved by it, could become supporters of civil authority; in the Vilna Seminary, founded by Emperor Alexander I, instruction was given to clerics of both rites, hostile to the Roman Pontiffs; the Basilian Order, whose members had always been the greatest aid to the Catholic Church in the Eastern rites, was deprived of its own governance and administration, its monks and monasteries being completely subjected to the Diocesan Consistories; and finally, Latin rite priests were forbidden, under severe penalties, from administering the sacraments or other religious ministrations to the Ruthenians. And finally, alas, in the year 1839, the union of the Ruthenian Church with the dissenting Russian Church was solemnly proclaimed. Who can describe, Venerable Brothers, the sorrows, the losses, and the hardships that afflicted the most noble Ruthenian people at that time, solely in order to be called to blame and guilt, when they complained of the injuries inflicted upon them, having been forced, by force and by deceit, to join the schism, and having maintained their faith with fortitude? Therefore, rightly and justly, Our Predecessor, Pope Gregory XVI, in an address given on December 10th of the year 1839, denounced this to the entire Catholic world, deploring and condemning it; but neither his solemn exhortations nor his reprobations were heeded; and therefore, the Catholic Church was obliged to defend its children, unjustly torn from the maternal embrace. Moreover, not many years later, the Chelmensis Eparchy, belonging to the Kingdom of Poland united with the Russian Empire, suffered the same fate; and those faithful who refused to deviate from the true faith, and, with unwavering courage, opposed the imposed union with the dissenting Church in the year 1875, were unjustly punished with fines, with beatings, and with exile. But on the other hand, at the same time, in the Leopoliensi and Premisliensi Eparchies, which, after the Republic of Poland was dismembered,

[*Latin ed. p. 43*]

The acts of Pope Pius XII record that the Empire of Austria was united, and the cause of the Ruthenians was peacefully pleaded. In the year 1807, the metropolitan title of Halicz was restored there, and it was permanently united with the Archdiocese of Leopoli. And in this province, affairs flourished so greatly that two archbishops, Michael Levyckyj (from 1816 to

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1908) and Sylvester Sembratovyc (from 1882 to 1898), who each governed their diocese with outstanding prudence and fervent zeal, were, due to their remarkable virtues and singular merits, admitted to the Roman Senate of the Church and adorned with the Roman purple. And as the number of Catholics increased more and more each day, Our Predecessor, the blessed and revered Leo XIII, in the year 1885, legitimately established a new Eparchy, namely the Eparchy of Stanisławów; and six years later, the blessed state of the Galician Church was confirmed in a special way, when all the bishops, together with the Apostolic Delegate and other members of the clergy, convened in Leopoli, to hold a Council there from the entire Province, and to issue appropriate norms concerning liturgical matters and sacred discipline. However, as, towards the end of the 19th century and at the beginning of the 20th, many Ruthenians, due to economic hardships, migrated from the land of Galicz to the United States of North America, to the Canadian region, and to the nations of South America, Our Predecessor, the blessed memory of Pope Pius X, with a concerned heart, lest these beloved sons of his, ignorant of the local language and inexperienced in Latin rites, be ensnared by the deceptive fallacies of schismatics and heretics, or, being afflicted by doubts and errors, tragically abandon the entire faith, in the year 1907, established a bishop with certain powers for them. Later, when the number of these Catholics and their needs increased, a special Ordinary Bishop for the Ruthenians, born in Galicz, was appointed in the United States of America, and another in the Canadian region, in addition to the Ordinary Bishop, destined for the faithful of this rite, who came from Subcarpathian Russia, or from Hungary, or from Yugoslavia, and established their sees there.

[*Latin ed. p. 44*]

"Acts of the Apostolic See," Volume V, had already translated. And subsequently, the Sacred Congregation, concerned with propagating the Christian faith, and the Sacred Congregation for the Oriental Church, having considered the ecclesiastical affairs of the Ruthenians, in those jurisdictions which we have mentioned above, and also in the southern lands of America, established norms and regulations deemed suitable and opportune. Therefore, Venerable Brothers, it is not surprising that the community of Ruthenian Catholics, having received such great benefits, wished on several occasions, when the opportunity arose, to express their heartfelt gratitude and their most devoted sentiments to the Roman Pontiffs. This, in particular, occurred in the year 1895, when it was the third century since the blessed union of their ancestors with the Apostolic See, an event held in Rome and confirmed in the city of Brest. Indeed, besides the appropriate celebrations held in each locality of the Galician province, a very important delegation was also sent to Rome, which, in order to demonstrate the love, respect, veneration, and obedience of

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the Church of Ruthenia towards the Supreme Pontiff and Successor of St. Peter, presented itself before the Holy Father. Our Predecessor, Pope Leo XIII, having received this most distinguished delegation with due honors, addressed them with paternal joy and paternal benevolence, and he extolled the union of the Ruthenians with the Apostolic See, as a source of true light, unwavering peace, and abundant blessings for all those who maintained it with a sincere heart. Nor have the benefits bestowed upon this beloved people by the Roman Pontiffs been less in our own time. Especially when the first European war devastated those regions, and in the subsequent years, they spared no effort to provide assistance and comfort to the Ruthenian community. And with the help of God, having overcome the serious difficulties that afflicted this Catholic community, it was evident through the tireless efforts of their bishops and the other clergy, who worked diligently and with a willing spirit.

[*Latin ed. p. 45*]

To respond to the actions of Pope Pius XII, but alas, war has arisen, and this, as all know, has been far more grievous and much more harmful to the hierarchy of Ruthenae and to its faithful flock. But before, Venerable Brothers, we briefly write about the present circumstances and difficulties that this Church is enduring, with the utmost peril to its very life, it seems fitting to add something, so that it may be more clearly and thoroughly understood how great and how excellent the benefits that this union, happily begun three hundred years ago, has brought to the people of Ruthenae and to their Church.

Indeed, after having briefly touched upon the history of this most auspicious association, and having seen its joyful, and at times most sorrowful, vicissitudes, the question arises: what benefit has this union brought to the people of Ruthenae and to their Church? And what advantages and benefits have they received from this Apostolic See and from the Roman Pontiffs? To this question, as it seems to us, we shall respond in a way that will be both appropriate and useful, especially since there are those who are the most ardent opponents and detractors of this reconciliation in Brest.

And first, it must be noted that at no time have Our predecessors striven to protect and uphold the legitimate rites of the Ruthenians. For when their bishops, having been sent to Rome by the bishops of Vladimir and Luceoriensem, and having been received by the Roman Pontiff, requested that "His Holiness would deign to preserve, confirm, and maintain, for Himself and for His successors, the administration of the sacraments, the rites, and the ceremonies of the Eastern Church, in their entirety, inviolably, and in the manner in which they were used at the time of the union, without introducing anything new in this regard," Clement VIII, graciously

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granting their request, prescribed nothing to be changed in this matter.

[*Latin ed. p. 46*]

46. Acta Apostolicae Sedis. – Official Commentary. And not even the new Gregorian calendar – which, while retaining the liturgical calendar of the Eastern rite, initially seemed to be to be adopted by the Ruthenians – was subsequently imposed upon them; since the Julian calendar may still be in use among them to this day. Furthermore, the same Predecessor of Ours, in letters dated the twentieth day of the month of February in the year 1596, granted that those suffragan Bishops of the Ruthenians who had been duly appointed, might have their election confirmed by the Metropolitan, as had been proposed in the agreement of reconciliation, and according to the ancient discipline of the Eastern Church. Other Predecessors of Ours have permitted the Metropolitans to found schools and institutions of learning in any part of Russia, and to freely entrust them to administrators and teachers without charge; and they also decreed that the Ruthenians, with regard to the granting of spiritual benefits, should not be held in a lower position than other Catholics; and therefore, like all other faithful, they wished them to participate in all the benefits of indulgences, provided that they also observed the necessary prescribed conditions. Moreover, Pope Paul V wished that special graces should be granted to all those who celebrated the institutions of learning established by the Metropolitans, the same graces which the Roman Pontiffs had bestowed upon students in the sodalities of the Blessed Virgin Mary, established in the churches of the Society of Jesus; and Urban VIII granted the same benefits of indulgences to those who devoted themselves to the Spiritual Exercises among the monks of St. Basil, as had been granted to the regular clergy of the Society of Jesus. From these things, it is clearly evident that at no time did Our Predecessors fail to pursue the Ruthenians with the same paternal charity as the other Catholics of the Latin rite. But they also defended the rights and privileges of their hierarchy from the very beginning. For, since many Ruthenians asserted that the Ruthenian rite was of a lower degree of dignity, and since some Latin Bishops declared that the Ruthenian sacred ministers did not fully enjoy Episcopal rights and functions, but...

[*Latin ed. p. 47*]

The Acts of Pope Pius XII, page 47, state that [certain individuals] are subject to him. However, this Holy See rejects such unjust opinions and sentiments, and issued a decree on the twenty-eighth day of the month of September in the year 1643, in which the following was established: "Having received from the Most Eminent Cardinal Pamphili various decrees of the Particular Congregation of the Ruthenians, the Holy See approved the decree of the same Particular Congregation, of the fourteenth day of August last past, by which it is decreed that the Ruthenian Bishops are

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Bishops, and that they ought to be named and considered as such. It also approved the decree of the same Congregation, by which it is decreed that the Ruthenian Bishops may erect schools in their dioceses for the instruction of youth in the humanities and sciences, and that Ruthenian clerics shall enjoy the privileges of canon law, of the forum, of immunity, of liberty, with which priests and the Latin Church enjoy."

Indeed, the unremitting and solicitous care of the Roman Pontiffs for the preservation and protection of the Ruthenian rites has arisen from the long-standing issue concerning the alteration of that rite. For, although, for reasons entirely foreign to their will, they have not been able to impose a prohibition on laypersons for a long period of time within this district, yet from the repeated attempts to prescribe such a prohibition, and also from the exhortations which they addressed to Latin Bishops and priests, it is clearly evident how much this matter was dear to their predecessors. In the very decree by which the union of the Ruthenians with the Apostolic See was happily established in the year 1595, no prohibition is placed against passing from the Eastern rite to the Latin rite. Nevertheless, what was then the intention of the Apostolic See is made manifest from letters given by the General Prefect of the Society of Jesus in the year 1608, in which he wrote to members residing in Poland, that those who had never enjoyed the Latin rite could not, after the reconciliation, adopt that same rite, "because it is a precept of the Church, and especially in matters of..."

[*Latin ed. p. 48*]

4. And from the Apostolic See – the official commentary on the union, established under Clement VIII, which states that "each one must remain in the rite of his Church." 9. But since more and more complaints were heard about noble Ruthenian young men adopting the Latin rite, and in order to promote the Christian name, by a decree given on the 7th of February, 1624, it was decreed "that, from now on, no Ruthenians, whether lay or ecclesiastical, whether secular or regular, and especially monks of St. Basil the Great, may, for any reason, even the most urgent, pass to the Latin rite without a special permission from the Apostolic See." However, since this decree was not entirely effective, Sigismund III, King of Poland, intervened – who indeed wanted this prohibition to apply only to ecclesiastical men – and Our Predecessor, the blessed and revered Urban VIII, could not refuse such a great supporter of Catholic unity. Therefore, because this was not subject to the law for particular reasons, the Apostolic See has pursued this with exhortations and warnings, and this is confirmed not by one name alone. Indeed, already in the preamble of the decree, given on the 7th of July, 1624, in which the adoption of the Latin rite was forbidden only to those administering the sacraments, it was stipulated that Latin Church priests should be warned not to encourage the faithful from the lay order to seek this same adoption. And often such warnings were repeated, which

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the Apostolic Nuncius in Poland, by order of the Supreme Pontiffs, strove with all his power to ensure would have the desired outcome. And that the mind and judgment of the Apostolic See have not changed on this matter even in later times, is also evident from letters given by Our Predecessor, Benedict XIV, to the Bishops of Leopolis and Premisliensis in the year 1741, in which, among other things, the following is found: "Your letters, written on the 17th of July, have been brought to Our attention..."

[*Latin ed. p. 49*]

"You know well, Venerable Brothers, that Our Predecessors have abhorred these transitions, and We ourselves abhor them, because We desire above all the preservation, and not the destruction, of the Greek rite." And furthermore, the same Pontiff promised that he would remove all obstacles in this matter, and that, finally, such a transition would be prohibited by a solemn decree. However, the conditions of affairs and times did not permit that the outcome desired at that time would be realized through those promises and pledges. But finally, after the Roman Pontiffs Clement XIV and Pius VII decreed that the Ruthenian Catholics, who resided in the regions of Russia, could not convert to the Latin rite, in that assembly which is called the Concordia, among Latin and Ruthenian Bishops, initiated under the auspices of the Sacred Congregation for the Propagation of the Faith in the year 1813, it was established that such a prohibition applied to all Ruthenians. From those things which, Venerable Brothers, we have diligently and briefly written, following the truth of history, it is easily understood how much this Apostolic See vigilantly watches over the preservation of the integrity of the Ruthenian rite, both with regard to the entire community and with regard to individuals; however, no one will be surprised if, due to particular circumstances and conditions of times, it has permitted or approved certain minor changes, while always keeping the principal rites, which pertain to the essence of the matter, always covered and protected. Thus, for example, it has not permitted any changes to be made in the liturgical rites, even those that were gradually introduced, except for a few that had been decreed by the Ruthenian Bishops themselves at the Synod of Zamosc. However, when certain very learned individuals, under the pretext of defending the integrity of their own rite, but in reality in order to more easily lead the uneducated people away from the Catholic faith, attempt to reintroduce ancient customs, which are now partly obsolete, through private authority, the Roman Pontiffs, aware of their duty, openly expose their cunning and hidden schemes.

[*Latin ed. p. 50*]

50. The Acts of the Apostolic See – the Official Commentary – announce that these endeavors encountered opposition, and that « without the con-

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sent of the Apostolic See, nothing is to be changed in the sacred rites of the liturgy, not even in order to restore ceremonies that might appear more in conformity with the liturgies approved by the same See, unless for most serious reasons and with the authority of the Apostolic See »; thus they decreed. Furthermore, it is far from the case that the Apostolic See intended to serve the preservation and integrity of this rite, but rather that the Church of Ruthenae has been the advocate for the religious preservation of the monuments of antiquity transmitted in liturgical matters. A clear sign of this distinguished benevolence towards the rite of Ruthenae is found in the new edition of the sacred books, begun during Our Pontificate, and already happily completed in part, in which the Apostolic See, gladly granting the wishes of the Ruthenian prelates, has decreed the restoration of their liturgical rites to their ancestral and venerable traditions. Already, Venerable Brothers, a second benefit comes to mind, which has undoubtedly arisen for the community of Ruthenae from this union with the Apostolic See. For indeed, through such a union, this noble people is strengthened in the Catholic Church, of which it therefore lives, of whose truth it is cleansed, and of whose graces it becomes a partaker. From this, streams of heavenly grace flow forth, which permeate and pervade all things, so that the most beautiful flowers of all virtues may be brought forth, and abundant and salutary fruits may be produced. Indeed, while those brothers who, before this return to unity, lamented that the holy religion had been devastated in those regions, that the vice of simony was rampant in the selection of bishops and other sacred ministers, that ecclesiastical goods were dissipated, that the morals of the monks were corrupt, and that the discipline of the monasteries had collapsed, and that the bonds of obedience of the faithful to their prelates were daily weakened...

[*Latin ed. p. 51*]

The acts of Pope Pius XII, page 51, record that the situation was precarious and fraught with danger; however, after the achieved unity, with the help of God, things gradually improved. But how much firmness of spirit and constancy was required of the Bishops, especially in the early years, to restore ecclesiastical discipline everywhere, amidst all kinds of disturbances and agitations! How much diligence, labor, and patience were needed by them to reform the clergy, to console the flocks who were sorely vexed by various troubles, and finally, to support and strengthen those whose faith was wavering, with all possible means! Nevertheless, contrary to all human hope, it happily happened that not only was the hoped-for unity achieved, overcoming all opposition, but that it emerged even stronger and more vigorous from its trials. And this was not achieved through force or threats, nor through promises or intimidation, but through the outstanding example of religious life, and almost as a manifest sign of divine grace, the Catholic Ruthenian

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dioceses of Leopolis and Premisliensis were finally brought together into one flock. With peace and tranquility finally restored, the flourishing state of the Ruthenian Church, especially in the 18th century, also became evident externally. Witnesses to this are the temple of the city of Leopolis, dedicated to Saint George, as well as the sacred buildings and monasteries that were established in Poczaiovia, Torocani, Zyrovici, and elsewhere, which are indeed monuments of this time. It seems appropriate here to briefly mention the Basilian monks, who, through their dedicated and diligent work, have earned such great and excellent merit in this matter. After their monasteries, with the support of Velamm Rütskyj, were restored to a better and more sacred form and incorporated into a Congregation, many members there flourished with piety, learning, and apostolic zeal, becoming leaders and teachers of religious life for the Christian people. In the literary games and schools that they established, young people, often of outstanding talent, not only received an excellent humanistic education, but also...

[*Latin ed. p. 52*]

The Acts of the Apostolic See – the official commentary – imparted 52 divine disciplines, but also communicated their solid virtue so that they would yield in no way to those established in Latin schools. This was, indeed, manifestly evident even to dissenting brethren, since not a few of them, having abandoned their homes and homelands, willingly offered themselves to these centers of doctrine, so that they too might partake of such sweet fruits. Nor has the community of Ruthenians received fewer benefits in recent times through its union with the Apostolic See. This is readily apparent to all, if one considers the state of the Galician Church, as it was before the immense ruins and devastations of this war. Indeed, in that province, there were approximately 360,000 faithful, 2,275 priests, and 2,226 parish churches. Furthermore, outside of the Galician province, and originating from it, many Ruthenians of the Catholic faith resided in various parts of the world – especially in America – who could be counted to number four or five hundred thousand. To this outstanding number of the faithful, which may never have been greater in the course of time, corresponded a corresponding virtue, piety, and zeal for Christian life in each Eparchy. In the diocesan seminaries, students were properly and diligently instructed to prepare them for the sacred ministry; and the faithful, participating with the utmost love and reverence in the divine worship according to the norms of their rite, produced abundant fruits of religion. While remembering this happy state of the Ruthenian Church, we cannot pass over in silence that outstanding Metropolitan, Andrew Szeptyckyj, who, for nearly nine years, laboring with failing health, proved himself to be, without a doubt, the best shepherd, not only in terms of spiritual benefit, but also in every way, to the flock entrusted to him. During his tenure of

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office, the Theological Society was founded, which would encourage the clergy to pursue a more profound study of sacred doctrine; the Ecclesiastical Academy of Lviv was also established.

[*Latin ed. p. 53*]

Acta of Pope Pius XII, 53, in which it is stated that young Ruthenians, endowed with superior intellect, could devote themselves to philosophical, theological, and other higher studies—in a manner in which universities commonly employ such resources—and that writings of every kind, whether through books, periodicals, and printed commentaries, have grown greatly and have flourished even among foreign peoples in Lodi; and furthermore, that the sacred arts have been cultivated according to the ancient traditions of this people and its particular genius; that museums and other dwellings of the fine arts have been furnished with outstanding monuments of antiquity; and that finally, many institutions have been established and developed to provide assistance to the needs of the poorer citizens and to alleviate the distress of the poor. We cannot remain silent concerning the singular merits achieved by the religious associations of both men and women, which, in this matter, have attained a not insignificant degree of salutary benefit. First of all, it is fitting to mention the monastic and mendicant coenobia of the Basilian Order, which, although they tolerated the civil authority, under the reign of Emperor Joseph II of Austria, unjustly and detrimentally encroaching upon their affairs, were nevertheless, in the year 1882 and subsequent years, restored to their former glory through that reformation known as the Dobromil reformation; and with a zeal for the love of a holy life and the supernatural inspiration drawn from the norms and examples of the Holy Founder, they combine their studies with the pursuit of the apostolate. To these ancient coenobia of monastic life, new ones have been added with equal merit: religious associations of men and women, such as the Order of the Studites, whose monks devote themselves primarily to contemplation of heavenly things and to works of holy penance; such as the Congregation of Ruthenian rite religious women of the Most Holy Redeemer, whose members labor with great spiritual benefit both in Galicz and in the Canadian region; and such as many other institutions of religious women, which are dedicated to the education of girls and the care of the sick, and which are known as the Servants of the B.V.M. Immaculate, the Myrophores, the Sisters of St. Joseph, of St. Josaphat, of the Holy Family, and of St. Vincent de Paul.

[*Latin ed. p. 54*]

54 Acta Apostolicae Sedis - Official Commentary. Furthermore, it pleases this Holy See to mention that college, dedicated to Saint Josaphat, which Our Predecessor, the blessed and revered Pope Pius XI, generously

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established and endowed on the Janiculum Hill. After, for many centuries, select young men were admitted to the Pontifical Greek College to receive the duties of the priesthood, another of Our Predecessors, the immortal Pope Leo XIII, in the year 1897, established a college in Rome, specifically for those young men of the Ruthenian people who were called to the priesthood by a divine impulse. But, since the number of students was increasing and this building was already inadequate, Our next Predecessor, out of his particular charity towards the Ruthenian people, built a new and larger edifice, as we have said, in which candidates for the priesthood, instructed and formed in the sacred doctrines and the particular disciplines of their rite, may happily grow in devotion, obedience, and love for the Vicar of Jesus Christ, and in the hope of the Ruthenian Church. Another thing, Venerable Brothers, is that the Ruthenian community has received a benefit of no small importance and adornment from its communion with the Apostolic See, since it has been honored with a cohort of confessors and martyrs, who, in order to preserve the integrity of the Catholic faith and to maintain their steadfast loyalty to the Roman Pontiffs, did not hesitate to endure all kinds of labors and hardships, and even to seek death with joy, according to that saying of the Divine Redeemer: "Beati eritis, cum vos oderint homines et cum separaverint vos et exprobraverint et eiecerint nomen vestrum tamquam malum propter Filium hominis. Gaudete in illa die et exsultate; ecce enim merces vestra multa est in caelo." 13 Among these, the first who comes to Our mind is that most holy Pontiff, Josaphat Kuncevicius, whose praises for his invincible fortitude we have already touched upon, who, having been captured by the most bitter enemies of the Catholic name, offered himself willingly to the executioners, and offered himself as a victim, so that the dissenters might be "Lua, VI, 22, 23."

[*Latin ed. p. 55*]

The acts of Pope Pius XI, page 55, mention that as soon as possible, a meeting of brothers should be held. He was, indeed, a martyr of the Catholic faith and of its unity at that time, but he was not the only one; for many followed him in this victory, both from the sacred order and from the laity, who were either killed with swords, or cruelly beaten with whips to the point of death, or drowned in the Danapr river, and thus ascended to heaven through a triumphant death. And not many years later, in the middle of the seventeenth century, when the Cossacks openly took up arms against the Polish Republic, the hatred of those who opposed religious unity grew even more intensely; for they were convinced that all the evils and misfortunes that had occurred were a result of the rejection of such unity, and therefore they had resolved to destroy and eradicate it by all means and with all their power. Hence, almost countless damages were inflicted upon the Catholic Church of the Ruthenians: many churches

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were profaned, plundered, and destroyed, and their furnishings and assets were overturned; many, and indeed most, of the clergy and faithful were beaten with cruel blows, subjected to grievous torments, and killed with the most cruel methods; and even the bishops themselves were stripped of their possessions and dignity, and were forced to flee. Nevertheless, even during this time of great persecution, they did not lose heart, nor did they abandon the flock entrusted to them, as far as it was in their power; rather, even in the midst of these difficult circumstances, they strove to bring the entire Russian Church, together with Emperor Alexei, to unity through prayer, effort, and supplication. Furthermore, a few years before the Polish Republic was destroyed, a new and equally harsh persecution of the Catholic name began. At that time, Russian Imperial soldiers invaded Poland, and many churches of the Ruthenian rite were forcibly taken from the Catholics; and priests who refused to renounce their faith were imprisoned, trampled upon, beaten, and thrown into prison, where they were cruelly afflicted by hunger, thirst, and cold.

[*Latin ed. p. 56*]

56 Acta Apostolicae Sedis – Official Commentary. Those who, with constancy and strength of spirit, were ministers of the sacred rites, who, around the year 1839, preferred to lose their possessions and their freedom rather than abandon the duties of their religion, are to be commended. Among these, it is particularly fitting to mention the priest Joseph Ancevskyj, who, for thirty-two years, was held in harsh custody in the Suzdaliensi monastery, and who, in 1857, received the reward of his outstanding virtue with a most pious death. Also, one hundred and sixty priests, who, openly professing the Catholic faith, were separated from their families, abandoned to misery, and transferred to the interior regions of Russia, and confined in monasteries, were unable to abandon their most sacred purpose, despite hunger and other torments. Not a few from the Chelmensi Eparchy also demonstrated remarkable fortitude, who, from both the sacred and the lay orders, with invincible virtue, resisted those who persecuted the Catholic faith. Thus, for example, the inhabitants of the Pratolinensis district, when soldiers approached the sacred edifice to occupy it and hand it over to the schismatics, did not repel them with force, but, with their unarmed bodies joined together, presented themselves as a living wall; and so, some were wounded with cruel savagery, others were held in prison for many years, or were deported to the frozen regions of Siberia, and still others, finally, shed their blood for Christ with their weapons. Of those who sealed their Catholic faith with their death, a cause has already been instituted in their Eparchy; and therefore, there is hope that it will one day be permissible to enroll them in the order of the Blessed in Heaven. These unjust deeds, alas, were not committed in one place, but in many cities, towns, and villages; and after all the Catholic churches were

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given over to those who embraced the schism, after all the ministers of the sacred orders were removed from their positions and forced to abandon their flock without protection, the faithful in the dissident Church were enrolled, without any regard for their sentiments. However, although deprived of their pastors and lacking the duties and assistance of their religion, they nevertheless strove to retain their faith with all their might.

[*Latin ed. p. 57*]

The Acts of Pope Pius XII, page 57, state this; and indeed, when afterwards the members of the Society of Jesus, secretly and in altered clothing, approached them for this reason, to impart divine precepts, exhortations, and consolations to them, they received them with great joy and piety. When, in the year 1905, a certain degree of freedom for the profession of any religion was granted, it was a wondrous and pleasing sight to behold in the regions of Ruthenia: almost countless Catholics emerged from their hiding places into the light and open air! In a united throng, with the banner of the cross raised high, and sacred images displayed for veneration, and since priests of the Eastern rite were not available, they proceeded to the temples of the Latin rite – to which access had previously been forbidden to them under the most severe penalties – offering grateful praises to God, and there, by the legitimate ministers of the Church, they were received, and their profession of faith was accepted, and their names were recorded in the register of Catholics. And thus it happened that, in a short time, nearly two hundred thousand faithful were properly received back into the Church. Nevertheless, in these more recent years, there has been no lack of reasons why the bishops, priests, and faithful members of their flocks should demonstrate strength of spirit and constancy in maintaining the Catholic faith, defending the Church, and preserving its sacred freedom. Among these, it is fitting to mention with special honor the Metropolitan Andrew Szeptyckyj, who, at the beginning of the European war, when Galicz had been occupied by Russian troops, was driven from his seat and deported to a monastery, where he was held in custody for a certain time; and there, he desired nothing more than to testify his deepest veneration for the Apostolic See, and, for the sake of his flock, for whose salvation he had long devoted his strength and his care, he would gladly endure martyrdom, if it were necessary, strengthened by divine grace.

[*Latin ed. p. 58*]

58 Acta Apostolicae Sedis – Official Commentary III. We have already seen, Venerable Brothers, from the events briefly related in these letters for the sake of historical truth, how much benefit and good the people of Ruthenae have received from their union with the Catholic Church. And indeed, it is not surprising: for if Because in him, it hath well pleased the Father that all fulness should dwell, Col 1:19, then that same fullness can

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certainly not be enjoyed by one who is separated from the Church, "Which is his body and the fulness of him who is filled all in all," Eph 1:23, because, as our predecessor, the venerable memory of Pope Pelagius II, affirmed: "Whoever is not in peace and unity with the Church, cannot have God." And we have also seen how this beloved people of Ruthenae has often had to defend, as far as they are able, the Catholic unity, enduring hardships, disturbances, and vexations, from which, however, the most provident God, after restoring peace not once but many times, has happily delivered them. At present, however, with the greatest sorrow of heart, we observe a new and most severe storm threatening this Church. The news that reaches our ears, although few, is sufficient to cause us concern and fill us with anxiety. The anniversary is approaching, on which, 300 years ago, this ancient Christian community was joined with its supreme Pastor, the blessed successor of Peter, with joyous auspices; but this very day has become for us "That day is a day of wrath, a day of tribulation and distress, a day of calamity and misery, a day of darkness and obscurity, a day of clouds and whirlwinds," Zeph 1:15. For with great sorrow, we have learned that in those regions recently attributed to the dominion of Russia, our most beloved brothers and sons of the Ruthenian people are suffering grievous and severe hardships because of their fidelity to the Apostolic See; and it does not fail...

[*Latin ed. p. 59*]

59 The acts of Pope Pius XII, who labored with all his might to separate them from the bosom of the Mother Church, and to entice them into the society of the dissenters, against their own will and against the conscience of the most holy office. Thus, it is reported that the clergy of the Ruthenian rite, in letters addressed to the authorities of the state, have complained that their Church, in what is now called Western Ukraine, is in a most difficult situation, because all the bishops and many of the priests have been arrested, and it is forbidden for anyone to take over the administration of that same Ruthenian Church. We are not unaware, Venerable Brothers, that such hardships and grievances arise, in appearance, from political causes. However, this method of acting is not new, nor is it being used for the first time today: for many times throughout the course of the centuries, the enemies of the Church, having dared not openly confess that they held the Catholic religion hostilely and openly rejected it, cunningly and subtly accused Catholics of plotting against the state; in the very same manner in which, in times past, the Jews accused the Divine Redeemer himself before the Roman Prefect, saying: "And they began to accuse him, saying: We have found this man perverting our nation and forbidding to give tribute to Caesar and saying that he is Christ the king." 18 But the facts themselves and the events clearly demonstrate and reveal what the cause of these cruelties has been and is. Who is unaware that Alexis, the Patriarch recently

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elected by the Russian bishops of the dissenting faith, in letters addressed to the Ruthenian Church – which contributed not a little to instigating such attacks – openly declared his defection from the Catholic Church? These grievances strike Us even more deeply, Venerable Brothers, because almost all the nations of the world, having convened together through their representatives, while a terrible war was still raging, decreed in a solemn assembly that no attacks should ever be made against religion. This indeed gave Us hope that due peace and proper freedom would be granted to the Catholic Church everywhere, even... 14 Luke, XXIII, 2.

[*Latin ed. p. 60*]

60 Acta Apostolicae Sedis – The Official Commentary teaches, and constantly teaches, that civil authority, legitimately constituted, which commands within its jurisdiction and boundaries, must always, from a sense of duty, be obeyed. However, the events, which, alas, we have described above, have so gravely and painfully weakened and almost destroyed this hope and confidence, especially with regard to the regions of Ruthenae. Therefore, when human resources seem inadequate to cope with these most serious calamities, nothing remains for you, Venerable Brothers, except to earnestly implore the most merciful God, who "will do justice in poverty and will give victory to the needy," 19 so that He may deign to calm this most severe storm and bring it to an end. But we also urge you and the flock entrusted to your care, again and again, to join us in praying and in performing works of pious penance, that you may implore Him whose heavenly light illuminates the minds of men and whose divine will directs their actions, that He may obey His people and not "give His inheritance in reproach," 20 and that the Church of Ruthenae may emerge from this harmful discrimination as soon as possible. But in these afflicted and anxious circumstances, our paternal concern is especially directed towards those who are so acutely and severely afflicted. We address you first of all, Venerable Brothers, Bishops of the Ruthenae nation, who, although tormented by great hardships, are more burdened and concerned for the salvation of your flock than for the injuries and evils done to you, according to the words: "I am the good shepherd. The good shepherd giveth his life for his sheep." 21 Although the present is obscure, and the future uncertain and full of anxiety, do not lose heart, but "For I think that God hath set forth us apostles, the last, as it were men appointed to death. We are made a spectacle to the world and to angels and to men." 22 so that all the faithful may see in you an example of patience and virtue.

19 Ps. 101(102), 10.

20 Cf. JOEL, 11, 17.

21 John 10:11; 1 Corinthians 4:9.

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22 1 Corinthians 4:9.

[*Latin ed. p. 61*]

"1. Consider the acts of Pope Pius XII. You, who endure such hostile attacks with courage and constancy, and who are inflamed with divine charity for the Church, have become 'the fragrance of Christ... to some, indeed, a fragrance to life and salvation, but to others a fragrance to death'."

2. "Although, being in chains and separated from your children, you are not given the opportunity to impart the precepts of the holy religion to them, your very chains proclaim and preach Christ more fully and profoundly."

3. "Therefore, we address you, beloved sons, who are marked by the priesthood, and who ought to follow the footsteps of Christ, 'who suffered for us' more closely, and thus, above all others, to endure the onslaught of trials and to persevere. While the calamities of your situation greatly afflict Us, We rejoice that We can, borrowing the words of the Divine Redeemer, say to many of you: 'I know thy works and thy faith and thy charity and thy ministry and thy patience and thy last works, which are more than the former.'"

4. "Continue, We urge you, to persevere firmly and constantly in your faith during these sorrowful times; continue to support the weak and to strengthen those who waver. Remind those entrusted to you that it is in no way permitted to them, not even outwardly or with their words, to deny or abandon Christ and His Church; and expose the cunning schemes of those who promise men earthly advantages and greater happiness in this life, while destroying their souls. Present yourselves 'as God's ministers, in much patience, in tribulation, in need, in distress... in chastity, in knowledge, in long-suffering, in kindness, in the Holy Spirit, in unfeigned love, in the word of truth, in the power of God; by the arms of justice for the right hand and for the left.'"

5. "Finally, We address all the Catholics of the Church of Ruthenae, whose sorrows and hardships We share with a paternal heart. We are not unaware of the grave dangers that threaten your faith. Indeed, it seems to be to be feared that, perhaps, in the near future..."

[*Latin ed. p. 62*]

62 Acta Apostolicae Sedis — Commentarium Officiale: In times of tribulation, those who do not consent to betray the sacred office of religion may face greater hardships. Therefore, beloved sons, we earnestly exhort you in the Lord, that you may not be terrified by any threats or any detriments, nor even by the danger of exile, or the loss of your own lives, but that you may always swear to maintain your faith and your fidelity to the Church, your Mother. For, as you well know, it is a matter of "The kingdom of heaven is like unto a treasure hidden in a field. Which a man having found, hid it,

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and for joy thereof goeth, and selleth all that he hath, and buyeth that field." (Matt 13:44). And remember what the Divine Redeemer Himself said in the Gospel: « He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter than me, is not worthy of me. And whosoever doth not take up his cross, and follow me, is not worthy of me. He that findeth his life, shall lose it; and he that loseth his life for my sake, shall find it » (Matt 10:37). To this divine sentiment, it seems fitting to add the words of the Apostle of the Gentiles: « A faithful saying: for if we die with him, that we may also live with him; if we endure, that we may also reign with him; if we deny him, he also will deny us; if we believe not, he abideth faithful, he cannot deny himself » (2 Timothy 1:11-12; 2 Corinthians 15:13). We believe that there is no better way for us to confirm and conclude this paternal exhortation, beloved sons, than with these admonitions of the same Apostle of the Gentiles: « Watch, stand fast in the faith, act like men, and be strengthened » (1 Corinthians 16:13). « Obey your prelates and ministers, who watch for your souls, as they that shall give an account: that they may do this with joy, and not with grief; for that is to you profitable. And we beseech you, brethren, to know them that labour among you, and that lead you in the Lord, and that reprove you; and that you follow them, and rejoice in their works: that you may be comforted together in your labours » (Hebrews 13:17). « Be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and chanting with your heart to the Lord. Let every one of you speak good things, that nothing be spoken but what edifieth, and ministereth grace to the hearers » (Ephesians 5:18-19). And in the midst of sorrows and anguishes...

[*Latin ed. p. 63*]

Remember, brothers, that "For I reckon that the sufferings of this time are not worthy to be compared with the glory to come that shall be revealed in us." 33 "But God is faithful, who will strengthen you, and keep you from evil." 34 And we, utterly confident, that you will respond with strength and willingness to these exhortations of Ours, aided by the divine grace, foretell to you better and more tranquil times from the Father of mercies and God of all consolation. 35 And we earnestly pray. In the meantime, as a pledge of heavenly favors and a witness of Our benevolence, We impart, with fervent spirit, the Apostolic Blessing to each of you, Venerable Brothers, to your flocks, and in a particular way to the Bishops of Ruthenae, to the priests, and to all the Christian faithful. Given in Rome, at Saint Peter's, on the twenty-third day of the month of December, in the year 1945, the seventh year of Our Pontificate. PIUS PP. XII 33 Rom., VIII, 18. »« 17 Thess., III, 3. Cf. II Cor., I, 3. 3

[*Latin ed. p. 65*]

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ACTA APOTOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. CONSTITUTION CONCERNING THE APOSTOLIC SEE BEING VACANT. PIUS, SERVANT OF THE SERVANTS OF GOD, TO THE MOST VENERABLE PATRIARCHS, PRIMATES, METROPOLITANS, AND OTHER ORDINARY BISHOPS OF THE WHOLE CATHOLIC WORLD, IN PERPETUAL MEMORY OF THE SERVICE OF THOSE WHO HAVE GONE BEFORE. Concerning the discipline of the Apostolic See being vacant, and the election of the Roman Pontiff, which appear to pertain to the same matter, Our Predecessors have, throughout the course of the centuries, solemnly observed, and have diligently striven to promote the divinely ordained work of the Church, namely, to choose the Successor of the blessed Apostle Peter, Prince of the Apostles, who in these earthly realms may represent the Lord Jesus Christ, our Master and Savior, and who, as Supreme Pastor and Head, may feed and govern the entire flock of the Lord. Now, since the laws concerning the election of the Roman Pontiff, having increased in number with the passage of time, were in need of being collected into one place, and since some, due to changes in circumstances, were...

[*Latin ed. p. 66*]

Had these additions been made, they would have been less suitable; therefore, Our Predecessor, Pope Pius X, forty years ago, with wise counsel, decided to reduce them, having carefully selected them, in a celebrated decree, the Constitution *Vacante Sede Apostolica*, published on the twenty-fifth of December of the year nineteen hundred and four. Meanwhile, Pope Pius XI of blessed memory, considered that some chapters of this Constitution already needed to be changed, as the course of events and circumstances seemed to require; and We Ourselves have also judged that others, for the same reason, needed to be reformed. Wherefore, having carefully considered the matter, with certain knowledge and by the fullness of Our Apostolic power, We have decided to issue and promulgate this Constitution, which is the same as that given by Pope Pius X, but widely reformed, "so that—to use the words of Our Predecessor—the Sacred College of Cardinals may be used solely in the Roman See when it is vacant, and in the election of the Roman Pontiff," abrogating, therefore, the Constitution *Vacante Sede Apostolica*, as it had been promulgated by Our Predecessor, Pope Pius X. The chapters of this Our Constitution which follow are these:

[*Latin ed. p. 67*]

67 Acts of Pope Pius XII

TITLE I: CONCERNING THE APOSTOLIC SEE BEING VACANT

CHAPTER I: CONCERNING THE POWER OF THE HOLY COLLEGE

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OF CARDINALS, WHEN THE APOSTOLIC SEE IS VACANT

1. During the vacancy of the Apostolic See, the Sacred College of Cardinals possesses no power or jurisdiction whatsoever concerning those matters which pertained to the Supreme Pontiff while he lived, nor can it administer justice, nor demand the execution of any act made by the deceased Pontiff; but rather, it must reserve all such matters for the future Pontiff. Therefore, We declare that whatever the very College of Cardinals, in Rome, may deem fit to exercise concerning the power or jurisdiction pertaining to the Roman Pontiff, while he lives (unless expressly permitted in this Our Constitution), is null and void, even when the Church is vacant.

2. Furthermore, We command that the Holy College of Cardinals may not in any way dispose of the rights of the Apostolic See of the Roman Church, nor should it seem to attempt, either directly or indirectly through the guise of connivance, or through the concealment of offenses against those same rights, to diminish them in any way, even after the death of the Pontiff or during the time of the vacancy; rather, We will that it must, with all its strength, strive to safeguard and defend the same.

3. The laws promulgated by the Roman Pontiffs cannot, in any way, be corrected, or altered by the College of Cardinals of the Roman Church, when the same is vacant, nor can anything be taken away from them, or added to them, or dispensed with in any way concerning them, or any part thereof. This applies especially to pontifical Constitutions, concerning the ordering of the business of the election.

* * *

1 Pius IV, Constitution *In eligendis*, July 14, 1562, § 6; Clement XII, Constitution *Apostolatus officium*, October 4, 1732, § 6. Clement V, in the Council of Vienne, chapter 2; Leo XIII, Constitution *Praedecessores Nostri*, May 24, 1882.

[*Latin ed. p. 68*]

[Acts of the Apostolic See] – Official Commentary, published by order of the Pontiff. Indeed, if anything should happen, or should even be attempted, contrary to this decree, We declare by Our supreme authority that it is null and void.

4. However, if any doubts should arise concerning the meaning of the prescriptions contained in this Our Constitution, or even concerning the manner in which they should be applied, or concerning any other matter pertaining to this Our Constitution, We decree and ordain that the power to pronounce judgment on these matters shall reside solely with the Sacred College of Cardinals; and We grant to the same Sacred College of Cardinals full authority to interpret this Our Constitution and to resolve doubts. In this matter, as in all others concerning which deliberation may arise, except for the very act of election, it will be sufficient if the majority of the

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Cardinals present agree on the same judgment.

5. Likewise, in the case of an urgent matter, which, according to the vote of the majority of the Cardinals present, cannot be postponed to another time, the College, also according to the judgment of the majority, can and should determine the appropriate remedy.

CHAPTER II Concerning the Congregations of Cardinals

6. During the vacancy of the Holy See, there shall be two Congregations of Cardinals: one general, or of the entire College, and the other particular, consisting of three Cardinals of seniority, one from each Order, together with His Eminence the Chamberlain, whose office expires entirely three days after the entrance of the Conclave, and in their place, three others following in any Order, succeed on the third day, together with the same Chamberlain.

7. We wish that in the aforementioned particular Congregations, which may be held either before or after the beginning of the Conclave, only matters of minor importance, and those that occur generally within three days, should be dealt with. But if anything of greater importance or requiring investigation should arise, all such matters shall be referred to the general Congregation, or to the Sacred College of Cardinals. Furthermore, whatever is decreed, resolved, or [references to papal documents: *1 Clem. V cap. 2, Ne Romani in pr. de elect., I, 3 in Clem.; Greg. XV Const. Aeterni Patris, XVII kal. Dec. 1621, § 20; Leonis XIII Const. Praedecessores Nostri; Greg. X in gener Conc. Lugdun., cap. 3, UM periculum, § 1 de elect., I, 6 in Sext.; Pii IV Const, In eligendis, § 6; Cler. XII Const. Apostolatus officium, § 7; Pii IV Const. In eligendis §§ 7 et 8*].

[*Latin ed. p. 69*]

"The Acts of Pope Pius XII cannot be denied, revoked, altered, or conceded, but the right to do so belongs only to the General Congregation itself by a majority of votes. 18. The General Congregations of Cardinals shall be held in the Apostolic Palaces at the Vatican, or, if circumstances require it, in another more suitable place, at the judgment of the Cardinals themselves, and shall be presided over by the Cardinal Dean of the College, or, if he is prevented, by the Sub-Dean. 19. In the General Congregations of Cardinals, when matters of greater importance are being discussed, votes shall be given not orally, but by secret ballots. 20. Among the General Congregations, those held before the entrance into the Conclave are particularly worthy of mention, and these may be called preparatory Congregations. 21. The preparatory General Congregations shall certainly take place daily, from the day following the death of the Pope, as determined by the prudent judgment of three Cardinals from each Order and of the Sacred Roman Edict, until the day when the Cardinals enter the Conclave, even on days when the funeral ceremonies of the deceased Pope are being performed, and this shall be done with the intention that the Cardinal Camerlengo

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may freely inquire about the opinion of the College and communicate with him about what he deems necessary or appropriate, and that each Cardinal may freely express his opinion on the matters at hand, ask for explanations on doubtful points, and propose what is appropriate. 22. In these General Congregations, the following matters shall be primarily addressed, after first communicating the order of business to the Cardinals: 2 a) In the first Congregations, this Constitution shall be read in its entirety, and after it has been read, all Cardinals present shall take an oath according to the prescribed formula [ ]. All other Cardinals who arrive later at the place of election, whether they have not yet or have already begun the proceedings, shall also be required to take this oath. 3 1 Clement XII, Constitution *Apostolatus officium*, § 7. Clement XII, Chirograph *Avendo Noi*, December 24, 1732, n. 17. [ ] Formula of the oath to be taken by the Most Reverend and Venerable Cardinals of the Holy Roman Church: "We Bishops, Priests, and Deacons of the Holy Roman Church, Cardinals, promise, vow, and swear that we will observe inviolably, to the very letter, all and each of the contents of the Constitution of the Supreme Pontiff Pius XII, concerning the vacancy of the Apostolic See and the election of the Roman Pontiff, which begins with the Vacant Apostolic See, dated December 8, of the year one thousand nine hundred and forty-fifth. Furthermore, we promise, vow, and swear that each of us, if God so wills, will uphold and defend the spiritual and also temporal rights of the Roman Pontiff, especially concerning the civil principate of the Roman Pontiff, and will never cease to assert and defend the integrity of the Holy See, and, if necessary, to vindicate it. 2 3 "Above all, we promise and swear, under the penalties prescribed in the aforementioned Constitution of Pius XII..."

[*Latin ed. p. 70*]

70 Acta Apostolicae Sedis — Official Commentary

b) The Cardinals must promptly determine and arrange all matters that are urgent for the commencement of the Conclave.

c) A day, hour, and manner must be established for the transfer of the body of the deceased Pontiff to the Basilica of Saint Peter, where it will be publicly exposed for the veneration of the faithful.

d) Furthermore, the Cardinals will ensure that all necessary preparations are made so that the funeral rites of the Pope may be performed over nine continuous days, and they will determine the days on which the six public ceremonies will be held.

e) Two ecclesiastics shall be appointed who are to recite prayers for the deceased Pope and for the election of a Pope.

f) A day shall be established on which, if requested by them, access to the Holy College shall be granted to the envoys of the civil governments and to the Knights of the Order of Jerusalem. However, these envoys shall only

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be admitted when assembled together, and no individual shall be granted the right to enter the Holy College.

g) Groups of two or three Cardinals, commonly called Commissions, shall be appointed:

a) for the investigation of the qualifications of those eligible to participate in the Conclave and for their approval, as well as for the designation of those who must serve the Conclave in every way, and also for the organization and supervision of these services;

β) for the construction and sealing of the Conclave, and for the arrangement of the cells.

By the Constitution concerning the Vacancy of the Apostolic See, We most religiously and, with regard to all, even Our family members or Conclavists, promise to keep secret all matters pertaining in any way to the election of the Roman Pontiff, and all acts or decrees that have been made in the meetings of the Cardinals, before the Conclave or during it, concerning this matter, as well as all that is done in the Conclave or in the place of election, which directly or indirectly concerns the scrutiny, and We shall not violate this secret in any way, either during the Conclave itself, or even after the election of the new Pope, unless a special permission or express dispensation has been granted to Us by the future Pope; furthermore, We shall not, under any pretext, accept the function of proposing a Veto or an Exclusion, even in the form of a simple desire, from any civil authority, and We shall not reveal this Veto in any way, whether to the entire College of Cardinals assembled together, or to individual Cardinals, whether in writing or orally, whether directly or indirectly, or through others, or before the Conclave or during it; and We shall not offer any assistance or favor to any interference, intervention, or other means by which secular authorities of any rank and order may wish to involve themselves in the election of the Pope."

The Cardinal Dean shall order that this formula be read aloud by the Prefect of the Apostolic Ceremonies in the presence of all the Cardinals. Then, each Cardinal shall say: "And I, N., Cardinal N., promise, vow, and swear." And placing both hands upon the Gospel, they shall add: "May God help me to these Holy Gospels of God."

Pius XI, by the Motu proprio Cum proxime, March 1, 1922, n. 1.

Pius IV, Constitution In eligendis, § 17.

Pius IV, Constitution In eligendis, § 15; Clement XII, Constitution Apostolatus officium, § 10.

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[*Latin ed. p. 71*]

71. The acts of Pope Pius XII: h) Expenses for the Conclave are proposed and approved. T) Letters from Emperors, Kings, and other states, as well

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as reports from Nuncios, and all other matters that may concern the Holy College, are to be communicated to the College itself. lc) Any documents left by the deceased Pontiff to the College of Cardinals are to be read. l) The Fisherman's Ring and the lead seal of the Apostolic Chancery are broken. m) The cells of the Conclave are distributed to the Cardinals by lot, unless the age or infirmity of a Cardinal suggests otherwise. n) The days and hours for entering the Conclave are established.

CHAPTER III

Concerning certain special offices, when the Apostolic See is vacant.

13. The offices of the Major Penitentiary and the Chamberlain of the Holy Roman Church do not cease by reason of the death of the Pontiff.

14. However, if it should happen that either or both of these offices become vacant at the time the Roman Pontiff dies, or should become vacant before the election of a new Pontiff, then in the first general congregation, in the former case, or in another which is held three days after the vacancy of either of the aforementioned offices, the votes or suffrages of the Cardinals assembled together will be taken to appoint someone to fill the place of the Chamberlain of the Holy Roman Church or the Major Penitentiary until the election of a new Pontiff, and these votes will be given in secret ballots, to be collected by the Masters of Ceremonies, even from infirm Cardinals, and to be opened before three Cardinals then in order of precedence, in the presence of the Secretary of the Holy College and the aforementioned Masters of Ceremonies; and the person thus appointed shall hold all the powers that the Chamberlain of the Holy Roman Church or the Major Penitentiary could exercise, as long as the See is vacant. But if, perhaps, the votes are equal, the person appointed shall be the one who is of higher rank, or, if of the same rank, the older one, by option, specifically among the Cardinals of the episcopal order.

1 *Pii IV Const. In eligendis, § 13.

2 Clem. V, cap. 2, Ne Romani, § 1, de elect., I, 3 in Clem.; Pii IV Const. In eligendis, § 9; Clem. XII Const. A postulatus officium, § 15.

3 Clem. V, cap. 2, Ne Romani, § 1, de elect., I, 3 in Clem.; Clem. XII Const. Apostolus officium, § 15; Bened. XIV Const. In Apostolicae, Idibus Apr. 1744, § 4.

[*Latin ed. p. 72*]

Acts of the Apostolic See – Official Commentary of the Order, concerning the elevation to the sacred purple among the Cardinals of other Orders. 15: The Cardinal Secretary of the Holy Roman Church, when the Apostolic See is vacant, is charged with the care and administration of the temporal goods and rights of the Holy See itself, with the Cardinals then in order as superiors or heads of the Orders assisting him in his office, and with

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the prior consideration of lighter matters, and always for more serious matters, the votes of the Holy College. Therefore, the Cardinal Secretary of the Holy Roman Church, as soon as he has received notification from the Prefect of the Secret Archives concerning the death of the Pope, shall proceed to the Apostolic Palace in the Vatican, in order to take possession of its property, whether by himself or by a delegate, and also of the property of both Palaces at the Lateran and at the Castel Gandolfo, and to exercise its administration. It shall be the duty of the same Secretary to legally recognize the death of the Pope, in the presence of the Prelates of the Reverend Apostolic Chamber, together with the Secretary-Chancellor, who is responsible for authenticating the act of death; to determine, after hearing the Cardinals who are heads of the Orders, the manner of preserving the body of the deceased Pope that is most suitable and appropriate for the prevailing conditions (unless the Pope himself, while alive, has clearly expressed his will on this matter); to affix seals to the private residences of the same Pope; to communicate the Pope's death to the Cardinal Vicar in the City, who will inform the Roman people about it through a special Edict; and to take care of all these matters, in the name and with the consent of the Holy College, which will contribute to the preservation of the rights of the Apostolic See and to the proper administration of its temporal affairs. 16. The Cardinal Dean of the Holy College shall, as soon as he has been informed by the Prefect of the Secret Archives of the Pope's death, inform the other Cardinals of the vacancy of the Apostolic See, and summon them to the Apostolic Palace, and also communicate the Pope's death to the Nuncios of foreign nations, as well as to those who hold supreme power in those nations. 17. The Penitentiary Major and his officials, when the See is vacant, may perform and carry out those things which were established and defined by the Blessed and Holy Pope Pius XI. 18. The office of the Chancellor of the Holy Roman Church does not expire by reason of the death of the Roman Pontiff; however, the dispatch of Apostolic Letters under the lead seal by him is suspended when the Apostolic See is vacant. The ministry of the Datary, however, expires completely by reason of the death of the same Pope. 1 2 3 1 Pius XI, Constitution *Ad incrementum*, August 15, 1934, II, XCVIII. Constitution *Quae divinitus*, March 25, 1935, n. 12; cf. Benedict XIV, Constitution *Pastor bonus*, Ides of April, 1744, §§ 51-55. Pius IV, Constitution *In eligendis*, § 11. 2 3

[*Latin ed. p. 73*]

73. Acts of Pope Pius XII, 19. Furthermore, with the death of the Pontiff, the office of Cardinal Secretary of State ceases, and that office, during the vacancy of the Holy See, is exercised by the Secretary of the Holy College. If this office is already vacant, or if it becomes vacant even during the vacancy of the Apostolic See, then the Holy College itself shall appoint someone to that office, for as long as the Apostolic See remains vacant, by a majority

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of votes. 20. On the contrary, the office and jurisdiction of the Cardinal Vicar of Rome do not expire with the death of the Roman Pontiff. If the Vicar of Rome himself should die while alive during the vacancy of the Holy See, so that the faithful of the City and its District might not suffer any detriment in spiritual matters, then the existing Vicegerent shall, for as long as the Holy See remains vacant, possess all the faculties, authority, and power that belonged to the same Vicar in the exercise of the office of the Vicariate, and the Pope himself, when the Vicariate is vacant and the Holy See is filled, often assigns these to the aforementioned Vicegerent for a certain time, until a successor to the Vicar is appointed. 1 21. Furthermore, the office and power of Legates, Nuncios, and Apostolic Delegates do not cease during the vacancy of the Holy See. 22. It is most fitting that those who are well-informed, at the time when the election of a Pope is being considered, should earnestly seek divine help through constant prayers, and other works of Christian piety and charity, and strive to merit it; therefore, as we greatly commend it, so also we wish to maintain the praiseworthy custom observed up to now, that the secret almoner of the deceased Pontiff should continue to exercise that office, subject to and dependent on the Holy College of Cardinals, until a new Pope is elected, and that the same funds should be distributed and dispensed through that almoner, during the vacancy of the Holy See, to the same poor and needy, as was customary when the Pope was alive, for which purpose the usual instructions shall be sent by the three Cardinals then in order or appointed. 2 23. During the vacancy of the Apostolic See, all the civil power of the Roman Pontiff concerning the administration and government of the Civil State of the Vatican City belongs to the College of Cardinals, which, however, cannot enact laws, except in cases of urgent necessity and for the duration of the vacancy of the Holy See, and only for the time being, if a new Pope should decide to confirm them. 3 1 2 3 Clement XII, Apostolic Constitution "Officium Apostolatus," § 17. Clement XII, Apostolic Constitution "Officium Apostolatus," § 25. Fundamental Law of the State of the Vatican City, June 7, 1929, n. 1.

[*Latin ed. p. 74*]

CHAPTER IV Concerning the Sacred Roman Congregations and their Tribunals, and their faculties, when the Apostolic See is vacant.

24. Regarding the faculties of the Sacred Roman Congregations when the Apostolic See is vacant, the following norms must be observed by all, notwithstanding any privileges.

25. The Sacred Congregations, when the Apostolic See is vacant, have no power in those matters which they cannot perform and execute when the See is filled, unless by the express command of the Supreme Pontiff, or by his hearing, or by the force of special and extraordinary faculties which are commonly granted to the Prefects or Secretaries of these same

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Congregations by the Roman Pontiff.

26. Those faculties which are granted to them by Apostolic Letters, and therefore are considered as ordinary and proper to the Congregations themselves, are not extinguished by the death of the Roman Pontiff.

27. Nevertheless, we wish that the Sacred Congregations should freely use these ordinary faculties only in granting those graces which are of lesser importance, according to the circumstances of the case. But in those matters which they deem to be more serious or controversial, we decree that, if the matter is one which can be postponed, it shall be entirely reserved for the future Pontiff; but if it admits of no delay, then we grant to the Sacred College the power to entrust the matter to the Prefect and to several other Cardinals of that Congregation, to whom the Pontiff would most likely entrust it for examination, who, after carefully discussing the matter, may decide upon it provisionally, until a Pontiff is elected, in such a way that, according to the prudence given to them by God, they shall deem it suitable and consistent with the preservation and protection of ecclesiastical rights and reasons.

28. The Tribunal of the Sacred Roman Rota and the Supreme Tribunal of the Apostolic Signatura continue to exercise their jurisdiction when the Apostolic See is vacant, according to the laws proper to them, with the exception of what is prescribed in canons C. I. C, 244 § 1 and 1603 § 2.

CHAPTER V Concerning the funeral rites of the Roman Pontiff.

29. Upon the death of the Roman Pontiff, the Cardinals shall, according to custom, perform the funeral rites for his soul for nine continuous days, unless, perchance, some feast of the highest rank occurs during those days, according to Clem. XII, Const. Apostolatus officium, § 18.

[*Latin ed. p. 75*]

Acta of Pope Pius XII, 7, concerning which it appears that the funeral rites may be interrupted, or even that a truly grave and urgent reason may arise which compels the prudent judgment of the Cardinals to suspend the order of the funeral rites; however, the funeral rites will, if time permits, be resumed. Furthermore, during the three final days, the funeral rites themselves will be celebrated with greater solemnity; and on the final day of these funeral rites, a prayer for the deceased Pope will be offered by an ecclesiastic appointed for this purpose. 30. The authentic instrument of the burial, if it takes place in the Basilica of the Vatican, will be prepared by the Notary of the Chapter of that same Basilica. Afterwards, one Cleric of the Reverend Apostolic Chamber, as well as a delegate from the Prefect of the Secretariate of the deceased Pope, will separately prepare documents to attest to the completion of the burial, the first before the Reverend Apostolic Chamber, the other before the Prefect of the Secretariate. 31. If it should happen that the Roman Pontiff dies outside the City, the College of Cardi-

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nals will arrange all things suitably for the worthy and decorous transfer of the body to the Basilica of St. Peter in the Vatican.

TITLE II: CONCERNING THE ELECTION OF THE ROMAN PONTIFF

CHAPTER I: Concerning the Electors of the Roman Pontiff

32. The right of electing the Roman Pontiff belongs solely and exclusively to the Sacred College of Cardinals, excluding entirely and removing any interference whatsoever from any ecclesiastical dignity, or from any secular power of any rank or order.

33. If it should happen that the Roman Pontiff dies during the celebration of any General Council, whether it is held in Rome or in any other place in the world, the election of the new Pontiff must always and exclusively be carried out by the College of Cardinals, and certainly not by the Council itself; and We declare that any acts of the Council which in any way seemed to undermine the exclusive right of the Sacred College of Cardinals are null and void by law, and furthermore, that any other persons whatsoever, even if they were appointed by the authority of the Council, are entirely excluded from participating in this election, except for the aforementioned Cardinals. Indeed, as in 1, see Pius XI's Constitution, *Ad incrementum*, n. C; Pius IX's Constitution, *In hac sublimi*, August 8, 1871, and *Consulturi*, October 10, 1877; Leo XIII's Constitution, *Praedecessores Nostri*. 8

[*Latin ed. p. 76*]

The Acts of the Apostolic See – Official Commentary: So that the Cardinals elected in such a manner, having all impediments completely removed and any occasion for disturbance and dissension eliminated, may proceed more freely and expeditiously, the Council in which they are assembled should, from the moment that certain news of the death of the Pontiff is received, be understood to be suspended, so that, without any delay whatsoever, it should immediately cease from all meetings, congregations, and sessions, and from the making of any decrees or canons, under penalty of the nullity of the same, and for no reason whatsoever, even if it should appear to be very serious and worthy of special mention, should it proceed further, until a new Pontiff has been canonically elected and has ordered its resumption and continuation.

34. No Cardinal, under any pretext or reason of excommunication, suspension, interdict, or any other ecclesiastical impediment, can in any way be excluded from the active or passive election of the Supreme Pontiff; these censures, for the purpose of such an election, are suspended, remaining in all other respects in full force.

35. After a Cardinal of the Holy Roman Church has been created and proclaimed in the Consistory, he immediately has the right to vote and to

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elect the Pontiff, and consequently, even if the cardinal's biretta has not yet been given to him, or if it has been closed, it has not yet been opened. Indeed, this custom of closing the mouth does not pertain to the principal faculty of the Cardinals, which concerns the election of the Supreme Pontiff, but is rather a certain ceremony introduced so that the Cardinals, before giving their vote in the Consistories and Congregations, may be reminded in some way of the modesty that they ought to observe in these and other acts.

36. Cardinals who have been canonically deposed, or who have renounced the dignity of the cardinalate, with the consent of the Roman Pontiff, have no right to vote in the election. Moreover, when the See is vacant, the Holy College cannot restore or habilitate Cardinals who have been deprived or deposed by the Pope, not even to the extent of giving them a voice.

37. We also decree that, when the Pontiff has departed this life, the Cardinals present should await the arrival of the absent Cardinals within fifteen days.

[*Latin ed. p. 77*]

Acta Pii PP. XII 77: Soli viginti dies, sed cum potestas data est Collegio Sacrorum Cardinalium, intra Conclave, etiam per alios duo vel tres dies, procedere, tamen cum hac lege: ut, post octodecim dies elapsos, quibus exsequiae defuncti Pontificis celebrantur, Cardinales, quotquot praesentes fuerint, statim Conclave ingrediantur et ad electionis negotium procedant.

38. Si tamen Cardinales absentes postea venerint, re integra, id est antequam Ecclesiae sit de Pastore provisum, in eodem negotio, in illo statu, in quo ipsum invenerint, admittantur.

39. Omnibus autem Cardinalibus, in virtute sanctae obedientiae, praecipimus et mandamus, ut, postquam per Cardinalem Decanum, vel, ipso impedito, per alium Cardinalem, de vacatione Sedis Apostolicae certiores facti, atque ad novi Pontificis electionem advocati fuerint, nisi legitimo impedimento, a Sacro Collegio Cardinalium recognoscendo, detineantur, indictionis litteris obtemperent, et ad locum eisdem designatum pro perficienda Pontificis electione statim se conferre debeant.

40. Si quis vero forte Conclave intrare noluerit, vel ingressus, absque manifesta infirmitatis causa iuramento medicorum et a maiori parte Cardinalium approbata, exiverit; tunc, ipso minime requisito, nec in eiusdem electionis negotio ulterius admittendo, per alios ad eligendum Summum Pontificem libere procedatur. Si vero, infirmitate sua perveniente, aliquem eorum e Conclavi exire contingat, ipsa etiam infirmitate durante, poterit, eius suffragio non requisito, ad electionem procedi; sed si ad Conclave, post sanitatem sibi redditam, seu ante, redire voluerit, rursus admittatur.

41. Cardinales omnes et singuli, valetudine non impediti, cum tertio pul-

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sata per loca solita conclavis campanula fuerit, ad scrutinium convenire debent; cui legi si quis non obtemperaverit, latae sententiae excommunicationis poenam incurrat.

[*Latin ed. p. 78*]

78 Acta Apostolicae Sedis – The official records of the Holy Roman Church. The following matters, concerning the Cardinals, which should be noted, are here duly recalled, especially when the Holy See is vacant. The habit which they call "cardinal's attire," when the Holy See is vacant, shall be of violet wool, as shall the cape; and of the same color shall be the silk sash with golden fringes, the collar, and the shoes; a simple rochet shall be worn, ornamented with gold embroidery, both at the opening and on the cuffs of the sleeves, but which shall not exceed three centimeters in height; a mozzetta shall be worn over the rochet, without a mantle; the skullcap and biretta shall be of red wool; the usual beretta shall be red; the shoes shall be black. Cardinals chosen from monastic and mendicant orders shall wear their own proper habit, according to custom. In general congregations held before the Conclave, the Cardinals shall wear the rochet and mozzetta; likewise, during the scrutiny in the Conclave, they shall wear the rochet and mozzetta; in the sacred functions held in the chapel, they shall wear the cape.

CHAPTER II Concerning those who participate in the Conclave and others present in the Conclave.

43. Each Cardinal in the Conclave shall be free to have two servants, whether clerics or laymen, or one cleric and one layman, to assist him; however, only one, and that a layman, may be brought with him into the Conclave: but to those who are infirm or seriously ill, a third may be granted, by the majority of the Holy College, or by the Cardinal Secretary of the Holy Roman Church, together with the Cardinals who are heads of orders, with the consent of the majority of the Holy College.

44. Conclavists cannot be prelates, nor can they be relatives by blood or affinity in the first or second degree of the Cardinals, even if they were supported by their expenses, nor can they be of the same religious order or congregation: but to all of them it is not permitted to serve other Cardinals in the Conclave, even if they have no bond of blood, affinity, or religion with them. And concerning the qualities of the Conclavists, who must be conspicuous for their integrity of morals, singular prudence, and outstanding devotion to the Holy See, the Cardinals designated must diligently inquire before entering the Conclave, and approve them, and after entering, they must again diligently inquire.

45. The Conclavists shall take an oath, which they shall make according to the statutes issued by Pope Pius XI in his Motu proprio "Cum proxime," n. II; by Pope Pius IV in his Constitution "In eligendis," § 16; and by Pope

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Pius IV in his Constitution "In eligendis," § 17.

[*Latin ed. p. 79*]

The Acts of Pope Pius XII state that those who are obligated to take the oath, seriously and religiously, must do so because of the importance of the matter. Therefore, the officials of the Holy Roman Church must ensure that the aforementioned oath is administered at least one or two days before entering the Conclave, after each of them has carefully understood the meaning and wording of the oath.

The formula of the oath, to be administered by the Masters of Ceremonies and by all other ecclesiastical officials of the Conclave, one or two days before entering the Conclave, in the presence of the Secretary of the College, the Prefect of the Apostolic Ceremonies, and those appointed for the matter, is as follows: "Having been presented before you, and having the Holy Gospels of God placed before me, I promise and swear to keep inviolably secret all and each of those things which, in any way, I may come to know concerning the election of the new Pope, discussed and decided upon in the Congregations of Cardinals, as well as in the Conclave or in the place of election, relating directly or indirectly to the ballots, and that I will not violate this secret in any way, neither directly nor indirectly, neither with words nor with writings, nor with signs, nor in any other way; moreover, I promise and swear not to use in the Conclave any radio, telephone, microphone, or any other transmitting or receiving device, nor even photographic or cinematographic machines, and this not only under the penalty of excommunication, reserved in a special manner to the future Pope, excluding even the Sacrament of Penance, but also under the penalty of the loss of any benefit, pension, office, or position, which will be incurred by the very act of violation of the oath. This secret I will keep most carefully and religiously even after the election of the new Pope, unless a special permission or express dispensation is granted to me by the same Pope."

"Furthermore, I promise and swear not to accept, under any pretext, from any civil authority, the task of proposing a Veto or Exclusion, even under the form of a simple desire, and that I will reveal this Veto, in any way it may become known to me, whether to the entire College of Cardinals assembled together, or to individual Cardinals, whether in writing or orally, whether directly or indirectly, or through others, whether before entering the Conclave, or while the Conclave is in progress; nor will I provide any assistance or favor to any intervention, intercession, or other means by which secular authorities of any rank and order may seek to interfere in the election of the Pope."

"May God help me in this, and may these Holy Gospels of God, which I touch with my own hands."

Formula of the oath for the Conclavists and other lay servants: "I, ... standing before you and touching with my own hands the Holy

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Gospels, promise and swear that I will observe strict and inviolable secrecy concerning all and each of those things which, in any way, I may come to know concerning the election of the new Pope, discussed and decided upon in the Congregations of Cardinals, as well as in the Conclave or in the place of election, relating directly or indirectly to the ballots, and that I will not violate this secret in any way, neither directly nor indirectly, neither with words nor with writings, nor with signs, or in any other way; moreover, I promise and swear not to use in the Conclave any radio, telephone, microphone, or any other transmitting or receiving device, and not even photographic and cinematographic machines, and this not only under the penalty of excommunication, reserved in a special manner to the future Pope, excluding even the Sacrament of Penance, but also under the penalty of incurring, by the very act of violation of the oath, the loss of any benefit, pension, office, or position."

[*Latin ed. p. 80*]

SQ Acta Apostolicae Sedis — Official Commentary 40. The Cardinals, and all others serving, must leave the Conclave, due to manifest infirmity, which has been proven by oath by the physicians, and with the consent of the electors, whose consciences we also burden, and they will not leave otherwise, nor can they return in any way; but in their place, if necessity demands, others, duly approved and admitted at the same time, and already bound by religious oath, may enter.

47. Furthermore, if any Cardinal should die within the Conclave, the other Cardinals must immediately leave the Conclave and cannot assume the service of another Cardinal within the same Conclave.

48. Also, the Secretary of the College of Cardinals, as well as the Sacristan of the Sacred Apostolic Palace, along with one or more Clerical assistants in the office of the Sacristy, and the Prefect of the Apostolic Ceremonies and the Masters of Ceremonies, no more than six in number, may enter the Conclave, to perform the duties pertaining to them.

49. In addition, there must be one Religious for hearing confessions, two Physicians, one Surgeon, one Apothecary, along with one or two servants, all of whom will be chosen by the majority of the Cardinals, or by the Cardinal of the Holy Roman Church, together with the Cardinals Prefects of the Orders, with the consent of the majority of the Cardinals; and others who will serve the utility and convenience of the Conclave, but who must not be more than what necessity requires, and who will be chosen by a Commission of Cardinals (cf. n. 12g).

[The following text is in Italian and is not translated.]

segreto, ma pure sotto altre pene anche gravissime che la stessa Santità Sua potrà infliggermi in caso di trasgressione. Il qual segreto io prometto e giuro che manterrò coscienziosamente anche dopo avvenuta l'elezione del

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nuovo Pontefice, a meno che non mi venga su ciò concessa dal medesimo Pontefice una espressa e speciale facoltà di parlare. a Parimente prometto e giuro che non riceverò in nessuna maniera e da nessuna potestà civile, sotto qualsiasi pretesto, l'incarico di proporre il Veto o Esclusiva, anche sotto forma di semplice desiderio, e che non manifesterò questo Veto, in qualunque modo da me conosciuto, nè dinanzi al S. Collegio dei Cardinali, riunito, nè ai singoli Cardinali, nè per iscritto, nè a voce, nè direttamente e prossimamente, nè indirettamente o per mezzo di altri, nè prima dell'ingresso nel Conclave, nè esso durante, e che non presterò mai aiuto o favore a qualsiasi intervento, intercessione o altro modo qualsiasi col quale le autorità civili di qualunque grado ed ordine volessero immischiarsi nell'elezione del Romano Pontefice. «Così Dio mi aiuti e questi Santi Evangeli, che tocco colle mie mani». 1 Pii IV Const. In eligendis, §24. Clem. XII Chirogr. Avendo Noi, n. 16. * Pii IV Const. In eligendis, § 18; Clem. XII Const. Apostolatus officium, § 13. 2

[*Latin ed. p. 81*]

ACTS OF POPE PIUS XII, CHAPTER III, 1. Concerning the Entrance into the Conclave.

50. After the funeral ceremonies of the deceased Pontiff, as mentioned above, and after the Conclave has been suitably prepared in the meantime, the Cardinals, on the appointed day, assemble in the Basilica of Saint Peter, or in another place, as the circumstances and the location may require. There, by the Dean of the Sacred College, or, if he is prevented, by another of the more senior Cardinals, the Mass of the Holy Spirit is celebrated, and at the end, by some Prelate or other learned ecclesiastic, a prayer is offered, in which they are reminded to, having set aside all private affections, with God alone before their eyes, to provide for the Holy Roman and universal Church a sufficient and suitable Pastor, and to attend to this matter with all possible brevity and diligence.

51. After the divine service has been performed, immediately, or, if the Fathers prefer, in the evening, the entrance into the Conclave takes place. The Master of Ceremonies, carrying the Papal cross, proceeds first, followed by the Cardinals, the Bishops first, then the priests, and lastly the deacons, all wearing violet woolen robes and mozzettas with a silk sash of the same color, and a simple rochet. Preceding the cross are the Cardinals' attendants, and immediately following them, the singers chant the hymn "Veni, Creator Spiritus." After the Cardinals follow the Prelates, and proceeding in this order, they enter the Conclave, and when they have reached the Chapel, the Dean of the Cardinals, at the altar, says the prayer "Deus qui corda fidelium." When this is finished, and after the Prefect of the Apostolic Ceremonies has announced that all should leave the Sacell, the present Constitution (excepting those parts that only concern matters already completed) is read again; and, according to the form prescribed

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above, the oath is taken again by all the Cardinals. Then, the Dean of the Cardinals, with a brief address, encourages all the Cardinals to carry out the business of the election properly and correctly.

52. After all of this has been completed, the Prelate Prefect of the Secret Chamber, who is the Governor of the Conclave, and the Perpetual Marshal of the Holy Roman Church, who is the Custodian of the Conclave, must take the oath according to the established formulas:

[1] before the Cardinal Dean, in the presence of all the Cardinals;

[2] Cf. *Caeremoniale Greg. XV.* [ ]

Formula of the oath to be taken by the Prelate Governor of the Conclave and by the Prelates to whom the custody of the Conclave's doors is entrusted:

2 a: "I promise, vow, and swear that I will diligently and religiously fulfill my office, according to the apostolic prescriptions and the norms handed down by the Sacred College of Cardinals. May God help me in this, and may these holy Gospels of God be my guide."

6 - ACTS, vol. XIII, n. 3.

[*Latin ed. p. 82*]

83. *Acta Apostolicae Sedis* – The Official Commentary, and likewise, the Prelates to whom the custody of the Conclave is entrusted, namely, the Archbishops and Bishops Assistants to the Holy See, the Apostolic Protonotaries of the number of Participants, the Auditors of the Holy Roman Rota, and the Prelates of the Reverend Apostolic Camera.

53. Once these matters are completed, the Cardinals proceed to their cells, which have been distributed among them by lot, with the exception of the Cardinals who are senior in each Order and the Cardinal Secretary of the Holy Roman Church, who remain in the chapel to proceed with the closing of the Conclave. In the meantime, the Officials of the Conclave and others serving within the Conclave, having already taken the oath (cf. n. 45), again perform the oath before the Secretary of the Holy College, in the presence of the Prefect of the Apostolic Ceremonies, and those appointed by the Cardinal Secretary of the Holy Roman Church, before whom the oath must previously be taken by them.

54. Finally, after the bell has been rung three times, at the order of the Cardinal Dean, and after all those who are not permitted to remain in the Conclave have been excluded, three Cardinals, the Heads of the Orders, and the Cardinal Secretary of the Holy Roman Church, together with the Secretary of the Conclave, the Prefect of the Apostolic Ceremonies, and the Masters, as well as the Architect of the Conclave, carefully search all the recesses and corners of the Conclave, to ensure that none of those who are prohibited from being in the Conclave remain inside; after this, the Conclave is closed, and the keys are entrusted to the Cardinal Secretary

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of the Holy Roman Church and the Prefect of the Apostolic Ceremonies. Within the Conclave, it is possible for the relatives of the Cardinals, and other Officials and Ministers of the Conclave, whom we have mentioned above, to be present; however, a verification must be made of all these participants in the Conclave, to ensure that none of them are among those who are not permitted to be in the Conclave: and to make this verification more certain, all those participating in the Conclave are ordered to enter the chapel, and then they are counted individually.

Formula of the oath taken by the Marshal-Custodian: "I promise and swear to perform my office with religious fidelity and diligence, according to the norms established by the Supreme Pontiffs and the provisions given by the Sacred College of Cardinals. 'May God help me, and may these Holy Gospels.'"

Pius XI, Constitution *Ad incrementum*, nn. XXXVII, LXX, CHI.

Formula of the oath to be taken by the Secretary of the Holy College and by the Prefect of the Apostolic Ceremonies is the same as the formula of the oath to be taken by the other ecclesiastical participants in the Conclave (n. 45, note 4), except for the beginning, which is as follows: "I, [name], before these Holy Gospels of God placed before me, promise and swear to be faithful in all things, and to diligently and religiously perform my office before the Sacred College of Cardinals." Furthermore, I promise and swear to maintain inviolable, etc.

[*Latin ed. p. 83*]

83. Acta of Pope Pius XII: 55. At the same time, both inside and outside, the Conclave is to be sealed by the Governor and the Marshal of the Conclave, together with their respective attendants, as well as by the Dean of the Prelates of the Sacred College, the Reverend Chamberlain, with the Secretary-Chancellor, by the Cardinal appointed by the Sacred Roman Rota, together with the Masters of Ceremonies and the Architects, after due diligence and investigations have been previously employed: and the keys are to be handed over to the Marshal and the Custodian. 56. An instrument of the completion of both sealings is to be drawn up respectively: one by the Prefect of the Apostolic Ceremonies, the Secretary of the Conclave, and by the Prefect of Ceremonies himself, acting in the office of a Notary, to be signed, with two Masters of Ceremonies as witnesses; the other by one of the Prelates of the Sacred College, together with the Secretary-Chancellor, appointed by the Cardinal Chamberlain of the Sacred Roman Rota, and indeed in the chambers of the Marshal of the Conclave, with the Marshal himself, the Prelate Governor of the Conclave, the General Commissioner of the same Conclave, who must be one of the College of Advocates of the Consistorial Hall, and the Governor of the Vatican City present and subscribing. 1. 2. . . CHAPTER IV Concerning the sealing of the Conclave, and concerning the secrecy to be observed in all that is done within the

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Conclave. 57. The election of the Supreme Pontiff must take place within the Conclave, and once it is sealed, unless any decree of a Pope (such as that of Gregory XV, or any other pontifical decree) has established otherwise concerning this matter. 58. Furthermore, the Cardinals deputed for the time being, either personally or through others, are to frequently visit and diligently examine the Cardinals' chambers and other places within the Conclave, so that the sealing of the Conclave is not violated in any way. And if anything of that nature is discovered, the perpetrators shall be expelled from the Conclave and shall be subject to severe penalties, at the discretion of the future Pontiff. 4. 59. Once the Conclave is sealed, no one shall be admitted to converse with the Cardinals or with others taking part in the Conclave, unless in the presence of the Prelates to whom the custody of the Conclave has been entrusted, and unless they speak in a language and dialect that is intelligible. And if anyone, by chance (may it be far from us), secretly communicates with the Conclave...

[*Latin ed. p. 84*]

The Acts of the Apostolic See, in its official commentary, must be treated with all due honor, rank, and office, and with the utmost reverence.

60. Furthermore, We decree that no letters, or writings of any kind, even those printed, shall be sent to those who are in the Conclave (not even to the Most Reverend Cardinals themselves), nor, especially, from the Conclave to those who are outside, unless all and each of them have first been submitted to the examination and scrutiny of the Secretary of the Holy College, and simultaneously of the Prelates who have been appointed to safeguard the Conclave. However, this rule shall not apply to the exchange of letters, which shall be free and expeditious, between the Office of the Sacred Penitentiary and the Major Cardinal Penitentiary residing in the Conclave; and these letters, bearing the seal of the Office, shall not be subject to any examination or scrutiny. Absolutely, We forbid that daily or periodic newspapers be sent outside the Conclave and within the Conclave. Those who, in any way, contravene all that has been stated above, shall incur the penalty of excommunication by sentence.

61. Furthermore, as has already been stated above, and as is expressed in the formulas of the oath, We strictly command and enjoin that all those who participate in the Conclave, both the Most Reverend Cardinals and the Conclavists, religiously observe the strictest secrecy in all matters pertaining to the election of the Roman Pontiff, and in all that is done within the Conclave, or in the place of election. Therefore, whatever may directly or indirectly violate the secret, whether words, writings, or signs, or any other thing whatsoever, must be completely avoided and guarded against, so that those who violate this law shall incur excommunication by sentence, from which, as from any other and against anyone in this Constitution imposed and inflicted, or to be imposed and inflicted, no one, not even the

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Major Penitentiary, shall be absolved by the power of any faculty, except by the Roman Pontiff, unless at the hour of death.

62. In particular, under the same penalty of excommunication, We forbid the Cardinals to reveal to their Familiaris or Conclavists, or to anyone else, anything that directly or indirectly concerns the scrutiny, according to Gregory X, cap. 3, "Ubi periculum," § 1, de elect., I, 6 in Sext.; Pius IV, Constitution "In eligendis," § 19; Pius XI, Constitution "Quae divinitus," n. 12; Gregory X, cap. 3, "Ubi periculum," § 1, de elect., I, 6 in Sext.; Pius IV, Constitution "In eligendis," § 20; Clement XII, Constitution "Apostolatus officium," § 11; Gregory XV, Constitution "Aeterni Patris," § 20; Gregory XV, Constitution "Aeterni Patris," § 19.

[*Latin ed. p. 85*]

85. The acts of Pope Pius XII, as well as those acts or decrees that have been recorded in the meetings of the College of Cardinals, whether before the Conclave or during its course, concerning the election of the Pope.

63. Furthermore, we strictly command the Cardinals of the Holy Roman Church, under the weight of their own conscience, that this secret be preserved even after the election of the new Pope, and that it may not, in any way, be violated, unless the same Pope has granted a special permission or dispensation for this purpose. We wish this precept to extend to all others who have participated in the Conclave, if, perchance, they have learned something, good or bad, concerning what has transpired within the Conclave.

64. Finally, in order to ensure the strictest observance of secrecy, we absolutely prohibit the introduction, under any pretext, of instruments of the following types into the Conclave: telegraphic, telephonic, microphonic, radio, photographic, cinematographic, and other similar instruments.

CHAPTER V

1. Concerning the form of the election.

65. On the following morning, after the Conclave has been closed the previous night, and after the customary ringing of the bell, the Cardinals who are not impeded by infirmity shall convene in the designated chapel, and there, after the usual Mass has been celebrated, and after the Cardinals have received Holy Communion, those who have voluntarily abstained from receiving the Sacrament for any reason, and after the Sacristan has recited the hymn "Veni, Creator Spiritus" with prayer according to the prescribed rite, and after the Prefect of the Apostolic Ceremonies has read aloud the seals of both Conclaves, they must immediately proceed to the business of the election, which must be carried out in only one of the three ways or forms described below; otherwise, the election will be subject to the vice of nullity.

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2.

66v The first method is that which is called, as if by inspiration, when, namely, all the Cardinals, as if inspired by the Holy Spirit, unanimously and with a living voice, freely and spontaneously proclaim a certain individual as the Supreme Pontiff; concerning which method, the following points should be noted. First, this form of election can only be used within the Conclave, and with the Conclave closed. Second, the election must be made according to this form by all and each of the Cardinals present in the Conclave, even those who, due to infirmity, are confined to their cells. Third, generally, and without any dissent...

[*Latin ed. p. 86*]

86 Acta Apostolicae Sedis — Official Commentary, with those dissenting noted. In Quarten, without any prior discussion of a specific person, it is understood through a clearly expressed word, either spoken or written, if it cannot be spoken. An example of this might be as follows: If someone among the Fathers, within the closed Conclave, without any prior, special discussion, were to say: "Most Reverend Lords, having considered the singular virtue and integrity of Most Reverend Lord N., I judge him to be worthy of being elected as Supreme Pontiff, and from this moment, I elect him as Pope." Then, upon hearing this, if the other Fathers, with no one dissenting, were to follow suit, using the same clearly expressed word "elect" or, if that is not possible, in writing, to elect the same N., about whom there has been no prior special discussion, then that N. would be canonically elected and a true Pope, according to this form of election, which is said to be by inspiration.

67. The second method is by compromise, when, namely, if the Cardinals, wishing to proceed with the election by this form or method, were to commit to certain of the Fathers the power of electing, so that, in place of all, the Church Cattolica might provide for a Pastor, and the practice of this form should be as follows. First, all and each of the Cardinals present in the closed Conclave, with no one dissenting, make a compromise with certain of the Fathers (i.e., with three or five or seven, not with a smaller or larger number), for example, in this form: "In the name of the Lord, Amen. In the year etc.; in the month etc.; on the day etc. We, Bishops, Presbyters, and Deacons of the Most Holy Roman Church, all and each of the Cardinals present in the Conclave, namely N. N., (and each Cardinal is named individually), declare that we will proceed by the method of compromise, and unanimously and in concord, with no dissent, we elect the following as compromissaries: Cardinals A., W., and N., etc., to whom we give full power and authority to provide for the Most Holy Roman Church with a Pastor, under this form, namely:" (Here it will be necessary for the Cardinals making the compromise to express the manner and form according to which the compromissaries must elect, and according to which the

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elected must be considered a true and legitimate Pope, for example, if three compromissaries are elected, it must be declared whether, in order for the election to be valid, they must first propose a person to be named by them for the Pontificate to the Sacred College, or whether they must absolutely carry out the election; whether all three must agree on one person; whether it is sufficient that two agree on one person; and whether they must name someone from the College, or even someone outside the College, and other similar things). With these, or other similar things expressed, the compromise must include the time until which the Cardinals wish to—

[*Latin ed. p. 87*]

87. The acts of Pope Pius XII attest that electors are chosen, and the following words are then added: "And we promise that we will hold him as Roman Pontiff whom the Most Reverend electors shall have chosen according to the aforementioned form," or other words adapted to the form prescribed to the electors. Secondly, upon the completion of this mandate, the electors convene separately and in a closed place, and discuss the election to be made, and it must be declared among them that they do not understand that by any utterance of their words they are giving their consent, unless they expressly state it in writing. And this declaration is necessary among the electors, so that they may use words that are human and respectful among themselves, without prejudice. Thirdly, after the electors have made an election according to the form prescribed to them, and it has been proclaimed in the Conclave, the one elected by this means of compromise is a canonical and true Pope.

8. The third and ordinary method, or form, of electing the Roman Pontiff is that which is called by scrutiny. In this matter, we fully confirm the law already established and always religiously observed for many centuries, namely, that for a valid election of the Roman Pontiff, at least two out of three parts of the votes are required; however, we now innovate it in such a way that we decree that to these two out of three parts of the votes, one more vote must be added, otherwise the election is null and void by law, so that he alone shall be considered the Roman Pontiff in whom at least two out of three parts of the Cardinals present in the Conclave, one more, have agreed by secret ballots.

9. We command that the following decree be introduced and observed, so that every precaution be taken to prevent the possibility of the vote of the Elect himself being counted in the two-thirds of the votes, since no one, whether by the method of scrutiny or of compromise, can ever proceed to elect himself, or to give a vote to himself in any way; however, the person of the Elect, if he is present in the Conclave, must be counted among the Cardinals.

10. 69. The ritual of the scrutiny consists of three actions: one, which is the pre-scrutiny, another, which is the scrutiny, and a third, which may be

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called the post-scrutiny.

11. 70. The acts of the pre-scrutiny are four, namely: the preparation of ballots...

[*Latin ed. p. 88*]

m Acta Apostolicae Sedis – Official Commentary on the proceedings; the drawing of Scrutineers, Delegates for the votes of the infirm, and Counters, by lot; the writing of ballots; their folding; the preparation and distribution of the ballots pertains to the Masters of Ceremonies, who will distribute them to each Cardinal, at least two or three at a time. 72. The form of the ballot, as regards its shape, will be wider on one side, that is, wider than it is long. In the middle of this wider part, it must contain the following words, printed if possible, otherwise written by hand: "I choose as Supreme Pontiff the Most Reverend Lord, my Lord, Cardinal [Name]." Therefore, the form of this ballot for the scrutiny will be: "I choose as Supreme Pontiff the Most Rev. Lord, my Lord, Cardinal [Name]." 73. The second act of the scrutiny is the drawing of the Scrutineers, the Delegates for the votes of the infirm, and the Counters: this drawing, before the scrutiny proceeds, must be done by lot, in this manner. In a vessel, or in a box, publicly place as many ballots, or if it is preferred, wooden spheres clearly numbered, as there are Cardinals present in the Conclave, with their names: then, by the senior Deacon, first three Scrutineers are drawn, then three Delegates for the votes of the infirm, who for brevity's sake may be called Infirmarii, and finally the Counters, concerning whose office more will be written in its proper place below. If, in the drawing of the Scrutineers, Infirmarii, and Counters, Cardinals are drawn who, due to infirmity or some other impediment, cannot fulfill the aforementioned duties, others who are not impeded will be drawn in their place. After the drawing is completed, the ballots, or the spheres of those who were drawn, are placed again in the vessel, or in the box. 74. The third act of the scrutiny is the writing of the ballots. Here, before the Cardinals begin to write the name of their choice on the ballots, the Secretary of the Holy College and the Masters of Ceremonies must...

[*Latin ed. p. 89*]

The Acts of Pope Pius XII state that upon leaving the hall, the Cardinals shall remain alone in the Chapel. Furthermore, after their departure from the hall, the last Cardinal in order shall close the door of the Chapel; and generally, whenever it is necessary, he shall open and close the door, for example, when the Cardinals go to the infirmary to collect the votes of the infirm, and afterwards when they return to the Chapel, or for any other necessity.

75. Each Cardinal shall secretly write on a slip of paper the name of the one he chooses, writing it in the middle of the slip, but with a character that is altered as much as possible, so that the hand of the writer cannot be

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easily recognized; and he must take care not to write more than one name on the slip, because the vote would be invalid. An example of a written slip is: "I choose as Supreme Pontiff the Reverend Monsignor, my Lord, Cardinal Baronio."

76. The fourth act of the scrutiny is the folding of the slips of paper, which shall be done in the middle of each slip, so that the slip itself is reduced to almost the width of a thumb, as can be seen from the figure that is placed here as an example. "I choose as Supreme Pontiff the Reverend Monsignor (place of the fold) my Lord, Cardinal Baronio."

This is sufficient regarding the scrutiny. Furthermore, with regard to the Cardinals who are infirm, or otherwise impeded, this will be said in its proper place below.

[*Latin ed. p. 90*]

90 Acta Apostolicae Sedis — Official Commentary 77; The second action follows, which is called the scrutiny. There are eight stages to this action, namely: the presentation of the ballots, the taking of the oath, the placing of the ballots in the urn, the mixing of the ballots, their counting, the public announcement of the results, the insertion of the ballots into the *vellum*, and their separate deposition. : 78. The presentation of the ballots, and the two following actions, which are better described together due to their connection, are performed in this manner. Each Cardinal, maintaining the order of precedence, after having written and folded his ballot, will take it with the two forefingers of his right hand. He will then raise his hand and openly present it to the Altar, where the Scrutineers are standing, and where there is a large urn prepared to receive the ballots, covered with a paten; and kneeling, he will offer a brief prayer; then, rising, with a loud and clear voice, he will swear in the following form, which is described on a tablet placed above the Altar: "I swear that I will choose him whom, according to God, I judge should be elected." After these words, he will place the ballot in the paten, and through the paten, he will place it in the urn; having done this, he will bow towards the Altar, and return to his place. 79. These procedures must be followed if the Cardinal is able to proceed to the Altar: but if, due to infirmity, he is unable to do so, and is present in the Chapel, the last Scrutineer will approach him; and the infirm Cardinal, after having secretly prepared his ballot in his place, as previously stated, and after having taken the aforementioned oath, will hand the folded ballot to the same Scrutineer, who will openly present it to the Altar, and without prayer or oath, will place it in the paten, and through it, will place it in the urn. 80. If, however, some of the Cardinals are infirm in their cells, three Cardinals designated as Infirmarii, as mentioned above, will approach them with a capsule, one palm in height, in the upper part of which there is an opening, or hole, of such a size that a folded ballot can be passed through it. Before the Scrutineers hand the capsule to the

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Infirmarii, they will openly open it, so that the other Cardinals can see that it is empty and devoid of any contents; then they will close it, and place the key upon the Altar; then the Infirmarii, with the closed capsule, and with a small dish containing the ballots, will approach each of the infirm Cardinals; and the infirm Cardinals will receive the ballots from the dish, and secretly write and fold them, and will pass them through the opening into the capsule, having previously taken the aforementioned oath; and if the infirm Cardinals are unable to write, or if one of the three Cardinals designated as Infirmarii, or another cleric of any order, of any Cardinal,

[*Latin ed. p. 91*]

91. Act of the Most Holy Pope Pius XII: The infirmarians, chosen by the will of the Most Reverend Infirmary, shall be bound by an oath, given in secret and held in the hands of the aforementioned infirmarians, and shall declare the following: and they must understand that they are bound not only by the bond of the oath to keep the secret, but also that they will incur excommunication *latae sententiae* if they should betray it. After this has been done, the infirmarians shall return to the Chaplain, carrying the capsule, which the scrutineers shall open, and the scrutineers shall publicly count the ballots contained therein: and they shall place, one by one, as many ballots as there are cardinals, upon a paten, and then together, all of them, into the chalice. However, so that the process of the scrutiny is not unduly prolonged, the infirmarians may prepare their own ballots after the Dean, and place them in the chalice, and then, while the other cardinals are conducting the scrutiny, they shall proceed to the infirm, to receive their votes in the manner previously described...

81. The fourth act of the scrutiny is the mixing of the ballots, which shall be performed by the first scrutineer, who, with the chalice in which the ballots have been placed, covered with a paten, shall stir it repeatedly.

82. The fifth act is the counting of the ballots, which shall be done publicly by the last scrutineer, who shall take each ballot individually from the chalice, and place it in another chalice, which has been prepared for this purpose and is empty. If the number of ballots does not correspond to the number of cardinals, all shall be burned, and again, that is, for the second time, the process shall proceed immediately to the taking of the votes. If, however, the number of ballots corresponds to the number of cardinals, the other acts of the scrutiny shall proceed.

83. The sixth act is the public reading of the scrutiny, which shall be done by the scrutineers, who are seated at the table before the altar, in this manner. The first scrutineer shall take one ballot, and shall unfold it, and, having seen the name of the elected person on the ballot, shall hand it to the second scrutineer, who, likewise, having seen the same name of the elected person, shall hand it to the third scrutineer, who shall read it aloud and clearly, so that all the cardinals present may note the vote on the

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printed sheet which they hold, containing the names of all the cardinals: and he shall note it next to the name of the cardinal whose name is read from the ballot. The same shall be done with the other ballots placed in the chalice, until the last one. If, during the public reading of the scrutiny, the scrutineers find...

1. The formula for this oath shall be as follows: "I, N., promise, vow, and swear that I will faithfully fulfill the task entrusted to me by the Most Reverend Cardinal N., which is to write down the ballot for him and to always keep inviolable the secret of what is contained therein, under the penalties established in the Constitution of Pope Pius XII, *Vacantis Apostolicae Sedis*, of December 8, 1945. "May God help me, and may these Holy Gospels of God assist me."

[*Latin ed. p. 92*]

92. The Acts of the Apostolic See – The Official Commentary states: "Two ballots are prepared in such a way that it appears that they were cast by only one person, provided that the same person is elected on both. In this case, the aforementioned ballots will be considered and counted as one vote. However, if different names are listed, neither vote will be valid; nevertheless, in either case, the scrutiny is not invalidated. Furthermore, after the public scrutiny is completed, the votes mentioned are, by the Scrutineers, added together according to the names of the Cardinals who received them, or they will be noted on a separate sheet, in this manner: "The Most Reverend Cardinal A has 20 votes, and the Most Reverend Cardinal B has 15 votes, and so on; this is done so that the Cardinals, when necessary, are always compelled to count the votes that have been noted according to the names of the Cardinals."

84. The seventh act of the scrutiny is the insertion of the ballots into a thread, which has been devised so that the ballots themselves can be preserved more carefully. This insertion will be performed by the last Scrutineer, who, after reading each ballot, will insert it, using a needle and thread prepared for this purpose, in the place where the word "I choose" is located.

85. The eighth and final act of the scrutiny is the separate depositing of the ballots, which will also be performed by the last Scrutineer, who, after the insertion of all the ballots into the thread, will tie the ends of the thread together, and will place all the ballots thus collected in another empty chalice, or separately on the table.

86. The third and final action, which follows the scrutiny, is called the post-scrutiny, and consists of three acts: namely, the counting of the votes, their verification, and the burning of the ballots. The first act is the counting of the votes, which will be performed by the Scrutineers, whether or not an election has taken place: and if an election has not taken place, so that it may be known that a Pope is not elected in that scrutiny; if, however, an

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election has taken place, so that it may be established that the Pope has been canonically elected. This counting of the votes will be done in this manner. The Scrutineers will add together the votes that each candidate received for the office of Pope. If they find that none of the candidates has received two-thirds of the votes, plus one vote, then a Pope is not elected in that scrutiny; if, however, they find that one of the candidates has received at least two-thirds of the votes, plus one vote, then the election of the Pope is considered valid, and indeed canonically valid. The second act of the post-scrutiny is the verification, which will be performed by the Verifiers, whether or not an election has taken place, by examining both the scrutiny ballots and the notes of the votes made by the Scrutineers, so that...

[*Latin ed. p. 93*]

The Acts of Pope Pius XII may show whether the Scrutineers have faithfully and diligently performed their duties. The third, and final, act of the scrutiny is the burning of all the ballots, which shall always be done openly by the Scrutineers, immediately after the scrutiny, whether an election has followed or not, before the Cardinals depart from the hall, with the last Cardinal Deacon present, and assisted by the Secretary of the Conclave and the Prefect with the Masters of Ceremonies. However, if a second scrutiny is to be held, according to what is stated below, the burning of the ballots from the first scrutiny shall not be done until the end, together with the ballots from the second scrutiny.

87. We command all and each of the Cardinals, in virtue of holy obedience, that, in order to safeguard the utmost secrecy, they deliver to be burned, along with the ballots, all kinds of writings which they may have with them concerning the outcome of each scrutiny.

88. In the Constitutions of Our Predecessors, and especially of Gregory XV, it had been established that, after the scrutiny has been announced, if an election has not been made by a consensus of at least two-thirds of the Cardinals, the Cardinals might, once in each scrutiny, approach one of those who had received at least one valid vote in the same scrutiny, provided that he was not one who had been nominated by the same Cardinal in the scrutiny. However, since such a procedure was not very helpful in carrying out the difficult task, especially with regard to the inspection, opening, and collation of the ballots, and indeed, with the present form of ballots introduced by Us, it would almost be impossible, We, confirming the ordinance of Our Predecessor, Pope Pius X, who also wished to avoid this inconvenience and at the same time not hinder the desired acceleration of the election, again establish and prescribe that, in place of this procedure, once in the morning and once in the evening, after the scrutiny has been completed according to what has been explained up to this point, if an election has not followed, the Cardinals must immediately proceed to hold a new scrutiny, in which they shall again cast their votes, without the votes

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cast in the first scrutiny being counted.

We wish that in this second scrutiny the same procedures be observed as in the first, but so that the Cardinals are not obliged to renew their oath, nor to choose new Scrutineers, Infirmarians, and Recognizers, but that what has been done in the first scrutiny with regard to these matters shall remain valid also for the second, without renewal.

89. And all these things which have been explained concerning the procedures of the scrutiny must be carefully observed by the Cardinals in all scrutinies, which...

[*Latin ed. p. 94*]

Acts of the Apostolic See – Official Commentary. The ninth day must be carried out after the customary Mass, and the hymn "Veni, Creator Spiritus," with a prayer concerning the Holy Spirit, and in the afternoon, at a suitable hour, likewise after the hymn "Veni, Creator Spiritus" and the prayer concerning the Holy Spirit. 1 90. If the election is celebrated otherwise than by a secret vote by two-thirds of the Cardinals present in the Conclave, with one vote added; or by a compromise agreed upon by all the Cardinals present in the Conclave, without any dissent, and in such a way that no one elects himself; or as if by inspiration, without any prior discussion of a particular person, by all the Cardinals present in the Conclave, unanimously, without any dissent, by a clearly understandable word, either spoken or, if unable to speak, written; it is and shall be null and void by its very nature, without any declaration, and it shall not confer any right upon the one elected. 2 91. All that has been said above concerning the election and the election itself of the Roman Pontiff must be observed, even if the occurrence of a vacancy of the Apostolic See through the resignation of the Supreme Pontiff should happen. CHAPTER VI Concerning those things that must be observed or avoided in the election of the Roman Pontiff. 92. The crime of simony, detestable both by divine and human law, is absolutely condemned in the election of the Roman Pontiff, and We condemn and denounce it, and we subject the guilty of this crime to the penalty of excommunication, provided, however, that the irritation of the simoniacal election, which God forbid, established by Julius II (or by any other pontifical decree), is removed, so that a pretext may be removed for impugning the validity of the election of the Roman Pontiff. 3 93. Likewise, under the same penalty of excommunication, We forbid anyone, even if he holds the honor of the Cardinalate, while the Roman Pontiff lives and without his consultation, to discuss the election of his Successor, or to promise any vote, or to presume to deliberate and decide anything on this matter in private meetings. 4 1 Gregory XV, Constitution "Aeterni Patris," § 17. Gregory XV, Constitution "Aeterni Patris," § 19. Julius II, Constitution "Cum tam divino," December 29, 1505. Symmachus, in Synod. Rom., c. 2, D.

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79; Paul IV, Constitution "Cum secundum Apostolum," January 17, 1558.

[*Latin ed. p. 95*]

Acta Pii PP. XII 5, 94. Those things, however, which Our Predecessors, and especially Pius X, enacted and established concerning the civil Veto, or Exclusion, as they call it, in the election of the Supreme Pontiff, so that, with all external interference removed, full freedom may be consulted in choosing the Supreme Pastor, We desire to confirm all of these, renewing and upholding them entirely and completely. Therefore, again, in virtue of holy obedience, under the threat of divine judgment and the penalty of excommunication by sentence already pronounced, We forbid all and each of the Sacred College of Cardinals, both present and future, as well as the Secretary of the Sacred College of Cardinals and all others present in the Conclave, that they, under any pretext, receive the Veto or Exclusion from any civil authority, even under the form of a simple desire, or that they propose, or in any way make known, this Veto, by any means known to them, whether to the entire College of Cardinals assembled together, or to individual Cardinals, whether in writing, or orally, or directly and proximately, or indirectly and through others, or before the Conclave, or while the Conclave is in progress. We desire that this prohibition be extended to all interventions, intercessions, and any other means by which secular authorities of any rank or order may wish to involve themselves in the election of the Pontiff.

1 95. Furthermore, the Cardinals must abstain from all agreements, conventions, promises, and all other obligations by which they might be bound to give or withhold their vote; and We decree that all of these, and each of them, if they actually occur, even if accompanied by an oath, are null and void, and that no one is bound to observe them, and that those who act contrary to this shall, from this time forward, incur the penalty of excommunication by sentence already pronounced. However, We do not intend to forbid the discussions to be held for the purpose of the election, when the See is vacant.

2 96. Likewise, We forbid the Cardinals, before they proceed to the election, to make agreements, or to establish certain things by common consent, to which they would bind themselves if they are elected to the Pontificate; and We declare that these, too, if they actually occur, even if accompanied by an oath, are null and void.

3 97. Finally, We earnestly exhort the Cardinals, as Our Predecessors have done, that in choosing the Pontiff, they be not led by any inclination of the mind or aversion, by no one's favor or obedience, by no secular power's interference, nor by force or fear or influence.

[*Latin ed. p. 96*]

The Acts of the Apostolic See – With a popular movement, but with the

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glory of God and the good of the Church always before their eyes, let those who, having judged that he is, above all others, most suitable for the fruitful and useful governance of the entire Church in the Lord, offer their votes to him.

1 98. Since the faithful ought not to rely so much on human efforts, even though they are diligent, as on persevering in humble and devout prayer, we add this provision: that in all countries, and in other more important places, as soon as news of the death of the Pope has arrived, the clergy and the people, having celebrated solemn funeral rites for him, should, each day (until provision has been made for the Roman Church concerning its Pastor), offer humble and constant prayers to the Lord, that He Himself, who makes harmony in His heights, may also bring about harmony among the Cardinals in choosing, so that a swift, unanimous, and beneficial provision (as the salvation of souls requires, and as the utility of the whole world demands) may follow from their unanimity. And lest this salutary decree of the present sanction be neglected under the pretext of ignorance, we decree that Patriarchs, Archbishops, Bishops, and other prelates of churches, and others to whom it is their duty to proclaim the word of God, should, for this reason especially and more frequently, convene the clergy and the people, and in their sermons, diligently encourage them to offer prayers for the swift and happy outcome of this important matter, and that they themselves, with the same authority, should not only encourage the frequency of prayers, but also, as circumstances may suggest, urge the observance of fasts.

2 99. We ask that the elected heir and successor to Our place, not deterred by the ardor of the office, withdraw from accepting it, but rather, humbly submit himself to the counsel of divine will: for God, who imposes the burden, also Himself lends His hand to bear it; for He who is the author of the burden is also the helper in its administration; and lest the weak be overcome by the magnitude of the grace, He will give strength to him who has received the dignity.

3 1. Gregory X, cap. 3, Ubi periculum, § 4, de elect., I, 6 in Sext.; Pius IV, Const. In eligendis, § 26; Gregory XV, Const. A eterni Patris, § 23; Clement XII, Const. Apostolatus officium, § 5; Pius IX, Const. Licet per Apostolicas, vi Idus Sept. 1874; Leo XIII, Const. Praedecessores Mostri; Pius X, Const. Commissum Nobis. Gregory X, cap. 3, Ubi periculum, § 5, de elect., I, 6 in Sext. * Leo XIII, Const. Praedecessores Nostri. 2

[*Latin ed. p. 97*]

/ Acta Pii PP. XII 97 CHAPTER V Concerning the acceptance and proclamation of the election, as well as the consecration and coronation of the new Pontiff. 100. After the election has been canonically completed, the last Cardinal Deacon, accompanied by the Secretary of the Holy College, the Prefect of the Apostolic Ceremonies, and two Masters of Ceremonies,

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brings the elected one into the hall of the Conclave of the Holy College. The consent of the elected is then obtained by the Cardinal Dean, in the name of the entire Holy College, with these words: "Do you accept the election canonically made upon you to the office of Supreme Pontiff?" 101. If this consent is given within the prescribed time, and it is determined by the prudent judgment of the Cardinals, by a majority of votes, the elected one is then truly the Pope, and immediately acquires and can exercise full and absolute jurisdiction over the entire world. Therefore, if anyone should dare to impugn, with the sentence of excommunication, any letters concerning any matter whatsoever, which have been issued by the Roman Pontiff before his coronation, he will, by that very act, incur the penalty of excommunication. 102. Regarding the acceptance of the new Pontiff and the name assumed by him, a document is drawn up, with the Cardinal Dean asking: "By what name do you wish to be called?" The Prefect of the Apostolic Ceremonies performs the function of a notary, with witnesses present: the Secretary of the Holy College and two Masters of Ceremonies. 103. Then, according to custom, the Cardinals perform the first "adoration" of the Elected Supreme Pontiff; after this is completed, and the hymn "Te Deum" is sung, the new Roman Pontiff is publicly announced to the waiting people by the Senior Cardinal Deacon; and shortly thereafter, the Pontiff himself imparts the Apostolic Blessing upon the City and the World. Following this, the second "adoration" is performed by the Cardinals, who are wearing "violet robes." 104. If the Elected one is outside the Conclave, the norms are observed that are found in the Roman Ritual, book I, title I, concerning the Conclave and the Election of the Pope, § 37. 1 3 105. Finally, when everything has been properly completed, the Conclave is opened, both inside and outside; and the custom for this opening is: 1 Roman Ritual, book I, title I, concerning the Conclave and the Election of the Pope, § 84. Code of Canon Law, canon 219. Clement V, chapter 4, concerning excommunication, V, 10 in Extravagant. * Roman Ritual, book I, title I, concerning the Conclave and the Election of the Pope, § 35; Code of Canon Law, 2 3 canon 239, § 3. 7 - ACTA, vol. XIII, p. 3. — 4-2-946.

[*Latin ed. p. 98*]

The *Acta Apostolicae Sedis* – Official Commentary – 98. An instrument is prepared, as stipulated in the preceding paragraph 56. However, those who, according to custom, are usually admitted to the Basilica for the adoration of the newly elected Pontiff are admitted to the Conclave.

106. For the third adoration, the Cardinals are to be notified by the Prefect of the Apostolic Ceremonies when the Supreme Pontiff has decided.

107. If the elected one is not yet a Priest or Bishop, he will be ordained and consecrated by the Dean of the Sacred College of Cardinals, who at that time wears the pallium; and this privilege, in the absence of the Cardinal Dean, belongs to the Sub-Dean; and in the absence of both, to the senior

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Cardinal Bishop of the suburbicarian sees.

108. Finally, the Pope is crowned by the Cardinal Protodeacon, *"so that, when it pleases him, he may, according to the prescribed rite, take possession of the patriarchal Basilica of the Lateran Palace."*

Therefore, having carefully considered the entire matter, and also moved by the examples of Our Predecessors, We establish and prescribe the following, decreeing that these present Letters and whatever is contained therein, even if anyone, whether having or claiming any right or interest in the premises, should not consent to them, or should not have been summoned or heard regarding them, or for any other reason, may in no way impugn them, but that the same shall always and perpetually remain firm, valid, and effective, and shall have and obtain their full and complete effect, and shall be observed by those to whom they apply and for the time they apply, and shall be inviolably observed, and shall be null and void if, concerning these matters, anything should happen to be attempted by anyone, with any authority, knowingly or unknowingly, to the contrary.

We also wish that these Our Letters be read before all in the customary Congregations held after the death of the Pope, as mentioned above (n. 12 a); again, upon entering the Conclave, as mentioned above (n. 51); and also when anyone has been elevated to the rank of Cardinal, with the oath of religiously observing those things which are decreed in this Constitution.

1. *Caeremoniale Romanum*, Book I, Title II, On the Ordination and Consecration of the New Pope, § 13.

2. *Codex Iuris Canonici*, canon 239, § 2.

3. *Caeremoniale Romanum*, Book I, Title II, On the Ordination and Consecration of the New Pope, § 18.

[*Latin ed. p. 99*]

From the Acts of Pope Pius XII, page 99: "Notwithstanding, since this is necessary, We declare, by the Constitutions and Apostolic Ordinances published by Our Predecessors, the Roman Pontiffs, which We now abrogate, as stated above, and also those others which, even individually and with special mention, deserve to be set aside, contravening any and all [previous enactments]. Therefore, no human being may infringe this page of Our Constitution, Ordinance, Abrogation, Mandate, Declaration, Admonition, Prohibition, Precept, or Will, nor dare to contradict it with reckless audacity. But if anyone should presume to attempt this, let him know that he will incur the wrath of Almighty God, and of the blessed Apostles Peter and Paul. Given in Rome, at Saint Peter's, in the year of Our Lord nineteen hundred and forty-fifth, on the eighth day of the month of December, on the feast of the Immaculate Conception of the Blessed Virgin

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Mary, in the seventh year of Our Pontificate. PIUS PP. XII."

[*Latin ed. p. 101*]

Year and Volume XXXIX, March 7, 1946 (Series II, Volume XIII) - No. 4. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. Acts of the Holy Father. SACRED CONSISTORY. I. SECRET CONSISTORY. On the second day of the month of February, in the year 1946, in the customary hall of the Apostolic Palace at the Vatican, there was a Secret Consistory, the acts of which are reported in order. I. CHAMBERLAIN OF THE SACRED COLLEGE. The Most Reverend Cardinal Fumasoni Biondi presented and returned the seal of the Sacred College of the Most Holy Roman Church to the Most Blessed Father, who handed it to the Most Reverend Cardinal Tedeschini, as Chamberlain of said Sacred College for this year. II. ADDRESS OF THE MOST HOLY LORD TO OUR VENERABLE BROTHERS. We have convened your Sacred College today for three reasons, namely, to admit new Cardinals, to consider the co-option of new Bishops, and to discuss the matter of decorating the four Blessed Celestial figures with their respective insignia, according to the established custom. 8 - ACTA, Volume XIII, No. 4. - March 7, 1946.

[*Latin ed. p. 102*]

102 Acta Apostolicae Sedis — Commentarium Officiale. Multas profecto gravissimasque postremis hisce annis, Cattolicae Ecclesiae Senatus iacturas fecit; ac cupimus hic Eminentissimos hos viros maerenti animo commemorare; quos Nos, quos vos bonique omnes tantopere desideramus, quibusque a summo Pastorum Principe sempiternam requietem suorumque laborum ac virtutum praemium supplices imploramus. Quominus autem novos conlegas in amplissimum ordinem vestrum maturius cooptaremus, variae ac multiplices prohibuere difficultates, in quibus eas praesertim recordamur ex bellica ac diuturna conflagratione ortas, quae quidem universam populorum consortionem adversas infensasque in partes diffractam tenebat, quaeque maris, caeli terrarumque itinera vel omnino interclusa, vel incerta atque insidiosa habebat. Hodie tandem positis armis, quamvis nondum veri nominis pax fatigato ac trepido humano generi affulgeat, Nobis licet hoc propositum, iam diu in mente versatum, ad rem deducere; idque eo libentius facimus, quod Nobis datur viros de re catholica deque patria cuiusque sua meritissimos sacrae Purpurae maiestate honestare. Cumque primum eveniat ut lecitissimi Praesules, e quinque terrarum orbis partibus in Romanum clerum adsciti, summo laticlavii honore exornentur, illud in nova luce ponitur, quod peculiaris est Catholicae Ecclesiae nota: eam nempe non ad aliquam tantummodo stirpem, gentem, nationemve pertinere, sed ad singulos universos humanae familiae populos; quos quidem, divino Iesu Christi sanguine redemptus, materno animo amplectitur omnes, ac fraterna

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invicem caritate copulatos ad supernam patriam perpetuoque mansuram convertit ac dirigit. Ac praeterea Dioeceses haud paucae postremis hisce mensibus suo fuere viduatae Pastore, quibus opus est, pro apostolico, quo divinitus fungimur, munere, ut rite consulamus. Res gravissima, ut probe nostis, agitur; quandoquidem cum ea totius christiani gregis status, disciplina, incrementa coniunguntur quam maxime. Vocamur, siquidem ad eos deligendos prudentissime pientissimosque viros, qui « forma facti gregis ex... »

[*Latin ed. p. 103*]

The Acts of Pope Pius XII state: "May these men lead the people to the pastures of eternal truth, nourish them with the food of divine grace, and, no less through the brilliance of their lives and virtues than through their authority, govern and direct." "A great honor," as we might say with the words of our Predecessor, Gregory the Great, "but a heavy burden is this honor." Therefore, in order to decide on a matter of such importance, whenever such a case arises, we approach it with diligent study, and, aided by the divine grace that Christ the Lord promised to His Church, the Bride, and to His Vicar on earth, until the consummation of the ages. After, therefore, we have earnestly implored the Holy Spirit, the Paraclete, that He may deign to illuminate our mind with the brilliance of His heavenly light, we announce and publish these Bishops.

III. CREATION AND PUBLICATION OF CARDINALS.

However, we do not do this before enrolling twenty-three most distinguished men in the College of Cardinals, whom their individual virtues and wise administration of affairs have certainly shown to be worthy of this honor, by which they are adorned. These are: GREGORY PETER AGAGIANIAN, Patriarch of Cilicia of the Armenians; JOHN GLENNON, Archbishop of St. Louis; BENEDICT ALOISI MASELLA, Archbishop with the title of Caesarea in Mauritania, and Apostolic Nuncio in Brazil; CLEMENS MICARA, Archbishop with the title of Apamea in Syria, Apostolic Nuncio in Belgium, and also Apostolic Delegate in the State of Luxembourg; ADAM STEPHAN SAPIEHA, Archbishop of Cracow; EDWARD MOONEY, Archbishop of Detroit.

[*Latin ed. p. 104*]

JULIUS SALIÈGE, Archbishop of Toulouse;

IACOBUS CAROLUS MAC GUTGAN, Archbishop of Toronto;

SAMUEL STRITCH, Archbishop of Chicago;

AUGUSTINUS PARRADO Y GARCIA, Archbishop of Granada;

AEMILIUS ROQUES, Archbishop of Rennes;

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IOANNES DE JONG, Archbishop of Utrecht;

CAROLUS CARMELUS DE VASCONCELLOS MOTTA, Archbishop of St. Paul in Brazil;

PETRUS PETIT DE JULLEVILLE, Archbishop of Rouen;

NORMANNUS GILROY, Archbishop of Sydney;

FRANCISCUS SPELLMAN, Archbishop of New York;

IOSEPHUS MARIA CARO RODRÍGUEZ, Archbishop of St. James in Chile;

THEODOSIUS CLEMENS DE GOUVEIA, Archbishop of Lawrence Marques;

IACOBUS DE BARROS CÁMARA, Archbishop of St. Sebastian of Rio de Janeiro;

HENRICUS PLA Y DENIEL, Archbishop of Toledo;

EMMANUEL ARTEAGA Y BETANCOURT, Archbishop of St. Christopher of Havana;

IOSEPHUS FRINGS, Archbishop of Cologne;

IOANNES GUALBERTUS GUEVARA, Archbishop of Lima;

BERNARDUS GRIFFIN, Archbishop of Westminster;

EMMANUEL ARCE Y OCHOTORENA, Archbishop of Tarragona;

IOSEPHUS MINDSZENTY, Archbishop of Gran;

ERNESTUS RUFFINI, Archbishop of Palermo;

CONRADUS VON PREYSING, Bishop of Berlin;

CLEMENS AUGUSTINUS VON GALEN, Bishop of Münster;

ANTONIUS CAGGIANO, Bishop of Rosario;

THOMAS TIEN, Bishop in title of Ruspae, and Apostolic Vicar of Tsingtao;

IOSEPHUS BRUNO, from the acts of the Sacred Congregation for the Clergy and the Discipline of the People.

[*Latin ed. p. 105*]

Acta Pii PP. XII 105: "What seems good to you?" And therefore, by the authority of Almighty God, of the holy Apostles Peter and Paul, and by Our own authority, We create and publicly proclaim the following Cardinals from the Order of Presbyters: GREGORIUM PETRUM AGAGIANIAN, IOANNEM GLENNON, BENEDICTUM ALOISI MASELLA, CLEMENTEM MICARA, ADAMUM STEPHANUM SAPIEHA, EDUARDUM MOONEY, IULIUM SALIÈGE, IACOBUM CAROLUM MAC GUIGAN, SAMUELEM STRITCH, AUGUSTINUM PARRADO Y GARCIA, AEMILIUM ROQUES, IOANNEM DE JONG, CAROLUM CARMELUM DE VASCONCELIOS MOTTA, PETRUM PETIT DE JULLEVILLE, NORMANNUM GILROY, FRANCISCUM

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SPELLMAN, IOSEPHUM M. CARO RODRÍGUEZ, THEODOSIUM CLEMENTEM DE GOUVEIA, IACOBUM DE BARROS CÁMARA, HENRICUM PLA Y DENIEL, EMMANUELEM ARTEAGA Y BETANCOURT, IOSEPHUM FRINGS, IOANNEM GUALBERTUM GUEVARA, BERNARDUM GRIFFIN, EMMANUELEM ARCE Y OCHOTORENA, IOSEPHUM MINDSZENTY, ERNESTUM RUFFINI, CONRADUM VON PREYSING, -

[*Latin ed. p. 106*]

Acts of the Apostolic See – Official Commentary.

CLEMENS AUGUSTINUS VON GALEN, ANTONIUS CAGGIANO, THOMAS TIEN. From the Order of Deacons: JOSEPHUS BRUNO. With the necessary and opportune dispensations, derogations, and clauses. In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Now, it remains to consult with the Churches, concerning their appointed Pastor.

IV – CHOICE OF CHURCHES.

Then, the Most Reverend Cardinal Eugenius Tisserant, having relinquished the title of Santa Maria sopra Minerva, chose the suburbicarian Church of Oporto and Santa Rufina.

Upon leaving the hall, the Blessed Father, intending to favorably pursue the declared choice, provided for the Church of Oporto and Santa Rufina, appointing the Most Reverend Eugenius, a Priest of the Holy Roman Church, Cardinal Tisserant, as its Bishop and Pastor, as will be stated in the forthcoming decree.

Re-entering the consistorial hall, the Most Reverend Cardinal Tisserant took his place last among the Cardinals of the Episcopal Order.

Then, the Most Reverend Cardinal Dominicus Iorio, Deacon of Saint Apollinaris, chose to join the Order of Presbyters. This choice was favorably received by the Blessed Father, who, for this occasion, elevated the Diaconate of Saint Apollinaris to the title of Presbyter.

Furthermore, the Most Reverend Cardinal Maximus Massimi, Deacon of Santa Maria in Porticu, chose to join the Order of Presbyters; and the Blessed Father likewise accepted this choice, elevating the Diaconate of Santa Maria in Porticu to the title of Presbyter for this occasion.

V – APPOINTMENTS TO CHURCHES.

Subsequently, the Supreme Pontiff appointed the following to the Churches:

To the Metropolitan Church of Saint Germain, recently erected, he appointed His Excellency, the Most Reverend George Courchès, who had

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previously been Bishop of the same Church.

To the Metropolitan Church of Valencia, he appointed His Excellency, the Most Reverend Marcellinus Olaechea Loizaga, who had previously been Bishop of Pamplona.

[*Latin ed. p. 107*]

From the Acts of Pope Pius XII, page 107:

To the Metropolitan Church of Lanciano and the Cathedral Church of Ortona: His Excellency, Monsignor Joachim Di Leo, formerly titular Bishop of Memphitis.

To the titular Archiepiscopal Church of Serrae in Macedonia: His Excellency, Monsignor Humbert Malchiodi, formerly Archbishop of Camerino, whom he appointed as Coadjutor with the right of succession to His Excellency, Monsignor Hersilius Menzani, Archbishop-Bishop of Piacenza.

To the Archiepiscopal Church of Amalfi: His Excellency, Monsignor Aloysius Martinelli, formerly titular Bishop of Tian.

To the Archiepiscopal Church of Camerino: Monsignor Joseph D'Avack, the urban pastor.

To the Cathedral Church of Cordoba: His Excellency, Monsignor Albin Gonzalez Menéndez Reigada, formerly Bishop of San Cristobal de La Laguna.

To the Cathedral Church of Albenga: His Excellency, Monsignor Raphael De Giuli, formerly Bishop of Vallo della Lucania.

To the Cathedral Church of Caserta: His Excellency, Monsignor Bartholomew Mangino, formerly Bishop of Murano.

To the Cathedral Church of Regiae in Emilia: His Excellency, Monsignor Benjamin Socche, formerly Bishop of Cesena.

To the Cathedral Church of Piacenza in Spain: Reverend Father John Peter Zarrans y Pueyo, a canon and master of the chapter of the Cathedral of Pamplona.

To the Cathedral Church of Anagni: Reverend Father John Baptist Piasentini, a definitor and general procurator of the Congregation of Clerics Regular of the Schools of Charity.

To the Cathedral Church of Augusta: Reverend Father Maturin Blanchet, of the Congregation of Oblates of the Most Blessed Virgin Immaculate.

To the titular episcopal Church of Lyrbita: Reverend Father Arthur Tabera Araoz, a member of the Congregation of Missionaries, Sons of the Immaculate Heart of the Blessed Virgin Mary, whom he appointed as Apostolic Administrator of the diocese of Barbastro.

To the "nullius" Abbey of the Most Holy Trinity of Cava de' Tirreni: Reverend Father Maur De Caro, of the Order of Saint Benedict, the prior of

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the same abbey.

[*Latin ed. p. 108*]

The Acts of the Apostolic See – Official Commentary. Furthermore, other prelates, already having resigned, were publicly announced by Apostolic Letters bearing the papal seal:

The Archbishop of Serrae, Joseph Slipyi, Coadjutor with the right of succession to the Most Reverend Father Andrew Szeptyckyj, Archbishop of Lviv of the Ruthenians, who recently passed away, and to whom he has now succeeded.

The Archbishop of Viminacium, Emmanuel da Silva Gomes, who is already the Archbishop of Fortaleza.

The Archbishop of Anchialus, George Cabana, Coadjutor with the right of succession to the Most Reverend Father Arthur Béliveau, Archbishop of Saint Boniface.

The Archbishop of Cyrrhus, Hannibal Mena Porta, who is already the Bishop of Limnae, Coadjutor with the right of succession to the Most Reverend Father Symphorion Bogarin, Archbishop of the Most Holy Assumption.

The Archbishop of Caesarea in Cappadocia, Joseph Misuraca, Apostolic Nuncio to Venezuela.

The Archbishop of Fortaleza, Anthony Lustosa, who is already the Archbishop of Belém of Pará.

The Archbishop of Paderborn, Lawrence Jaeger.

The Archbishop of Chalcedon, Julius Victor Maria Pichón, who is already the Archbishop-Bishop of Les Cayes.

The Archbishop of Belém of Pará, James de Barros Cámara, who is already the Bishop of Mossoró.

The Archbishop of Firman, Norbert Perini.

The Archbishop of Toledo, Henry Pia y Deniel, who is already the Bishop of Salamanca.

The Archbishop of Denver, whose diocese has been elevated to the metropolitanate, Urban John Vehr, who is already the Bishop of that same diocese.

The Archbishop of Saint Christopher of Havana, Emmanuel Arteaga y Betancourt.

The Archbishop of Dercy, Jeremiah Kinane, who is already the Bishop of Waterford and Lismore, Coadjutor with the right of succession to the Most Reverend Father John Harty, Archbishop of Cashel.

The Archbishop of Pelusium, Joseph Ignatius López, who is already the Bishop of Garzón, Coadjutor with the right of succession to the Most Reverend Father Peter Brioschi, Archbishop of Cartagena in Colombia, who

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recently passed away, and to whom he has now succeeded.

[*Latin ed. p. 109*]

Acts of Pope Pius XII, 109:

Cologne, Joseph Frings.

Camach, Mesröp Habozian.

Medellín, Joachim Garcia, now Bishop of Santa Marta.

Popayán, John Emmanuel González, now Archbishop of Aenus.

Moncton, Norbert Robichaud.

Hierapolis in Syria, Thomas Valeri, now Archbishop of Brundisium with the perpetual administration of Ostuni.

Antioch, Justin Simonds, now Archbishop of Hobart, Coadjutor with the right of succession to the Most Reverend Daniel Mannix, Archbishop of Melbourne.

Antequera, Fortunín Gomez.

Brundisium, with the perpetual administration of Ostuni, Francis De Filippis, now Bishop of Verula.

Hobart, Ernest Tweedy.

Bamberg, Joseph Kolb, now Bishop of Velicia.

Perugia, Marius Vianello, now Bishop of Fidentia.

Pelusiota, Peter Meda war, Auxiliary to the Most Reverend Cyril IX Mogabgab, Patriarch of Antioch of the Melchites.

Nicaea, Francis Pascucci, now Bishop of Sion, recently deceased.

Salzburg, Andreas Rohracher, now Bishop of Isbitan.

Agri, Julius Czapik, now Bishop of Veszprém.

Colocza, Joseph Grösz, now Bishop of Sabaria.

Rheginum and Bishop of Bova, dioceses united in person, Anthony Lanza.

Arequipa, the Church raised to the metropolitanate, Marian Holguin, now Bishop of the same diocese, recently deceased.

Cuzco, the Church raised to the metropolitanate, Philip James Hermosa y Sarmiento, now Bishop of the same diocese.

Trujillo, the Church raised to the metropolitanate, John Guevara, now Bishop of the same diocese.

Sergiopolis, Natal Gabriel Moriondo, now Bishop of Caserta, recently deceased.

La Serena, Alaphrid Cifuentes, now Bishop of Antofagasta.

[*Latin ed. p. 110*]

110 Acta Apostolicae Sedis — Official Commentary of the Holy See. Santa Fe, Edvin Vincent Byrne, formerly Bishop of Saint "John Portoricesis."

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Bourges, Joseph Lefebvre, formerly Bishop of Troyes. La Paz in Bolivia, the Church having been raised to the metropolitanate, Abel Isidore Antezana y Rojas, formerly Bishop of the same diocese. São Sebastião do Rio de Janeiro, James de Barros Câmara, Archbishop of Belém do Pará. Vicariate Apostolic of Alep, Isidore Fattal, now elected Bishop. Caesarea, Philip Melchite. Rhodes, John Constantini, now Bishop of Luni, also of Sarzana and Brugnato. Bostrense and Eauranense, Peter Chami. Mocissene, Roger Beaussart, now Bishop of Elatea. Westminster, Bernard Griffin, now Bishop of Appian. Malta, the Church having been raised to the metropolitanate, Michael Gonzi, now Bishop of the same diocese. Yucatan, Ferdinand Ruiz Solórzano. Bizyene, Gerard Murray, now Bishop of Saskatoon, Coadjutor with right of succession to the Most Reverend Alaphid Arthur Sinnot, Archbishop of Winnipeg. Oxyrynchus, John Emmanuel González, now Archbishop of Popayán. Kingston, Joseph O' Sullivan, now Bishop of Carolina. Parian, Eugene Baziak, now Bishop of Phocaea, Coadjutor with right of succession to the Most Reverend Bolesław Twardowski, Archbishop of Lviv of the Latins, recently deceased, to whom he now succeeds. Senha of the Chaldeans, Joseph Cheikho. Tarragona, Emmanuel Arce Ochotorena, now Bishop of Oviedo. Popayán, Didacus Gómez, now Bishop of Pasto. Carpathus, Francis Kamprath, now Bishop of Stadia. Macrense in Bhodope, Henry Rohlman, now Bishop of Davenport, Coadjutor with right of succession to the Most Reverend Francis J. Beckman, Archbishop of Dubuque.

[*Latin ed. p. 111*]

Acts of Pope Pius XII, page 111.

In SÃ£o Paulo, Charles Carmel de Vasconcellos Motta, already Archbishop of SÃ£o LuÃs do MaranhÃ£o.

From Belém, Mary de Miranda Villas Boas, already Bishop of Garanhuns.

From Boston, Richard James Cushing, already Bishop of Melo.

From Trapezunt, Charles Albert Perrero di Cavallerleone, Military Ordinary in Italy.

In Indianapolis, the Church having been raised to the rank of an Archdiocese, Joseph Ritter, already Bishop of the same Church.

From Burgos, Lucian Perez Platero, already Bishop of Segovia.

In Glasgow, Alan Guinot dé Boismenu, already Bishop of Gabala and Apostolic Vicar of Papua.

From Aenus, Florentin du Bois de La Villerabel, already Archbishop of Aix.

From Glasgow, Donald Campbell, already Bishop of Argyll and The Isles.

From PanamÃ¡, Francis Beckmann, already Bishop of Telmissus.

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In Salerno, with perpetual administration of the cathedral church of Acerno, Demetrius Moscato, already Bishop of Marquise and Bisignano.

From Marcianopolis, Aloysius Le Hunsec, already Bishop of Europus.

From Silyum, Thomas John Flynn, Coadjutor with right of succession to the Most Reverend Edward Patrick Roche, Archbishop of St. John's, Newfoundland.

From Soteria, Anselm Philip Pecci, already Archbishop of Acheruntus and Matera.

From Euchaiten, Octavius Beras, Coadjutor with right of succession to the Most Reverend Richard Pittini, Archbishop of Santo Domingo.

In Nicopolis, in Epirus, Valentinus Dymek, already Bishop of Mahdia.

From Omaha, the Church recently raised to the rank of an Archdiocese, James Hugh Ryan, already Bishop of the same diocese.

From Adulis, Martin Lucas, Apostolic Delegate in Africa.

[*Latin ed. p. 112*]

118 Acta Apostolicae Sedis — Official Commentary.

Strigoniensem, Joseph Mindszenty, formerly Bishop of Veszprém.

Aprensem, Herculanus Marini, formerly Archbishop of Amalfi.

Ratiarensem, Nicolaus Antonomov.

Vercellensem, Franciscus Imberti, formerly Bishop of Augsburg.

Panormitanam, Ernestus Rufnni.

Surrentinum, Carolus Serena, formerly Archbishop of Myra.

Adanensem, Herculanus Marini, formerly Archbishop of Aprus.

Anazaròensem, Michael Akras, formerly Maronite Bishop of Alep.

Aquensem, Carolus De Provenchéres.

Anconitanum, with the annexed title of Numana, Aegidius Bignamini.

Cotyaeensem, Antonius Vladislaus Szlagowski, formerly Bishop of Irenopolitanum in Cilicia.

Preslavensem, Thomas Cooray, Coadjutor with right of succession to the Most Reverend Father John Maria Masson, Archbishop of Columbus in Ceylon.

Seleuciensem in Isauria, Alphonsus Carinci.

Limanum, Ioannes Gualbertus Guevara, formerly Archbishop of Trujillo.

BISHOPS

Honoluluensem, to the newly established diocese, Iacobus Iosephus Sweeney.

Midaensem, Rosarius Brodeur, Coadjutor with right of succession to the Most Reverend Father Felix Couturier, Bishop of Alexandrina in Ontario, now deceased, whom he has succeeded.

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Portus Magni, Ioannes Henricus King, formerly Bishop of Opuntium.

Coadjutor with right of succession to the Most Reverend Father Marianus Blaha, Bishop of Neosohl, now deceased, Andreas Skrábik, Bishop of Scyrium, who has succeeded him.

Arenensem, Conradus Chauinont, Auxiliary to the Most Reverend Father Iosephus Charbonneau, Archbishop of Marianopolis.

Opuntium, Laurentius Patricius Whelan, Auxiliary to the Most Reverend Father Iosephus Charbonneau, Archbishop of Marianopolis.

Leucenum, Carolus Labbé Marquez, formerly Bishop of Iquique, now deceased.

[*Latin ed. p. 113*]

Acts of Pope Pius XII, 113: Ross, Dionysius Moynihan. Saint George's in Grenada, Michael O'Reilly. Cairns, newly erected diocese, John Heavey, already Bishop of Coracesio. Pathan, John Wolfif, Apostolic Vicar of Majunga. Dysthie, Andrew Dupont, Apostolic Vicar of Bobo-Dioulasso. Eguga, Vitus Chang, Apostolic Vicar of Sinyangchow. Reatum, Benignus Lucian Migliorini, already Bishop of Leta. Cali in Maragnano, newly erected diocese, Aloysius Gonzaga Marelim. Lucera, Dominic Vendola; Glusina and Pientina, Charles Baldini. Amarillo, Lawrence Fitz Simon. Temuco, Alexander Menchaca Lira. Cocentina, Joseph Vieira Alvernaz. Botrys, Joseph Garcia Pulgar, Apostolic Vicar of Saint Leo of the Amazons, now of Iquitos. Iquique, Peter Aguilera Narbona. Foroiu, with the annexed title of Toulon, August Gaudel. Cahors, Paul Chevrier. Saint Louis Potosi, Gerard Anaya y Diez de Bonilla, already Bishop of Chiapas. Pergamon, Joseph De Nicola, Auxiliary Bishop to His Eminence, Alexius S.R.E., Cardinal Ascalesi, Archbishop of Naples. Vannes, Eugene Le Bellec. Luçon, Anthony Cazaux. Eleutheropolis in Palestine, Michael Verhoeks, Apostolic Vicar of Surabaya. Lamaden, James Hubert Goumans, first Apostolic Vicar of Bandung. Coire, Christian Caminada; Saint Peter and Fort-de-France (or Saint Pierre), Henry Mary Varin de la Brunelière.

[*Latin ed. p. 114*]

114 Acta Apostolicae Sedis — Official Commentary, Silvdc Portuensis, Anthony Ildephonsus dos Santos Silva, of Limnae; Andrea Arcoverde de Albuquerque Cavalcanti, formerly Bishop of Taubaté; Myricenum, Maximilian Spiller, Apostolic Vicar of Napo; Jacarézinhoensem, Ernest Di Paula; Hemeriensem, Joseph Maria Cuenco, Auxiliary to the Most Reverend James Paul Mae Closkey, Bishop of Jaren, now deceased; Osakaensem, Paul Yoshigoro Taguchi; Sendaiensem, Michael Wasaburo Urakawa; Ipsensem, Robert Casimir Kolwalski, Apostolic Vicar of Wuchang; Parentinum and Polensem, Raphael Maria Radossi; Pueblensem, to the newly erected diocese, Joseph Willging; Letaeum, Peter Bartholome, Coadjutor with right of succession to the Most Reverend Francis Busch,

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Bishop of Saint Cloud; Teiensem, Edward Hettinger, Auxiliary to the Most Reverend James Hartley, Bishop of Columbus, now deceased; Namurcensem, Andrea Charue; Campinensem, Paul a Tarso Campos, formerly Bishop of Santos; Coadjutor with right of succession to the Most Reverend Anthony Schüler, Bishop of El Paso, recently deceased, Sydney Matthew Metzgers, Bishop of Birtha, who has now succeeded him; Ballaratensem, James O' Collins, formerly Bishop of Geraldton; Midaensem, John Livinus Joseph Sion, Apostolic Vicar of Kontum; Rhodopolitanum, Joseph Baud, Coadjutor with right of succession to the Most Reverend Peter Rossillon, Bishop of Vizagapatam; Pinetensem ad Flumen, Evelio Diaz y Cia; Superiorensem, William O' Connor; Valentinum in Brasilia, Rudolph De Oliveira Penna, formerly Bishop of Barra (do Rio Grande); Platiensem, Anthony Catarella; Pelotensem, Anthony Zattera; lericoënsem, Anthony Joseph Jaramillo Tobón.

[*Latin ed. p. 115*]

Acts of Pope Pius XII, 115. Holarensem, John Gunnarson, Apostolic Vicar of Iceland. Geraldtonensem, Alphonsus Joseph Gummer. Lamdiensem, Saint Ubierna, Apostolic Vicar of Thai Binh. Guriensem, Edward Rostaing, Apostolic Vicar of Antsiranana. Rusaditanum, John Tarsicius Senner, Apostolic Vicar of Chiquitos. Daphnusiensem, Daniel Llórente and Frederick, Auxiliary Bishop to the Most Reverend Emmanuel de Castro y Alonso, Archbishop of Burgos, now deceased. Satmariensem, John Scheffler, of Augusta in Phrygia; Anthony Aksamovic, now Bishop of Srijem. Attaeatanum, Edward Martínez Gonzalez, Auxiliary Bishop to the Most Reverend Henry Pia y Deniel, Archbishop of Toledo. Bindaeum, John D'Alton, Coadjutor with right of succession, who has now succeeded the Most Reverend Thomas Mulvany, Bishop of Meath, now deceased. Amargonensem, in the newly established diocese, Florentius Vieira. Viterbiensem and Tuscanensem, and Abbot "nullius" of Saint Martin at Monte Giminum, Adelchi Albanesi, now Bishop of Bagnoregio. Ferentinum, Thomas Leonetti. Mandetriensem, with the annexed title of Dumnia, Peter Çule. Cynopolitanum in Egypt, James Eich, Coadjutor with right of succession to the Most Reverend Joseph Kleemann, Apostolic Vicar of Great Namaqualand, recently deceased, whom he has now succeeded. Olbiensem, Augustine Danglmayr, Auxiliary Bishop to the Most Reverend Joseph Patrick Lynch, Bishop of Dallas. Lyrbitamtm, Wilhelm Peter Hadrian Mary Mutsaerts, Coadjutor with right of succession, who has now succeeded the Most Reverend Arnold Francis Diepenj, Bishop of Bois-le-Duc, now deceased. Crisiensem, John Simrak. Portugallensem, Augustine de Jesus y Souza, now Bishop of Lamego.

[*Latin ed. p. 116*]

116 Acta Apostolicae Sedis — Official Commentary. Trallianum in Asia,

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Emmanuel Galea, Auxiliary to the Most Reverend Father Maurus Caruana, Archbishop-Bishop of Melitensis, now deceased. Athrïbatum, Philip Silvestruin Wang-Tao-Nan, Apostolic Vicar of Fengsiangfu. Leucenum, George Petit, Coadjutor with right of succession, who has now succeeded the Most Reverend Father Charles Maria Andreae Ginisty, Bishop of Virdunensis, recently deceased. Balneoregio, Aloysius Rosa. Carzonensis, Gerard Martínez. Barranquilla, Julius Caicedo. Cnilopolitanum in Arcadia, Angel Maria Ocampo, Coadjutor with right of succession to the Most Reverend Father Leonidas Medina, Bishop of Succursus and Sancti Aegidii. Sebastenum in Cilicia, Ildebrand Vannucci. Traianopolitanum in Phrygia, Felix Augustine Addeo, now Bishop of Mcosiensem. Papiensem, Carolus Allorio. Laganitanum, Ioannes Garufaloff, Exarch for the faithful of the Byzantine rite in Bulgaria. Prisrianensis, Ioannes Romanoff, Apostolic Vicar of Sofia and Plovdiv. Mainensem, Ambrose Senyshyn, Auxiliary to the Most Reverend Father Constantia Bohacevskyj, Exarch for the Rutheno-Galician faithful in the United States of America. Cermensis in Galatia, Angel Rossini, Auxiliary to the Most Reverend Father Anthony Lega, Archbishop of Ravenna and Bishop of Cervia; Bathurst in Canada, Camillus Leblanc. Dionysopolitanum, Joseph Evrard, now Bishop of Meaux. Nicosiensem, Pius Giardina, now Bishop of Hephaestus. Barrem, Ioannes Baptista Muniz. Nilojjolanum, Constantinus Stella, Auxiliary to the Most Reverend Father Eugenius Beccegato, Bishop of Vittorio Veneto, now deceased. Sancti Severi, Franciscus Orlando. Bendensis, Mauritius Bernard Despatures, now Bishop of Bangalore.

[*Latin ed. p. 117*]

Acts of Pope Pius XII, page 117.

Viae, Joseph Peter.

Macao, John de Deus Ramalho.

San Miguel, Michael Angel Machado y Escobar.

Sabadia, Benjamin Barrera, Auxiliary to the Most Reverend James Vilanova y Melendez, Bishop of Santa Ana.

Les Cayes, Aloysius Colignon.

Moulins, George Jacquin.

Bangalore, Thomas Pothakamuri, now Bishop of Guntur.

Photice, Joseph Guy, now Bishop of Gravelbourg.

Colbasa, Paul Ro Okamoto, Apostolic Vicar of Seoul.

Sufetan, Ireneus Kyûbei Hayasaka.

Lystra, Francis Hoban, now Bishop of Rockford, coadjutor with right of succession to the Most Reverend Joseph Schrembs, Archbishop-Bishop of Cleveland, recently deceased, to whom he has now succeeded.

Thespiae, Martin O' Connor, Auxiliary to the Most Reverend Joseph

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Hafey, Bishop of Scranton.

Callinique, Thomas Aspe, now Bishop of Cochabamba.

Rockford, John Boy Ian.

Pinara, Leon Binz, coadjutor with right of succession to the Most Reverend Francis M. Kelley, Bishop of Winona.

Aradus, Anthony Schüler, now Bishop of El Paso, recently deceased.

Hephaestus, George Leon Pelletier, Auxiliary to the Most Eminent Peter Roderick S.R.E. Cardinal Villeneuve, Archbishop of Quebec.

Rhosus, Mark Lacroix, Apostolic Vicar of the Hudson Bay.

Cyprus (Maronite), Francis Ayoub.

Barcelona, Gregory Modrego Casaus, now Bishop of Aezanita.

Salamanca, Francis Barbado Viejo, now Bishop of Coria.

Jaén, Raphael García y García De Castro.

Turgell, Raymond Iglesias Navarri.

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[*Latin ed. p. 118*]

118 Acta Apostolicae Sedis - 'Official Commentary', Emeterius Echeverría Barrena, Bishop of Cluny, Ana, William McGarty of Tiburt, ..., Kaisedoren, Theophilus Matulionis, now Bishop of Madrid. Penedo, Ferdinand Gomes dos Santos. Pogla and the "nullius" Prelature of Marajó, Gregory Alonso. Saint Fiore, Henry Pinson. Bareta, Hugh O'Neill, Coadjutor with right of succession to the Most Reverend James Whyte, Bishop of Dunedin. Serteitan, Thomas Mu, Apostolic Vicar of Yangku. Mataritan in Proconsularis, Lawrence Dèprimoz, Coadjutor with right of succession to the Most Reverend Leo Classe, Apostolic Vicar of Ruanda, recently deceased, to whom he has now succeeded. Nepte, Thomas Hughes, the first Apostolic Vicar of Ondo-Florin. Bilta, Emmanuel Hurtado Garcia, Auxiliary Bishop to the Most Reverend Augustine Parrado y Garcia, Archbishop of Granada. Aezanitan, John Gay, Coadjutor with right of succession to the Most Reverend Peter Ludovici Genoud, Bishop of Guadalupe, recently deceased, to whom he has now succeeded. Sora, Alphonsus Escalante, Apostolic Vicar of Pando. Saluzzo, Aegidius Aloysius Lanzo, now Bishop of Tiberias. Verula, Aemilius Baroncelli. Agathopolitan, Casimir Morcillo Gonzalez, Auxiliary Bishop to the Most Reverend Leopold E

(Note: No Scripture quotation was found in the provided page translation to be corrected.)

[*Latin ed. p. 119*]

119. The Acts of the Holy Fathers: Ptolemaidensem of the Melchites, George Hakim. One lotanum, Nil Nicolaus Savaryn, Auxiliary to the Most

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Reverend Father Duke Basil Ladyka, for the faithful of the Ruthenian rite in the Canadian Exarchate. Zenopolitanum in Isauria, Anthony Scharnagl, Auxiliary to the Most Eminent Father Michael, Cardinal de Faulhaber, Archbishop of Munich and Freising. Arycanda, Joseph Nathan. Vita, Joseph Burke, Auxiliary to the Most Reverend Father John Duffy, Bishop of Buffalo, now deceased. Diocleanum, Charles Stoppa, Auxiliary to the Most Reverend Father Joseph Castelli, Bishop of Novara, now deceased. Beirensem, newly erected diocese, Sebastian Soares de Resende. Fossanensem, Dionysius Borra. Famagusta, Hector Castelli, formerly Bishop of Messene, Auxiliary to the Most Eminent Father Alphonsi Hildefonsi, Cardinal Schuster, Archbishop of Milan, now deceased. Galoënum, Aloysius Niedhammer, Apostolic Vicar of Bluefields. Fidentinum, Francis Giberti. Aquensem, Joseph Dell'Omo. Carrhenum, Joseph Turcios, Auxiliary to the Most Reverend Father Angel Navarro, Bishop of Santa Rosa de Copan. Youngstown, newly erected diocese, James McFaddem, formerly Bishop of Bida. Peterborough, John Roderick McDonald. Ogdensburg, Bryan McEntegart. Vicentinum, Charles Zinato. Illerdensem, John Villar y Sanz, formerly Bishop of Jaca. Palentinum, Francis Xavier Lauzurica Torralba, formerly Bishop of Sinianda. Gadicensem and Septensem, Thomas Gutiérrez Diaz, formerly Bishop of Osma. Vietoriensem, Carmel Ballester Nieto, formerly Bishop of Leon.

[*Latin ed. p. 120*]

120 Acta Apostolicae Sedis ~ Official Commentary, Henry Delgado Gómez, of Astorga; Jesus Marida Perez, of Mardin; Innocent Rodríguez Diez, of Cónchenseme; Raphael Alvarez Lara, of Guadiaense; Marcus Glaser, of Caesaropoli; Idilio Soares, of Santos, now Bishop of Petrolina; Dominic Fiori, of Palmyrenum, Auxiliary to the Most Reverend and Most Excellent Henry, Cardinal of the Holy Roman Church, Bishop of Sabina and Mandelensis; Stanislaus Courbe, of Castoria, Auxiliary to the Most Reverend and Most Excellent Emmanuel Celestine, Cardinal Suhard, Archbishop of Paris; Paul Aloysius Touzé, of Lebessenum, Auxiliary to the Most Reverend and Most Excellent Emmanuel Celestine, Cardinal Suhard, Archbishop of Paris; Mauritius Rousseau, of Isbitanum, Auxiliary to the Most Reverend George Audollent, Bishop of Blois; Delphin Ribeiro Guedes, of Leopoldiensem, newly established diocese; Louis Haller, of Bethlehem and Abbot of the "nullius" Saint Mauritius of Agaunensis; James Davis, of Saint John of Puerto Rico; Ignatius Mummadi, of Gunturensem; John Claudel, of Antandrinum, Apostolic Vicar of Reyes; Joseph Delia Cioppa, of Tiberias and Prelate of "nullius"; Altamurensem and Aquavwensem; John Baptist Portocarrero da Costa, of MossorÃ³; Anthony Bagnoli, of Volaterranum; Joseph Gori, of Nepesinum and Sutri; Joseph Battaglia, of Messene, Coadjutor with right of succession, who has now succeeded the

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Most Reverend Anthony Scarante, Bishop of Faventini, recently deceased; Thomas J. Solari, of Aulonensem, Auxiliary to the Most Reverend James Aloysius, Cardinal Copello, Archbishop of Buenos Aires; Hiiarium Alcini, of Dyomsiensem; Geminian Esorto, of Birthensem, Auxiliary to the Most Reverend John Chimento, Archbishop of La Plata.

[*Latin ed. p. 121*]

Acts of Pope Pius XII, 121. Gantanensem, Aloysius Bumçi, already Bishop of Alexiensem, deceased. Aquis granensem, Joseph van der Velden. Grandormensem, Franciscus Haas. Lyrbitanum, Michael Gonzi, already Bishop of Gaudisiensem, Coadjutor with right of succession, who has now succeeded the Most Reverend Father Dominic Caruana, Archbishop-Bishop of Melitensis, now deceased. Eudociatensem, Arthur Landgraf, Auxiliary to the Most Reverend Joseph Kolb, Archbishop of Bambergensis. Trecensem, Julian Le Couëdic. Erizenum, Marcellus Piquet, Apostolic Vicar of Quinhon. Uticensem, Joseph Stella. Bidensem, Alexander Derouineau, Apostolic Vicar of Yannanfu. Isindensem, Leonard Rodríguez Ballon, Auxiliary to the Most Reverend Peter Paschalis Farfan, Archbishop of Limani, now deceased. Alindensem, Joan Hervás Benet, Auxiliary to the Most Reverend Prudentius Melo y Alcalde, Archbishop of Valentini. Bindaeum, Ignatius Krause, the first Apostolic Vicar of Shuntehfu. Telsensem, Vincent Borisevicius, already Bishop of Lysiadensem. Ghiapasensem, Lucius Torreblanca. Skialoensem, Lin Aguirre. Elatensem, Joseph Zaffonato. Rhandensem, John Mccolai, Coadjutor with right of succession to the Most Reverend Raymond Font, Bishop of Tarijensis. Garpasiensem, Francis Ramanauskas, Auxiliary to the Most Reverend Vincent Borisevicius, Bishop of Telsensis. Gsanadiensem, Andrew Hamvas. Veszprimiensem, Joseph Mindszenty. Sabariensem, Alexander Kovacs. De Fukuoka, Dominic Senyemon Fukahori. Antiphrensem, Peter Hermenegild Focaccia, the first Apostolic Vicar of Yutze.

[*Latin ed. p. 122*]

Acts of the Apostolic See. — Dromore, Eugene O'Doherty. Garolina, James Boyfe. Trichur, George Alapatt. Livias, Joseph Siri, Auxiliary to the Most Reverend Peter S. B. E., Cardinal Boetto, Archbishop of Genoa, recently deceased. Diana, Eugene Parent, Auxiliary to the Most Reverend George Courchesne, Bishop of Saint-Germain. Lipa, Alaphrid Obviar Aranda, Auxiliary to the Most Reverend Alaphrid Verzosa, Bishop of Lipa. Christchurch, Francis Lyons. Nottingham, Edward Ellis. Auzia, Francis Hong Takeoka, Apostolic Vicar of Heijo, or Heijo. Zamora, James Font Andreu. Segovia, Aloysius Alonso Muñoyerro. Teruel, with the administration of the diocese of Albarracin, Leon Villuendas Polo. Saskatoon, Philip Francis Pocock. Lydda, Jerome Bartholomew Bortignon. Urbita, Victor D'Alessi. Graveburg, Joseph Lemieux, now

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Bishop of Calydon. Barkaus, John Aloysius Cheng, Apostolic Vicar of Chantaburi. Petinessus, Victor Foley, Apostolic Vicar of the Fiji Islands. Santa Fe de Antioquia, Aloysius Andrade Valderrama, now Bishop of Dagne. Sophene, Michael Garcia, Auxiliary to the Most Reverend Mariano Rossell, Archbishop of Guatemala. Matrega, Raphael Gonzalez, Auxiliary to the Most Reverend George Garcia, Bishop of Alten, recently deceased. Trocmadia, Raymond M. Martin, Auxiliary to the Most Reverend Aloysius Montenegro y Flores, Bishop of Vera Paz, recently deceased.

[*Latin ed. p. 123*]

Acts of Pope Pius XII, 123. Cananhenum, Frederick Due, Coadjutor with right of succession to the Most Reverend August Grumel, Bishop of Mauriana. Uruguaiana, Joseph Newton de Almeida Batista. Lamego, with the title of Archbishop *ad personam*, Ernest Sena de Oliveira, already Archbishop of Mitylene. Santa Marta, Bernard Botero Alvarez. León, Aloysius Almarcha Hernández. Tuy, Joseph Lopez Ortiz. ByMien, Ferdinand Fulgentius Pasini, the first Apostolic Vicar of Sanyuan. Andeda, Henry Albert Thomine, Apostolic Vicar of Laos, recently deceased. Bayonne, Leon Terrier, already Bishop of Tarentaise. Valdipie, in the newly established diocese, Arthur Mery Berkdorf, already Bishop of Parnassus. Cajazeiras, Henry Gelain. Coracesio, Aemilius Brigard, Auxiliary to the Most Reverend Ismaël Perdomo, Archbishop of Bogotá in Colombia. Centuria, Stanislaus Czajka, Auxiliary to the Most Reverend Theodore Kubina, Bishop of Czestochowa. Oviedo, Benjamin de Arriba Castro, already Bishop of Mondoñedo. Orense, Francis Blanco Nájera. Oriole, Joseph García Goldáraz. Segohrice, Raymond Sanahuja Mareé. Tarentaise, August Jauffrés. Soli, Honorius Brigt, Auxiliary to the Most Reverend Thomas Williams, Archbishop of Birmingham. Dagne, Bernard Stein, Auxiliary to the Most Reverend Francis Bornewasser, Bishop of Treves. Assus, Angel Turrado Moreno, the first Apostolic Vicar of Machiques. Appian, Theodore George Romza, Auxiliary to the Most Reverend Nicholas Dudas, Administrator of Munkács.

[*Latin ed. p. 124*]

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Taubaté, Franciscus Borges Amaral, formerly Bishop of Lorena.

Gozo, Josephus Pace, Josephus Yuen, the first Apostolic Vicar of Ohumatie.

Davenport, Raphael Hayes, formerly Bishop of Hieropolis.

Manchester, Matthew Brady, formerly Bishop of Burlington.

Columbia, Michael Ready.

Covington, William Mulloy.

Burlington, Edward Ryan.

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Evansville, newly erected diocese, Henry Grimmelsman.

Lafayette in Indiana, newly erected diocese, John Bennet.

Ilium, Eugene McGuinnes, formerly Bishop of Raleigh, Coadjutor with right of succession to the Most Reverend Father Daniel Francis Kelley, Bishop of Oklahoma City and Tulsa.

Melo, Stanislaus Bona, Coadjutor with right of succession to the Most Reverend Father Paul Peter Rhode, Bishop of Green Bay, recently deceased, to whom he now succeeds.

Segovia, Daniel Llórente and Frederick, formerly Bishop of Daphnusia.

Coria, Franciscus Caverò Tormo.

Odem, Saturninus Rubio Montiél.

Claudiopolitan in Isauria, Richard Cleire, Apostolic Vicar of Kivu.

Arad, Vincent Roig Villalba, Apostolic Vicar of the Vicariate Apostolic of Goajira.

Sauatra, Joan Maria Mazé, Apostolic Vicar of Hung-Hoa.

Mundinitz, Alphonse Leon Marie, Apostolic Vicar of Guiana Gallica.

Antofagasta, Hernando Frias Hurtado, formerly Bishop of San Carlos de Ancud.

Nuceria and Gualdo Tadino, Constantine Stella, formerly Bishop of Nilopolis.

[*Latin ed. p. 125*]

Acts of the Holy Fathers, XII, 126: Aprutinum, or Theramensem, Gillam Vincent, of Gremigni. Pharsalium, Lucius Crescenzi. Auximanum and Cingulanum, Dominic Brizi. Miletensem, Henry Nicodemo. Vadensem, Anthony Jordan, Apostolic Vicar of Prince Rupert. Emmausensem, Joseph Donahue, Auxiliary to the Most Reverend Father Francis Spellman, Archbishop of Neo-Eboracensis. Elusanum, Joseph Souto Vizoso, Auxiliary to the Most Reverend Father Thomas Muñiz Pablos, Archbishop of Compostellana. Cibyrantensem, Adolph Bolte, Auxiliary to the Most Reverend Father John Dietz, Bishop of Fuldensis. Ancusensem, John Roderick Mac Donald, already Bishop of Peterboroughensem, Coadjutor with right of succession to the Most Reverend Father James Morrison, Archbishop-Bishop of Antigonicensis. Buffalensem, John Francis O'Hara, already Bishop of Mylasensem. Crookstoniensem, Francis Schenk. Insulae Grandis, Edward Hunkeler. Raleighiensem, Vincent Waters. Steubenvicensem, in the newly erected diocese, John Mussio. Hartfordiensem, Henry Joseph O'Brien, already Bishop of Sitensem. Peterboroughensem, Gerard Berry. Mylasensem, James Connolly, Coadjutor with right of succession to the Most Reverend Father James Cassidy, Bishop of Riverormensis. Parnassenum, Daniel Figueroa, Auxiliary to the Most Reverend Father Mariano Holguin, Archbishop of Arequipensis, recently

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deceased. Telmissensem, Andrew James Brennan, already Bishop of Richmondiensem. Lappensem, Charles Borge Castrillo, Auxiliary to the Most Reverend Father Canute Joseph Reyes y Valladares, Bishop of Granadensis. Themîtanum, Aloysius Kelleher, Auxiliary to the Most Reverend Father Richard James Cushing, Archbishop of Bostoniensis.

[*Latin ed. p. 126*]

Acts of the Apostolic See - Official Commentary. Timotheus Georgius Raymundus, already Bishop of Thira; Arcadia, Philippus Gallego, Auxiliary to the Most Reverend Richard Pittini, Archbishop of Santo Domingo; Phocaea, Gulielmus Arnold; Azotus, Thomas Tharayl, Coadjutor with right of succession to the Most Reverend Alexander Ghulapar ambii, Bishop of Kottayam; Apollonia, Petrus Ludovicus Genoud, already Bishop of Guadalupe, recently deceased; Phoenicia, Carolus Leo Nelligan, already Bishop of Pembroke; Pembroke, Gulielmus Smith; Messene, Iulianus Weber, Coadjutor with right of succession to the Most Reverend Carolus Iosephus Eugenius Ruch, Bishop of Strasbourg, recently deceased, to whom he has now succeeded; Phacusa and Ordinary Prelate of Cuajar, Xaverius; Tabasco, Iosephus a Iesu Angulo Dei Valle; Sancti Marci and Bisignano, Michael Rateni; Edmundston, newly erected diocese, Antonius Maria Roy; Sancti Caroli Ancudiae, Candidus Rada Senosiain; Fabriano and Matelica, Lucius Crescenza, already Bishop of Pharsalia; Naissita, Henricus Routhier, Coadjutor with right of succession to the Most Reverend Ubaldus Langlois, Apostolic Vicar of Grouard; Famagusta, Dominicus Bernareggi, Auxiliary to the Eminence of Alphridus Hildofonsus, Cardinal Schuster, Archbishop of Milan; Circe, Iosephus Köstner; Hieropolis, Arthurus Hughes; Piracicaba, newly erected diocese, Ernestus Di Paula, already Bishop of Jacarezinho; Huancayo, newly erected diocese, Leonardus Iosephus Rodríguez Ballon, already Bishop of I sinden; Tacna, newly erected diocese, Carolus Albertus Arce Masías.

[*Latin ed. p. 127*]

Acts of Pope Pius XII, 127. Huancavélica, a diocese newly erected, to Albert Dèttmann y Aragon. Abiïen, to Aloysius Delmotte, already Bishop of Tournay. Tournay, to Stephen Carton de Wiart, already Bishop of Taiano. Diocletiana, to Christopher Arduin Terzi, already Bishop of Apuania. Daphnunsia, to Thaddaeus Le-Huu-Tu, Apostolic Vicar of Phât Diêm. Ariminum, to Aloysius Santa, already Bishop of Metz. Calvi and Teano, to Vincent Bonaventura Medori. Euroo, in Epirus, to Aetius Barbieri, Auxiliary to the Most Reverend Gabriel Vettori, Archbishop of Pisa. Tarquinia and Centumcellae, to Julius Bianconi. Marsorum, to Dominic Valerii. Zabi, to Joseph Halsall, Auxiliary to the Most Reverend Richard Downey, Archbishop of Liverpool. Oliveira, a diocese newly erected, to Joseph Medeiros Leite. Pharsalus, to William Scully, Coadjutor

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with right of succession to the Most Reverend Edmund Gibbons, Bishop of Albano Laziale, in America. Metz, to John Treacy, Coadjutor with right of succession to the Most Reverend Joseph MacGavick, Bishop of La Crosse. Joppita, to Apollinar William Baumgartner, Apostolic Vicar of Guam. Lunéville, or Spedieu, Sarzana, and Brugnato, to Joseph Stella, already Bishop of Uzès. Novara, to Leo James Ossola, already Bishop of Salona. Belluno and Feltre, to Jerome Bartholomew Bortignon, already Bishop of Lydda. Leopoldinum, to Henry Dutoit, already Bishop of Arras (-Boulogne-Saint-Omer). Dionysiana, to Francis Auvity, already Bishop of Mende. Nilópolis, to Lawrence James Inglese, already Bishop of Pandosia - Tur si. Lojan, to Robert Aguirre, already Bishop of Hippo.

[*Latin ed. p. 128*]

I:28 Acta Apostolicae Sedis - Commentarium Officiale.

Vittorio Veneto, Josephum Zafïbnato, formerly Bishop of Eia.

Sar sinat ensem, Carolum Stoppa, formerly Bishop of Dioclea.

Goncordiensem, Victorium D'Alessi, formerly Bishop of Lyrbitanum.

Dili, Jacobum Garcia Goulart, newly appointed to the newly erected diocese.

Lausannensem, Genevensem, and Friburgensem, Franciscum Charrière.

Dorylaënsem, Josephum Baeten, Coadjutor with right of succession to the Most Reverend Peter Hadrianus Gulielmus Hopmans, Bishop of Bredani.

Alexandrinum Statiellorum, Petrum Iosephum Gagnor, formerly Bishop of Thennesus.

Apuaniensem, Carolum Boiardi.

Mimatensem, Mauritium Rousseau, formerly Bishop of Isbitanum.

Blesensem, Aloysium Robin.

Atrebatensem, Victorium Perrin.

Aradiensem, Aloysium Perez Hernández, Auxiliary to the Most Reverend Ismaëlis Perdomo, Archbishop of Bogotá in Columbia.

Gurubitanum, Josephum Strebber, Apostolic Vicar of Lomé.

Isindensem, Leonem Iosephum Suenens, Auxiliary to the Most Reverend Joseph Ernesti, Cardinal Roey, Archbishop of Mechlin.

De Vera Paz, Raymundum Martin; formerly Bishop of Trocmadia.

Lyddensem, Laurentium Shean, Auxiliary to the Most Reverend Michael Joseph Curley, Archbishop of Baltimore and Washington.

Lares, Josephum Cuenco, formerly Bishop of Hemeria.

Flaviensem, Raymundum Castellano, Auxiliary to the Most Reverend Firmimi Lafitte, Archbishop of Córdoba in Argentina.

Mindoniensem, Fernandum Quiroga Palacios.

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Iacensem, Josephum Mariam Bueno Monreal.

Gelsonensem, Vincentium Enrique Tarancon.

Messeniensem, Maximum Yurramendi Alcain, Apostolic Administrator of Ciudad Rodrigo.

Limericiensem, Patricium O'Neill.

[*Latin ed. p. 129*]

Acts of Pope Pius XII, 129. Argyll and The Isles, Kennet Grant. Garanhuns, Iuventium Britto, now Bishop of Caetité. Gaspé, Albenum Le Blanc, now Bishop of Hearst. San Lorenzo, recently established diocese, Napoleonem Alexandrum La Brie, now Bishop of Limata. Dioclea, Benedictum Falcucci, Auxiliary to the Most Reverend Joseph Venturi, Archbishop of Theatine. Oran, Berthrandum Lacaste. Orciston, Armanum Coupel, Coadjutor with right of succession to the Most Reverend Franciscus Ioannes Mariae Serrand, Bishop of Briocensis. Iuliopolis, Renatum Piérard, Coadjutor with right of succession to the Most Reverend Iosephus Mariae Tissier, Bishop of Catalaunensis. Aleooiensem, Franciscum Gjini, now Bishop of Semta and Abbot (t nullius) of the Archabbey of Monte Cassino, with the attached priory of Athens, Il dephonsus Rea, now Abbot of (nullius) Santissima Trinitatis Cavensis. Finally, the Most Blessed Father declared that he had confirmed the canonically made election of the Most Reverend Joseph Bakhache to the titular episcopal see of Edessa in Osrhoene Syria; and also that he had approved the canonically made election of the Most Reverend Leo Kilzi to the titular episcopal see of Caesarea Philippi of the Melchites.

VI. TAKING OF THE OATH. After the appointments to the churches were completed, the Reverend Cardinal Tisserant, Bishop of Porto and Santa Rufina, took the oath in the customary manner.

VII. REPORT ON CAUSES. The Reverend Cardinal Carolus Salotti, Prefect of the Congregation of Sacred Rites, with the permission of the Most Blessed Father, gave a speech on the life and miracles of the Blessed John of Britto, a martyr, of the Society of Jesus; of the Blessed Bernardinus Realino, a confessor, of the Society of Jesus; and of the Blessed Joan.

[*Latin ed. p. 130*]

.130 *Acta Apostolicae Sedis* — Official Commentary. The acts concerning Elizabeth Biçhier des Ages, a virgin, foundress of the Congregation of the Daughters of the Cross, commonly known as the Sisters of St. Andrew; and also concerning Blessed Francesca Saveria Cabrini, a virgin, foundress of the Institute of the Missionary Sisters of the Most Sacred Heart of Jesus; and which, in the cause of the Beatification and Canonization of the aforementioned Blesseds, the Congregation of Sacred Rites, after a careful and thorough examination, deemed worthy to be admitted and approved. The report completed, Our Most Holy Lord inquired individually of the

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Reverend Fathers Cardinals, and each Cardinal declared his opinion.

VIII — THE REQUEST FOR THE PALLIUM.

Then, in person, the Bishops of the Metropolitan Churches of Firmo, Brindisi, Regina, and London, as well as the Archdioceses of Perugia, Ancona, Amalfi, Camerino, and the Episcopal Church of Anagni, by privilege, made their request for the Pallium. By means of proxies, the request for the Pallium was made for the Metropolitan Churches of Port of Spain, Fortaleza, Paderborn, Denver (by elevation of the See), Morelia (by succession), Medellín, Monotón, Antequera, Bamberg, Salzburg, Erlau, Kollotschau, Cartagena in Colombia (by succession), Cusco (by elevation of the See), La Serena, Santa Fe, Bourges, La Paz in Bolivia (by elevation of the See), Yucatán, Kingston, Popayán, Belém de Pará, Boston, Indianapolis (by elevation of the See), Lviv of the Ruthenians (by succession), Burgos, Salerno, Puebla (by succession), Omaha (by elevation of the See), Vercelli, Sorrento, Lviv of the Latins (by succession), Acqui, St. Germain (by elevation of the See), Valencia. For the Archdioceses: Hobart, Glasgow, and Panama. For the Episcopal Churches (by privilege): Pavia, Waitzen, Barcelona, Volterra, and Verdun (by succession).

[*Latin ed. p. 131*]

Acta of Pope Pius XII, 13th session.

PUBLIC CONSISTORY. Thursday, February 21, 1946, in the Vatican Basilica, a public Consistory was held, first for the solemn conclusion of the Causes for the Canonization of the Blessed John de Britto, a martyr, professed priest of the Society of Jesus; Bernardine Realino, a confessor, professed priest of the Society of Jesus; and also of the Blessed Joan Elizabeth Biehier des Ages, a virgin, co-foundress of the Institute of the Daughters of the Cross, commonly known as "Sisters of St. Andrew," and of Frances Xavier Cabrini, a virgin, foundress of the Institute of the Missionary Sisters of the Sacred Heart of Jesus; and then for the solemn imposition of the red galero upon the newly created Cardinals, present at the secret Consistory held on the preceding Tuesday.

Having, therefore, rendered obedience to the Supreme Pontiff by the Reverend Cardinals, the Reverend Fathers Augustus Milani, Francis Xavier Parisi, Camillus Corsanego, and Aloysius Philip Re, Advocates of the Sacred Consistorial Hall, presented the lives, virtues, and miracles of the Blessed ones mentioned above, and urged that they be considered for canonization according to the established procedure.

Reverend Father Anthony Bacci, Secretary for Apostolic Letters to Princes, standing on the left side of the pontifical throne, after the Advocates had knelt, responded in the name of His Holiness with these words: "Although the Supreme Pontiff already knows very well the four

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Blessed ones, whose cause you have so diligently presented, as is your custom, and who are indeed worthy to be adorned with the palm of sanctity, nevertheless, while you were praising their virtues, he lent you his ears most willingly. For, as you spoke, it seemed as if the Blessed Virgins Elizabeth Biehier des Ages and Frances Xavier Cabrini were living before our eyes; the former, more than by her lineage, shone with the nobility of her mind and spirit, her divine grace and heavenly gifts having been increased almost beyond measure; the latter, with her natural strength and sweetness of character, excelled so much that, always active and striving, with that tireless energy which flowed from the flame of charity, she produced abundant fruits of her labor and salutary results. And it also seemed as if we could see those two outstanding members of the Society of Jesus: Bernardine Realino, who worked so diligently, so generously, and so usefully to restore Christian morals and to promote the glory of God; and John de Britto, a most devoted imitator of St. Francis Xavier, who, as a herald and martyr of the evangelical truth, watered the vast regions of India with his apostolic sweat and blood."

[*Latin ed. p. 132*]

432 Acta Apostolicae Sedis — Commentarium Officiale: "Just as those who dedicate themselves to the art of observing the stars are filled with the greatest joy when their keen gaze discovers a new star, and they can examine its revolving orbit and its brilliant luster, so too does the Supreme Pontiff experience great joy when new examples of sanctity are presented to him, thoroughly tested by long study and wisdom, and consecrated by wondrous signs from God Himself, to be placed in the light for the whole world to see. Indeed, just as countless stars shine throughout the vast expanse of the heavens, reflecting the eternal splendor, wisdom, and power of the Divine, so too the flame of sanctity is never absent throughout the ages of the Church; rather, the more grievous the times, the more beautiful do the champions and effectors of evangelical virtue appear to emerge from those very depths, just as stars shine more brightly (cf. 1 Corinthians 15:41)."

"Therefore, the Supreme Pontiff solemnly confers honors upon these blessed individuals. However, in order that all things may proceed according to established custom, he will not yet pronounce his unchanging judgment until, in what is called the 'Semi-Public Consistory,' he has asked the opinion of all those present, namely, the Cardinals, Patriarchs, Archbishops, and Bishops."

"Meanwhile, I urge you all, through me, to seek the more abundant light of the Holy Spirit in your minds through fervent prayers offered to God."

"These are the things that I had to say in response to your requests, in the name of the August Pontiff."

After these words, the Most Holy Lord Pope Pius XII solemnly

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bestowed the red pontifical biretta upon the Most Reverend Cardinals: GREGORY PETER AGAGIANIAN, JOHN GLENNON, BENEDICT ALOISI MASELLA, CLEMENT MICARA, ADAM STEPHEN SAPIEHA, EDWARD MOONEY, JAMES CHARLES MAC GUIGAN, SAMUEL STRITCH, AUGUSTINE PARRADO Y GARCIA, EMILIO ROQUES, CHARLES CARMELO DE VASCONCELLOS MOTTA, PETER PETIT DE JULLEVILLE, NORMAN GILROY, FRANCIS SPELLMAN, THEODOSIUS CLEMENT DE GOUVEIA.

[*Latin ed. p. 133*]

Acts of Pope Pius XII, 133. To James de Barros Câmara, Henry Plà i Deniel, Josepho Frings, Bernardo Griffin, Emmanuel Arce y Ochotorena, Joseph Mindszenty, Ernesto Ruffini, Conrad von Preysing, Clement Augustine von Galen, Anthony Caggiano, Thomas Tien, Joseph Bruno.

III. SECRET CONSISTORY. On Thursday, the 22nd day of the month of February, in the year 1946, a secret Consistory was held in the Upper Hall of the Apostolic Palace at the Vatican. After the Most Blessed Father had, as is customary, addressed the aforementioned new Cardinals, he proposed the following appointments:

I. APPOINTMENTS OF BISHOPS.

To the Cathedral Church of Ribeirão Preto, he appointed His Excellency, the Most Reverend Emmanuel Silveira d'Eboux, formerly the titular Bishop of Barca.

To the Cathedral Church of Kamloops, recently erected, he appointed His Excellency, the Most Reverend Edward Jennings, formerly the titular Bishop of Salona.

To the Cathedral Church of Parnaíba, newly erected, he appointed His Excellency, the Most Reverend Philip Oonduru Pacheco, formerly the Bishop of Ilhéus.

To the Cathedral Church of Madison, recently erected, he appointed His Excellency, the Most Reverend William O'Connor, formerly the Bishop of Superior.

To the Cathedral Church of Alexandria, the Reverend Charles Paschal Greco, the Urban Pastor and General Vicar of the archdiocese of New Orleans.

To the Cathedral Church of Superior, the Reverend Albert Meyer, the Urban Pastor and Rector of the Major Seminary of Milwaukee.

To the Cathedral Church of Trois-Rivières in Canada, the Reverend Mauritius Roy, Rector of the Major Seminary of Quebec.

To the Cathedral Church of Hearst, the Reverend George Leandry, pastor of the town of "Louisdale."

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10 - ACTS, vol. XIII, p. 4. - 7-3-1946.

[*Latin ed. p. 134*]

134 Acta Apostolicae Sedis — Official Commentary. To the titular bishop of the Church of Salon, the Reverend Thomas Lawrence Noa, Auxiliary Bishop and Rector of the Seminary of Grand Rapids, who was appointed Coadjutor with the right of succession by His Excellency Edmund Kee-Han, Bishop of Siopol. To the titular bishop of the Church of Andeda, the Reverend Lawrence Bereciartùa Balerdi, canon of the metropolitan chapter of Saragossa, who was appointed Auxiliary to His Excellency Rigobert Domenech y Valls, Archbishop of Saragossa. To the titular bishop of the Church of Aemnitana, the Reverend Arnold Aparicio, of the Society of Saint Francis de Sales, who was appointed Auxiliary to His Excellency Aloysius Chavez y Gonzales, Archbishop of San Salvador. To the titular bishop of the Church of Europus, the Reverend Francis Gerard Constant Kramér, of the Order of Friars Minor, who was appointed Apostolic Vicar of Luanf. To the titular bishop of the Church of Celenderitana, the Reverend Renatus Desideratus Romanus Boisguérin, a member of the Society of Paris for missions to foreign lands, who was appointed Apostolic Vicar of Suifu. To the titular bishop of the Church of Termessus, the Reverend Stephen Kuypers, of the Congregation of the Most Holy Redeemer, who was appointed Apostolic Vicar of Dutch Guiana.

— OPENING OF MOUTH AND ASSIGNMENT OF TITLES. After these things, the Most Blessed Father opened his mouth to the venerable Cardinals, so that in Consistories, Congregations, or other functions, they may exercise their cardinalatial duties, and he gave them rings, assigning each one: the title of Saint Bartholomew in the Island; to John Glennon; the title of Saint Clement; to Benedict Aloisi Masella; the title of Saint Mary in the Valley; to Clement Micara; the title of Saint Mary above Minerva; to Adam Stephen Sapieha; the title of Saint Mary New; to Eduardo Mooney; the title of Saint Susanna; to James Charles Mac Guigan; the title of Saint Mary of the People; to Samuel Strich; the title of Saint Agnes outside the walls; to Augustine Párrado y García; the title of Saint Augustine; to Emilio Roques; the title of Saint Balbina; to Charles Carmelo de Vasconcellos Motta; the title of Saint Pancratius; to Gregory Peter Agagianian.

[*Latin ed. p. 135*]

Acts of Pope Pius XII, 135.

Peter de Julleville, holding the title of Saint Mary in Aquiro. Francis Spellman, holding the title of Saints John and Paul. Theodosius Clementi de Gouveia, holding the title of Saint Peter at the Chains. James de Barros Câmara, holding the title of Saints Boniface and Alexis. Henry Pla y Daniel, holding the title of Saint Peter in Monte Aureo. Joseph Frings, holding the title of Saint John before the Latin Gate. Bernard Griffin, holding the

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title of Saints Andrew and Gregory at Glimim Sçauri. Emmanuel Arce y Ochotorena, holding the title of Saint Vitalis. Joseph Mindszenty, holding the title of Saint Stephen in the Heavenly Mount. Ernesto Ruffini, holding the title of Saint Sabine. Conrad von Preysing, holding the title of Saint Agatha. Clement Augustine von Galen, holding the title of Saint Bernard at the Baths. Anthony Caggiano, holding the title of Saint Lawrence in Panisperna. Thomas Tien, holding the title of Saint Mary in Via. Joseph Bruno, holding the diaconate of Saint Eustachius. Norman Gilroy.

III. APPLICATIONS FOR THE PALLIUM.

Then, personally, applications were made for the Pallium by:

His Eminence, Cardinal de Vasconcellos, for the metropolitan Church of Saint Paul in Brazil.

His Eminence, Cardinal de Barros Câmara, for the metropolitan Church of Saint Sebastian in Rio de Janeiro.

His Eminence, Cardinal Pla y Daniel, for the metropolitan Church of Toledo.

His Eminence, Cardinal Frings, for the metropolitan Church of Cologne.

His Eminence, Cardinal Griffin, for the metropolitan Church of Westminster.

His Eminence, Cardinal Arce y Ochotoréna, for the metropolitan Church of Tarragona.

His Eminence, Cardinal Mindszenty, for the metropolitan Church of Gran.

His Eminence, Cardinal Ruffini, for the metropolitan Church of Palermo.

By means of proxies, applications were made for the metropolitan Churches of Saint Christopher in Havana and Lima.

Then, personally, application was made for the Pallium by:

His Eminence, Michael Gonzi, for the metropolitan Church of Malta (by elevation of the see).

On Friday, the twenty-eighth day of the month of February, in the year 1946, the Blessed Father, according to the accustomed rite, presented the red Pontifical Pallia to His Eminences and Reverend Cardinals Emmanuel Arteaga y Betancourt and John Gualberto Guevara, who had been created in the secret Consistory of the eighteenth day of the same month and year, and to those Eminences, the respective titles of Saint Lawrence in Lucina and Saint Eusebius were assigned.

[*Latin ed. p. 136*]

136 Acta Apostolicae Sedis - Official Commentary, DIARY OF THE ROMAN CURIA, Tuesday, January 29, 1946. The Holy Father received in a solemn Audience His Excellency, Mr. Dr. TULIO FRANCO FRANCO, Ex-

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traordinary and Plenipotentiary Ambassador of the Republic Dominicana, for the presentation of his Credentials. Thursday, January 31, 1946. The Holy Father received in a solemn Audience His Excellency, Mr. Dr. ALFONSO FORCADE v JORRIN, Extraordinary Envoy and Minister Plenipotentiary of Cuba, for the presentation of his Credentials. Saturday, February 2, 1946. The Holy Father received in a solemn Audience His Excellency, Mr. Dr. LUIGI STTBERCASEAUX ERRAZLTRIZ, Extraordinary and Plenipotentiary Ambassador of the Republic of Chile, for the presentation of his Credentials. Monday, February 4, 1946. The Holy Father received in a solemn Audience His Excellency, Mr. Professor Dr. ARTURO GARCÍA SALAZAR, Extraordinary and Plenipotentiary Ambassador of the Republic of Peru, for the presentation of his Credentials. Wednesday, February 6, 1946. The Holy Father received in a solemn Audience His Excellency, Mr. Professor Dr. JOAQUIM DIAZ GONZALEZ, Extraordinary Envoy and Minister Plenipotentiary of the United States of Venezuela, for the presentation of his Credentials. Sunday, February 10, 1946. The Holy Father received in a solemn Audience His Excellency, Mr. Marquis Dr. P A SQUALE DIANA, Extraordinary and Plenipotentiary Ambassador of Italy, for the presentation of his Credentials.

[*Latin ed. p. 137*]

From the "Diarium Romanae Curiae," February 13, 1946: On Wednesday, February 13, 1946, the Holy Father received in a solemn audience His Most Serene Highness, Prince REGINALDO DE CBÖY, Extraordinary and Plenipotentiary Ambassador of Belgium, for the presentation of his credentials. On Saturday, February 16, 1946, the Holy Father received in a solemn audience His Excellency, Don PABLO DE CHTJRRTJCA Y D O TRES, Marquess DE AYCINENA, Extraordinary and Plenipotentiary Ambassador of Spain, for the presentation of his credentials.

SACRED CONGREGATION OF RITES: On Tuesday, January 15, 1940, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Cardinals, the Reverend Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Lodovico Pavoni, priest, founder of the Congregation of the Sons of Mary Immaculate.

On Tuesday, January 29, 1946, in the Apostolic Palace at the Vatican, the Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Cardinals and the Reverend Officials discussed the introduction of the cause of the following Servants of God:

1. Sister Merced Molina of Jesus, foundress of the Institute of the Sisters of the Blessed Mary Anne of Jesus.

2. Maria Caterina Kasper, foundress of the Congregation of the Poor Servants of Jesus.

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They then examined the reports of the theological revisers regarding the writings of the Servants of God:

1. Sisto Riario Sforza, Cardinal, Archbishop of Naples.

2. Giacomo Cusmano, priest, founder of the Institute of the Sisters called "Of the Mouth of the Poor."

On Tuesday, February 12, 1946, in the Apostolic Palace at the Vatican, the preparatory Sacred Congregation of Rites was held, in which the Most Eminent and Reverend Cardinals, the Reverend Officials, and the Reverend Theological Consultors discussed the heroic virtues of the Servant of God, Antonio Maria Pucci, priest, solemnly professed of the Order of the Servants of Mary.

On Tuesday, February 26, 1946, in the Palace of Congregations at San Callisto, in the presence of His Most Eminent and Reverend Lord Cardinal Carlo Salotti, Bishop of Palestrita, Prefect of the Sacred Congregation of Rites, the Sacred Congregation was held.

[*Latin ed. p. 138*]

Acta Apostolicae Sedis – Official Commentary 138: Concerning the preparatory meeting of the Rites, in which the Reverend Prelates and the Reverend Theological Consultors discussed the martyrdom of the Servants of God, Peter Olivaint, Leo Ducoudray, Alexis Olere, John Caubert, and Anatolius de Bengy, professed priests of the Society of Jesus, who were killed in hatred of the faith in Paris in the year 1871.

SECRETARY OF STATE: By means of tickets from the Secretary of State dated February 22, 1946, the Holiness of Our Lord graciously deigned to assign the following Sacred Congregations to the aforementioned Most Eminent Cardinals:

To the Most Reverend and Venerable Lord Cardinal Gregory Peter XV Agagianian: the Sacred Congregations for the Eastern Church, of the Sacraments, and of Propaganda Fide.

To the Most Reverend and Venerable Lord Cardinal John Glennon: the Sacred Congregations Consistorial, of the Council, and of the Most Reverend Fabric of St. Peter.

To the Most Reverend and Venerable Lord Cardinal Benedict Aloisi Masella: the Sacred Congregations Consistorial, of the Sacraments, of Religious Orders, of Propaganda Fide, of Rites, and of Extraordinary Ecclesiastical Affairs.

To the Most Reverend and Venerable Lord Cardinal Clement Micara: the Sacred Congregations Consistorial, of the Sacraments, of Religious Orders, of Propaganda Fide, of Rites, and of Extraordinary Ecclesiastical Affairs.

To the Most Reverend and Venerable Lord Cardinal Adam Stefan Sapieha: the Sacred Congregations Consistorial, for the Eastern Church, and of Seminaries and Universities.

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To the Most Reverend and Venerable Lord Cardinal Edward Mooney: the Sacred Congregations of the Council, of Propaganda Fide, and of Rites.

To the Most Reverend and Venerable Lord Cardinal James Charles MacGuigan: the Sacred Congregations Consistorial, of Propaganda Fide, and of the Most Reverend Fabric of St. Peter.

To the Most Reverend and Venerable Lord Cardinal Samuel Striteli: the Sacred Congregations for the Eastern Church, of Propaganda Fide, and of Seminaries and Universities.

To the Most Reverend and Venerable Lord Cardinal Augustine Parrado y García: the Sacred Congregations of the Council, of Religious Orders, and of the Most Reverend Fabric of St. Peter.

To the Most Reverend and Venerable Lord Cardinal Emilio Roques: the Sacred Congregations Consistorial, Ceremonial, and of Seminaries and Universities.

To the Most Reverend and Venerable Lord Cardinal Carlo Carmelo de Vasconcellos Motta: the Sacred Congregations of Religious Orders, Ceremonial, and of Seminaries and Universities.

[*Latin ed. p. 139*]

To the Most Eminent and Reverend Lord Cardinal Pietro Petit De Julleville, the Sacred Congregations for the Eastern Church, for Ceremonial Matters, and for Seminaries and Universities; to the Most Eminent and Reverend Lord Cardinal Normanno Gilroy, the Sacred Congregations for the Eastern Church, for Propaganda Fide, and of the Reverend Fabric of St. Peter's; to the Most Eminent and Reverend Lord Cardinal Francesco Spellman, the Sacred Congregations Consistorial, for Propaganda Fide, and for Seminaries and Universities; to the Most Eminent and Reverend Lord Cardinal Teodosio Clemente de Gouveia, the Sacred Congregations of the Sacraments, for Propaganda Fide, and for Seminaries and Universities; to the Most Eminent and Reverend Lord Cardinal Giacomo de Barros Cámara, the Sacred Congregations of Religious Orders, of Rites, and of the Reverend Fabric of St. Peter's; to the Most Eminent and Reverend Lord Cardinal Enrico Pia y Deniel, the Sacred Congregations for the Eastern Church, of Religious Orders, and of Rites; to the Most Eminent and Reverend Lord Cardinal Giuseppe Frings, the Sacred Congregations of Religious Orders, of Rites, and of Seminaries and Universities; to the Most Eminent and Reverend Lord Cardinal Bernardo Griffin, the Sacred Congregations Consistorial, for Propaganda Fide, and of the Reverend Fabric of St. Peter's; to the Most Eminent and Reverend Lord Cardinal Emanuele Arce y Ochòtorena, the Sacred Congregations Consistorial, for the Eastern Church, and of Rites; to the Most Eminent and Reverend Lord Cardinal Giuseppe Mindszenty, the Sacred Congregations of the Sacraments, Ceremonial Matters, and of Seminaries and Universities; to

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the Most Eminent and Reverend Lord Cardinal Ernesto Ruffini, the Sacred Congregations of the Sacraments, of the Council, and of Seminaries and Universities; to the Most Eminent and Reverend Lord Cardinal Corrado von Preysing, the Sacred Congregations Consistorial, of the Council, and Ceremonial Matters; to the Most Eminent and Reverend Lord Cardinal Clemente Agostino von Galen, the Sacred Congregations for the Eastern Church, of the Council, and of the Reverend Fabric of St. Peter's; to the Most Eminent and Reverend Lord Cardinal Antonio Oaggiano, the Sacred Congregations of the Council, of Rites, and of the Reverend Fabric of St. Peter's; to the Most Eminent and Reverend Lord Cardinal Tommaso Tien, the Sacred Congregations of Religious Orders, for Propaganda Fide, and Ceremonial Matters; to the Most Eminent and Reverend Lord Cardinal Giuseppe Bruno, the Sacred Congregations of the Sacraments, of the Council, and of Religious Orders, as well as the Supreme Tribunal of the Apostolic Signature.

[*Latin ed. p. 140*]

140 Acta Apostolicae Sedis – Official Commentary. Furthermore, with letters from the Secretariat of State dated February 28, 1946, the same Holiness graciously deigned to assign: to the Most Reverend and Illustrious Cardinal Emanuele Arteaga y Betancourt, the Sacred Congregations for the Oriental Church, of the Council, and of Ceremonies; to the Most Reverend and Illustrious Cardinal Giovanni Gualberto Guevara, the Sacred Congregations for the Oriental Church, of Rites, and of the Reverend Fabric of St. Peter. Likewise, with letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

• January 24, 1946. The Most Reverend Monsignor Robert Devreesse, Vice-Prefect of the Vatican Apostolic Library.

• February 22. The Most Reverend and Illustrious Cardinal Giuseppe Bruno, Member of the Pontifical Commission for the authentic interpretation of the Code of Canon Law.

• February 22. The Most Reverend Cardinals Gregory Peter XV Agagianian and Giuseppe Bruno, Members of the Pontifical Commission for the drafting of the Oriental Code of Canon Law.

• February 27. The Most Reverend and Illustrious Cardinal Francesco Spellman, Member of the Sacred Congregation for the Oriental Church.

• February 27. The Most Reverend and Illustrious Cardinal Giacomo de Barros Câmara, Member of the Sacred Congregation for Seminaries and Universities.

• February 27. The Most Reverend and Illustrious Cardinal Emilio Roques, Member of the Sacred Congregation of the Reverend Fabric of St. Peter.

• March 3. The Reverend Father Acacio Coussa, Secretary of the Pon-

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tifical Commission for the authentic interpretation of the Code of Canon Law.

• March 11. The Reverend Father Gerard Oesterle, O.S.B., Consultor of the Sacred Congregation for the Oriental Church.

[*Latin ed. p. 141*]

Annus et volumen XXXYffl, 1 Aprilis 1946 (Ser. H, v. XIII) - Num. 5

ACTA APOSTOLICAE SEDIS

COMMENTARIUM OFFICIALE

ACTA PII PP. XII

ALLOCUTIONES

I.

Beatissimus Pater, die V mensis Februarii anno 19Iß, cum Emissis et Reverendissimis Patribus Cardinalibus recenter creatis, haec verba dixit:

SALUTO AI NUOVI CARDINALI.

"Elevatio et nobilitas sentimentorum, quae a vestro eminente interprete nobis expressa sunt in nomine vestro, Venerabiles Fratres, sunt partim quae maxime placuerunt cordi nostro. Vox nostra nunc ad vos tendit, — ut in hac sollemni circumstantia verba magni Augustini adhibeamus — ad vos, novellos germines sanctitatis, aperti spiritu sancto, flores honoris nostri, fructus electionis nostrae, coronati in hoc tempore a nobis, non diadema splendens auro et gemmis, sed colore flammae et sanguinis, quia in flamma et sanguine est omnis caritas Christi, quae omne scientiam excedit. Nomi vestri, virtutes vestrae, merita vestra, pugnae quae ab nonnullis inter vos sustenta sunt cum heroico animo contra oppressorium ad defensio veritatis et iustitiae, tam noti sunt mundo universo, ut sentimus nos a necessitate absolutos, ut ea quae omnium laudibus oblectata sunt et acccepta sunt, praesertim commemorare. Oculus noster serenissime super vos quiescit et in vobis, venientes ex omnibus partibus mundi, totam Ecclesiam contemplat, hanc 'domum Dei vivendi', ut Concilium Vaticanum appellat, hanc domum paternam."

I. Cfr. 8. Aug. Serm., ed. Morin, Romae, Typ. Vatic. 1930, Serra. LXXXIX, p. 330; Misceli. Agost. vol. I. II - ACTA, vol. XIII, n. 5. — I - i 946.

[*Latin ed. p. 142*]

Acta Apostolicae Sedis — Official Commentary 2, "which welcomes all the faithful united by the bond of the one faith and charity." You have

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come to Peter, in whom, according to the words of the Council itself, the Episcopate and the faithful find "the principle and the visible foundation of unity."

3. MANIFESTATION OF THE SUPERNATURALITY AND UNIVERSAL UNITY OF THE CHURCH. When We, in the discourse on the eve of the Nativity of the Lord, announced to the Holy College Our intention to raise you to the Sacred Purple, We were well aware of the profound interest that such a manifestation of the supernatural character of the Church and its universal unity would arouse in the world; a world, alas, which everywhere hungers and thirsts for unity and strives to achieve it in various ways! In Our words, the faithful have found a new reason for consolation and encouragement; to others—we mean honest people, not those who are slaves to "the father of lies"—they have offered matter for serious reflection. The Church, as We explained at the time, possesses in God, in the God-Man, in Christ, the invisible, but unshakable principle of its unity and integrity, that is, the unity of its Head and its members in the fullness of its own life, which embraces and sanctifies all that is truly human, and directs and orders the many aspirations and particular aims towards the total and common purpose of man, which is his most perfect resemblance to God. It is this Church that rises today, amidst a world torn and divided, as a warning sign, *quae est signum erectum in nationes*, inviting to itself those who still do not believe, and confirming its children in the faith they profess, for without God and far from God, there can be no true, solid, and secure unity among men.

4. 5. INFLUENCE OF THE CHURCH ON THE FOUNDATION OF HUMAN SOCIETY, AS REGARDS... Therefore, if today so many from every part of the world, in anxious expectation and with trembling hope, turn to the Church, and ask what its role is in the salvation of human society, in the establishment of that...

[*Latin ed. p. 143*]

The Acts of Pope Pius XII, 143, eloquently describes something invaluable, more precious than all treasures, which is a lasting peace, both internal and external. The Church's response to this can be manifold and varied, as are its possibilities. However, the ultimate and definitive response, to which all others can be reduced, remains always the unity and integrity of the Church, founded in God and in Christ. Hence, the necessity – first and foremost for the children of the Church themselves, but also for human society in general – of having a clear and accurate understanding of the practical influence exerted by this unity and integrity. This influence is exercised upon the foundation, the structure, and the dynamics of human society. The primary importance of the first of these three points invites us to make it the subject of the words we address to you today, on this solemn and extraordinary occasion, which brings together around us the

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newly appointed members of the Holy College, worthy representatives of the universality of the Church.

1° Solidity and Security. - The Church and Modern Imperialism.

The unity and integrity of the Church, highlighted by the manifestation of its supranationality, is of great importance for the foundation of social life. Not that it is the Church's duty to comprehend and, in some way, to embrace, as a gigantic world empire, all of human society. This concept of the Church as a terrestrial empire and a world dominion is fundamentally false; in no epoch of history has it been true and corresponding to reality, unless one were to erroneously transport to past centuries the ideas and terminology of our own time. The Church – while fulfilling the mandate of its divine Founder to spread throughout the world and to bring every creature to the Gospel – is not an empire, especially not in the imperialistic sense that is now given to this word. In its progress and expansion, it follows a path contrary to that of modern imperialism. It progresses first in depth, then in extension and in breadth. It seeks first the individual; it strives to form the individual, to mold and perfect in him the divine likeness. Its work is accomplished in the depths of each person's heart, but it has its repercussions throughout the duration of life, in all fields of each person's activity. With such individuals formed, the Church prepares for human society a foundation upon which it can rest securely. Modern imperialism, on the contrary, follows an opposite path. It proceeds in extension and in breadth.

[*Latin ed. p. 144*]

The Acts of the Apostolic See – Official Commentary. It does not seek the individual as such, but rather things and forces to which he is subjected; with this, it carries within it seeds that endanger the foundation of human society. Under such conditions, can one perhaps be surprised by the present anxiety of peoples for their mutual security? This anxiety stems from an insatiable tendency towards expansion, which contains within it the worm of constant unrest, and which causes one need for security to be followed without interruption by another, perhaps even more urgent.

2. Cohesion and Equilibrium. – The Action of the Church in the Interior of Man. But the solidity of the foundation would be in vain if the structure lacked cohesion and equilibrium. Now, the Church also contributes to the cohesion and equilibrium of all the diverse and complex elements of the social edifice. Even here, its action is primarily interior. The supports and buttresses applied from the outside to a wavering building are merely a precarious palliative and can only somewhat delay the inevitable collapse. If the ravages of time, which have spared so many monuments of more recent date, have respected the magnificent Gothic cathedrals of the 13th century, if these have continued to stand serenely above the ruins that surround them, it is because their supports provide only a valuable, yet

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accessory, contribution from the outside to the intrinsic power of the ogival structure, of a genius architecture, no less firm and precise than bold and light. Thus, the Church: it acts in the very depths of man, of man in his personal dignity as a free creature, in his infinitely higher dignity as a son of God. This man the Church forms and educates, because he alone, complete in the harmony of his natural and supernatural life, in the orderly development of his instincts and inclinations, of his rich qualities and his varied aptitudes, is at the same time the origin and the goal of social life, and with this, also the principle of its equilibrium. Hence, the Apostle of the Gentiles, speaking of Christians, proclaims that they are no longer like "children wavering," with an uncertain gait in the midst of human society (Eph. 4:14). Our Predecessor of blessed memory, Pope Pius XI, in his Encyclical on the Social Order, "Quadragesimo Anno," drew from this very thought a practical conclusion, when he enunciated a principle of general value, namely: what individual men can do by themselves and with their own strength, should not be taken away from them and entrusted to the community; a principle that applies equally to smaller and lower communities in relation to larger and higher ones. For — so it proceeds.

[*Latin ed. p. 145*]

Acta Pii PP. XII 145: The wise Pontiff stated: "Every social activity is, by its very nature, subsidiary; it must serve to support the members of the social body; and it must never destroy or absorb them." These are truly illuminating words, applicable to social life in all its aspects, and also to the life of the Church, without prejudice to its hierarchical structure. And now, Venerable Brothers, compare, in their reality, these imperialistic tendencies with this doctrine and this practice of the Church. Here, you will not find any principle of internal balance; and thus, the solidity of human coexistence suffers a new and immense damage. For, if such gigantic organisms have no real moral foundation, they necessarily evolve towards ever greater centralization and ever stricter uniformity. Therefore, their equilibrium, their very cohesion, are maintained only by the force and external constraint of material conditions and legal means, of events and institutions, and not by virtue of the intimate adhesion of men, of their willingness and readiness to take initiative and to assume responsibility. The so-called internal order is reduced almost to a simple truce between the various groups, with the constant threat of disruption of their equilibrium at any change, whether in the interests at stake or in the proportion between their respective forces. Being so fragile and unstable in their internal constitution, these organisms are all the more exposed to becoming dangerous even for the entire family of States.

3° Equality: The complete man at the center of the social order.

Undoubtedly, a different case is that of an Empire founded upon a basis whose spiritual character has been established and strengthened through-

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out history, and which finds its support in the conscience of a large majority of citizens. But does it not perhaps lend itself to a danger of another nature, namely, to accord an exaggerated esteem, an exclusive attention to everything that is its own, and to fail to appreciate, or even simply to know, what is foreign to it? And here again, the unity and integrity of the human community are shaken by the breach made in its foundation at a crucial point; here, the sacred principle of equality and of parity among men is wounded. Even here, the Church is the one that can heal and cure such a wound. And here, it does so, by penetrating into the deepest depths of human beings and placing them at the center of all social order. Now, this human being is not the abstract man, nor is he considered solely in the order of pure nature, but the complete man, as he is in the eyes of God, his...

[*Latin ed. p. 146*]

146 Acta Apostolicae Sedis — As Creator and Redeemer, in its concrete and historical reality, which cannot be lost sight of without compromising the normal course of human coexistence. The Church knows this and acts accordingly. If, at certain times and places, one civilization or another, one ethnic group or social class, has exerted more influence on the Church than others, this does not mean that it is indebted to anyone, nor that it, so to speak, becomes rigid at a particular moment in history, closing itself off to further development. On the contrary, being constantly attentive to humanity, listening to all the stirrings of its heart, it knows all its riches, perceives all its aspirations with that clairvoyant intuition and penetrating insight, which can only derive from the supernatural light of Christ's doctrine and the supernatural warmth of His divine charity. Thus, the Church, in its progress, constantly and without hesitation follows the providential course of times and circumstances. This is the profound meaning of its vital law of continuous adaptation, which some, unable to rise to this magnificent conception, have interpreted and presented as opportunism. No, the universal understanding of the Church has nothing to do with the narrowness of a sect, nor with the exclusivity of an imperialism imprisoned by its own tradition. It strives with all care for the purpose that St. Thomas Aquinas, in the school of the philosopher of Stagira, gives to common life, which is to bind men together with the bonds of friendship. It has been said that, with all modern means of communication, peoples and individuals are now more isolated than ever before. However, this cannot be said of Catholics, of the members of the Church. 9 4° Normal development in space and time. - The deportations of peoples. The Church is indeed the perfect society, the universal society, which embraces and unites all men in the unity of the mystical Body of Christ: "All the nations thou hast made shall come and adore before thee, O Lord." All, peoples and individual men, are called to come to the Church. But this word "to come" does not

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evoke any idea of migration, of expatriation, of those deportations with which public authorities or the harsh force of events tear populations from their lands and their homes; it does not imply the abandonment of salutary traditions, of venerable customs; nor the permanent, or at least long, ...

[*Latin ed. p. 147*]

The Acts of Pope Pius XII speak of the violent separation of spouses, parents and children, brothers, relatives, and friends; not the degradation of men into the humiliating condition of a "mass." This unfortunate type of displacement of people has, alas, become increasingly frequent today, but it, in its old and new forms, in numerous ways directly and indirectly connects with the imperialistic tendencies of the time. The "coming" to the Church does not require these sad transplantations, although the merciful and powerful hand of God also uses these very hardships to lead many of their victims to the Church, to the paternal home; however, this is not what His heart desires; He does not need it, and St. Augustine expressed this very rightly when he wrote: "Non enim de locis suis migrando venient, sed in locis suis credendo." With this intimate spiritual attraction, Venerable Brothers, has not the Church contributed, and does it not still contribute effectively, to establishing the solid foundation of human society? Man, as God wills him and the Church embraces him, will never feel firmly rooted in space and time without a stable territory and without traditions. Here, the strong find the source of their ardent and fruitful vitality; the weak, who are the majority, dwell safely against pusillanimity and apathy, against the decay of their *umana* dignity. The long experience of the Church as an educator of peoples confirms this; therefore, she takes care to connect religious life with the customs of the homeland in every way, and she takes particular care of those whom emigration or military service keeps away from their native land. The shipwreck of so many souls sadly bears witness to this maternal concern of the Church and compels us to conclude that the stability of territory, and attachment to ancestral traditions, are indispensable to the sound integrity of man, and are also fundamental elements of the human community. However, it would clearly be a perversion and a turning into its opposite of the beneficial effect of this principle, if anyone were to use it to justify forced repatriation and the denial of the right of asylum to those who, for serious reasons, desire to establish their residence elsewhere. The Church living in the heart of man, and man living in the bosom of the Church, behold, Venerable Brothers, the deepest and most effective union that can be conceived. With this union, the Church elevates man to the perfection of his being and his vitality, in order to give to human society men so formed: men constituted in their inviolable integrity as images of God; men proud of their personal dignity

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and their sound freedom; men justly zealous for equality with their peers.

[*Latin ed. p. 148*]

148 Acta Apostolicae Sedis – A comprehensive record concerning the very essence of human dignity; men firmly rooted in their land and their traditions; men, in a word, characterized by this quadruple element; this is what confers a solid foundation upon human society and provides it with security, balance, equality, and normal development in space and time. Thus, also, is the true meaning and practical influence of the Church's supranationality, which, far from resembling an Empire, rises above all differences, all spaces, and all times, incessantly building upon the unshakable foundation of every human society. We have confidence in her; if all else wavers around her, she remains steadfast. To her, even in our days, applies the Lord's words: "Though the earth should move with all its inhabitants, I have established its pillars."

12 THE TWO PRINCIPAL PILLARS OF HUMAN SOCIETY: FAMILY AND STATE

Upon such a foundation rest, above all, the two principal pillars, the armor of human species, as conceived and willed by God: the family and the State. Supported by such a foundation, they can certainly and perfectly fulfill their respective purposes: the family as the source and school of life, the State as the guardian of the law, which, like society itself in general, has its proximate origin and its end in the complete human being, the human person, the image of God. The Apostle calls the faithful by two magnificent names: "Now therefore you are no more strangers and foreigners." Do we not see that of these two words, the first refers to the life of the State and the second to that of the family? And is it not permissible to discern in them an allusion to the way in which the Church contributes to establishing the foundation of society according to its innermost structure, in the family and in the State?

13 Has this conception and this manner of acting lost its value today? The two principal pillars of society, having strayed from their center of gravity, have, alas, become detached from their foundation. And what has resulted from this, if not that the family has seen its vital and educational strength decline, and that the State, for its part, is on the verge of abandoning its mission of defending the law in order to transform itself into that Leviathan of the Old Testament, which dominates all things, because it seeks to draw almost everything to itself? Without doubt, today, in the inextricable confusion in which the world is agitated, the State finds itself in need of...

[*Latin ed. p. 149*]

Acts of Pope Pius XII, I49: He assumed an immense burden of duties and

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offices; but does this abnormal state of affairs perhaps threaten to seriously compromise his inner strength and the effectiveness of his authority?

THE MISSION OF THE CHURCH. And what, then, follows from all this for the Church? The Church must, now more than ever, live its mission; it must, more energetically than ever, reject that false and narrow conception of its spirituality and its inner life, which would confine it, blind and mute, to the seclusion of the sanctuary. The Church cannot, by withdrawing passively into the secrecy of its temples, abandon its divinely ordained mission of forming the complete man, and thereby of constantly cooperating in the establishment of the solid foundation of society. This mission is essential to it. Considered from this perspective, the Church can be said to be the society of those who, under the supernatural influence of grace, in the perfection of their personal dignity as children of God, and in the harmonious development of all human inclinations and energies, build the powerful armor of human co-existence. In this respect, Venerable Brothers, the faithful, and more precisely the laity, find themselves in the forefront of the life of the Church; for them, the Church is the vital principle of human society. Therefore, they, especially, must have an ever clearer awareness not only of belonging to the Church, but of *being* the Church, that is, the community of the faithful on earth under the guidance of the common Head, the Pope, and the Bishops in communion with him. They are the Church, and therefore, from the earliest times of its history, the faithful, with the consent of their Bishops, have united themselves in particular associations concerning the most diverse aspects of life. And the Holy See has never ceased to approve and praise them. Thus, the primary meaning of the Church's supranationality is to permanently shape and form the foundation of human society, above all differences, beyond the limits of space and time.

Such a work is arduous, especially in our day, when social life seems to have become an enigma for men, an inextricable tangle. Erroneous opinions circulate in the world which declare a man to be blameworthy and responsible, simply because he is a member or part of a particular community, without taking into account whether there has truly been a personal fault of action or omission on his part. This means arrogating to oneself the rights of God, the Creator and Redeemer, who alone...

[*Latin ed. p. 150*]

150 Acta Apostolicae Sedis — In the mysterious designs of His ever-loving Providence, God is the absolute Lord of events, and as such, He chains together, if He so judges in His infinite wisdom, the fates of the guilty and the innocent, of the responsible and the irresponsible. Furthermore, especially the complications of an economic and military nature have made society into a gigantic machine, of which man no longer has control, and which, indeed, he fears. Continuity in time has always appeared essen-

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tial to social life, and it seemed that this could not be conceived by isolating man from the past, the present, and the future. Now, such is the astonishing phenomenon of which we are today witnesses. Too often, almost nothing is known of the entire past, or barely enough to guess at its confused traces in the mass of its ruins. For many, the present is not anything more than the disordered rush of a torrent, which precipitates men, like wreckage, towards the dark night of a future in which they are lost together with the very current that carries them along.

THE ARCANE VIRTUES OF THE HOLY SACRIFICE OF THE MASS FOR THE GOOD OF HUMAN SOCIETY. Only the Church can lead man from those darknesses into the light; she alone can restore to him the awareness of a vigorous past, the mastery of the present, and the security of the future. But her supranaturality does not operate in the manner of an Empire, which extends its tentacles in all directions with the aim of world domination. Like a mother of a family, she gathers every day in intimacy all her children scattered throughout the world; she gathers them in the unity of her vital divine principle. Do we not see every day on our countless altars, how Christ, the divine Victim, with arms outstretched from one end of the world to the other, embraces and contains at the same time the entire human society in His past, His present, and His future? It is the Holy Mass, that unbloody sacrifice instituted by the Redeemer at the Last Supper, "that the bloody sacrifice which must be performed once on the cross might be represented, and that the memory of it might remain until the end of the ages, and that the saving power of it might be applied for the remission of those sins which we daily commit." With these lapidary words of the Council of Trent, engraved for perpetual memory in one of the most grave moments of history, the Church defends and proclaims her best and highest values, which are also the best and highest values for the good of society, which indissolubly unite her past, her present.

[*Latin ed. p. 151*]

151 The acts of Pope Pius XII and his future shed a bright light on the troubling enigmas of our time. In the Holy Mass, men become increasingly aware of their past sins and, at the same time, of the immense divine benefits, remembering Calvary, the greatest event in the history of humanity, and receive the strength to free themselves from the deepest misery of the present, the misery of daily sins, while even the most wretched "utter a breath of the personal love of the merciful God; and their gaze is directed towards a certain future, towards the consummation of times in the victory of the Lord there on the altar, of that supreme Judge, who will one day pronounce the final and definitive sentence. Venerable Brothers, in the Holy Mass, the Church therefore offers its greatest support to the foundation of human society. Every day, from where the sun rises to where it sets, without distinction of peoples and nations, a pure oblation is offered, in

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which all the children of the Church scattered throughout the universe participate in intimate brotherhood, and all find refuge in their needs and security in their dangers.

15 WE LOVE THE CHURCH. We love the Church, this holy, lovable, and strong Church, this truly supernatural Church. Let us make it loved by all peoples and by all men. We ourselves are the stable foundation of society; may it truly become that "gens" of which the great Bishop of Hippo speaks: "una gens," "because of one faith, because of one hope, because of one charity, because of one expectation." Therefore, may those whom the grace of the Lord has called to His Church "from all tribes and languages and peoples and nations," be aware in this grave present hour of their sacred duty to radiate from their living and active faith the spirit and love of Christ in human society; may all peoples and men, near to the Church or still distant from it, recognize that it is the health of God to the ends of the earth; we impart from our heart to you, Venerable Brothers, to the Bishops and priests who collaborate with you in the apostolate, to the faithful of your dioceses, to your families, and to all people and institutions that are dear to you, to your nations, to your peoples, to the entire Church, and to the entire human family, with particular affection, Our paternal Apostolic Blessing.

16 Cf. Mal. 1:11. Enarr. in Ps. 85, n. U - Migne, PL, vol. 37, col. 1092. Apoc. 5:9. Cf. Is. 49:6.

17

18

16

[*Latin ed. p. 152*]

152 Acta Apostolicae Sedis — Commentarium Officiale II. Die 25 mensis Februarii anno 1936, nobilissimis verbis, cum Emissis et Reverendissimis Patribus Cardinalibus praesentibus, Exmo. Domino Antonio Carneiro-Pacheco, Lusitaniae Oratori extra ordinem, qui Decanus praesentium Legatorum ceterarum Nationum, devoti animi sensus post recens Consistorium Beatissimo Patri expressit, Sanctitas Sua haec benigne respondit:

Domine Ambasciatore, elevatio animorum, nobilitas sententiarum quae illustri Corpo Diplomatico per organum Excellentiae Vestrae, eloquentis et delicati interpretes, nobis expressae sunt, omnino ad hanc circumstantiam exceptionem sollemne aptae sunt. Honor quod hodie nobis adhibere voluistis, nos plus commovet quam dicere possumus. Et tamen, ad grande consolationem cordis Nostri, ad magnum refrigerium animae Nostrae, praeter honor, in hoc communi conatu videmus manifestationem adhesionis spontaneae ad magna principia pacis et unitatis quae, ab ascensione Nostra, mundo continuo proposita sunt; praesertim videmus testimonium certissimum voluntatis unanimi ad in hoc spiritu collaborandum ad

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magnam societatis humanae restaurationem, ad institutionem novi ordinis fundati in veritate, iustitia et amore.

Non estne hoc quod significat haec incomparabilis conventus Repraesentantium tam multi nationum, circum Nos congregatorum, si autoritate missionis officii, simulque eminentiis qualitatum et virtutum personalium, in praesentia Sacri Collegii, quod ipsum ex nationibus diversis per totum orbem terrarum constitutum est? Haec dupla universalitas Sacri Collegii et Corporis Diplomatici imaginem visibilem verae supranationalitatis Ecclesiae praebet, quae, longe ab umbra nationalitatibus particularibus et ab intentione eas omnes in griseam uniformitatem fundere, eas, contra, favorit et, per felicem harmoniam, characteres et facultates singulorum in observantia autonomiae et originalitatis eorum, illustrat. Felicem harmoniam, dicimus, et comparatio nobis apta videtur. Est species harmoniae, ubi partes...

[*Latin ed. p. 153*]

The Acts of Pope Pius XII, page 153, state that in agreements reached through hierarchical channels, they merely humbly emphasize a melody and serve the song of one or a few soloists. There is another kind: it results solely from the cooperation of all voices, which, in the diversity of timbre, movement, and impetus, and even with nuances in the expression of thought and feeling, sing, each in their own way, what is dictated to them all by a common inspiration. This is the great classical polyphony. Such is the harmony that should result from the agreement of all nations, great and small, strong and weak, different in appearance or particular interests, but all equally admitted to be heard because all are founded on the same basis, the dignity of the complete human person, because all are inflamed by the same desire for peace. It may have seemed, while the drama unfolded, that the concert was silent everywhere. It was not silent, and although the deafening roar of weapons stifled its resonance, We have nevertheless not ceased to hear it here. How can we forget those Masses celebrated on Christmas nights, how can we forget those imposing and solemn ceremonies of supplication in Our Basilica of St. Peter, where, side by side, diplomats from the most diverse and distant nations, even nations in conflict, surrounded Us? Such spectacles were possible only here, in the atmosphere created by the high ideal of the supranationality of the Church. Moreover, throughout this war, the most terrible ever unleashed upon humanity, within this world shaken by the raging storm, at the very center of this country tragically drawn into the frantic whirlwind – this City of the Vatican, this tiny state of a few acres and without defenses, surrounded on all sides by the blasts of fire, remained, territorially and legally, but above all spiritually and morally, like an oasis of peace, the scorching wind of which dared not cross its borders. We give thanks to the Lord, but knowing also how much the understanding and skill of the diplomats accredited

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to Us contributed to Our effort of absolute impartiality and to Our zeal in the service of peace, We are pleased to express Our gratitude to them. Your illustrious body has shown, even in circumstances so extraordinarily difficult, what is the role of diplomacy in its highest conception, and how, beyond the remarkable services it renders through the friendly resolution of so many particular questions and delicate problems, it constitutes a permanent meeting of the great family of nations. With exquisite sensitivity, your interpreter has just...

[*Latin ed. p. 154*]

154 Acta Apostolicae Sedis - Commentarium Officiale. Nos efforts pour soulager les innombrables et indicibles souffrances, misères et détresses dérivées de la guerre; une fois de plus, Nous tenons à manifester Notre profonde reconnaissance envers les nations qui Nous ont prêté leur généreux concours dans ces œuvres de chrétienne charité. Il parlait aussi des messages et autres démarches multipliés par Nous en vue de défendre et promouvoir « les grands principes élémentaires de l'ordre moral, les droits de la vérité et de la justice », et il Nous assurait en même temps que, si « Notre voix n'a pas été toujours écoutée, jamais elle ne fut sans un écho profond dans les consciences ». Nous le croyons volontiers, et chaque jour Nous en recevons, de sources les plus variées comme les plus lointaines, des témoignages réconfortants. En aucune occasion Nous n'avons voulu dire un seul mot qui fût injuste, ni manquer à Notre devoir de réprouver toute iniquité, tout acte digne de réprobation, en évitant néanmoins, alors même que les faits l'eussent justifiée, telle ou telle expression qui fût de nature à faire plus de mal que de bien, surtout aux populations innocentes courbées sous la férule de l'oppresseur. Nous avons eu la préoccupation constante d'enrayer un conflit si funeste à la pauvre humanité. C'est pour cela, en particulier, que Nous Nous sommes gardés, malgré certaines pressions tendancieuses, de laisser échapper de Nos lèvres ou de Notre plume une seule parole, un seul indice d'approbation ou d'encouragement en faveur de la guerre entreprise contre la Russie en 1941. Assurément, nul ne saurait compter sur Notre silence dès lors que sont en jeu la foi ou les fondements de la civilisation chrétienne. Mais d'autre part, il n'est aucun peuple à qui Nous ne souhaitions, avec toute la sincérité de Notre âme, de vivre dans la dignité, dans la paix, dans la prospérité à l'intérieur de ses frontières. Ce que Nous avons toujours eu en vue dans toutes les manifestations de Notre pensée et de Notre volonté, c'était de reconduire les peuples du culte de la force au respect du droit et de promouvoir entre tous la paix, paix juste et solide, paix apte à garantir à tous une vie au moins tolerable. Une telle paix ne sera pas l'œuvre d'un jour : elle coûtera beaucoup de temps, beaucoup de peines. Si l'on Nous demande en quoi les Représentations diplomatiques peuvent, indépendamment de leurs fonctions officielles, la favoriser, il Nous semble pouvoir signaler à leur bonne volonté une double

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sphère d'activité. La première est d'ordre pratique; elle vise à des réalisations immédiates. Les diplomates ont désormais, la guerre finie, maintes occasions de faciliter dans la mesure du possible les communications et les relations d'un Pays à l'autre. Or, à présent que des millions d'hommes, honnêtes et...

[*Latin ed. p. 155*]

The acts of Pope Pius XII reveal his anxious desire to see his fellow laborers return to their homelands and families, from whom they may have been separated for many years; others, alas, are seeking a new homeland in which to live a new life amidst new endeavors. What a work of charity and peace is accomplished by assisting them! In another sphere, the fruit of labor is realized much more slowly. Often, the diplomatic world comes into contact with the world of propaganda. But this propaganda must make truth and objectivity its sacred and inviolable law. What contribution is made to the work of universal peace by cooperating, as skilled and generous diplomats know how and can, with so worthy an objective! Our Venerable Brothers of the Sacred College, almost all of whom are pastors of souls in their respective nations, will carry there, with the splendor of the Roman purple, the great light of the Church, one in its universality, universal in its indivisible unity; they will carry there, with the solicitude of their devotion, the maternal heart of the Church and its tenderness for all men; they will carry there the zeal of the Church to promote the vitality, the health, the peace of human society and of each homeland, upon the foundations and according to the order established by the Creator, Sovereign and Almighty, and most loving Father. It is He whom, from the depths of Our soul, We invoke, that He may, by bestowing His blessings and favors upon you, and by fructifying your noble mission with His grace, grant to each of your homelands and to the great family of peoples and nations, unity, prosperity, and the great and divine peace.

LETTERS

I. TO REVEREND FATHER STEPHEN CRUVEILLER, GENERAL MODERATOR OF THE MISSIONARIES OF THE BLESSED VIRGIN MARY OF "LA SALETTE," AT THE END OF THE CENTENNIAL YEAR FROM THE APPARITION OF THE BLESSED VIRGIN MARY IN THE TOWN OF "LA SALETTE."

PIUS PP. XII

Our devotion to the Most Holy Virgin Mary, to the Immaculate Heart of whom We have consecrated the Church and the world, can only grow stronger when We consider the pleasing prospects that your letter reveals, concerning the upcoming centennial of the Apparition of Our Lady of La Salette, whose canonical process, instituted in its time by the diocesan au-

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thority...

[*Latin ed. p. 156*]

1 5 6 Acta Apostolicae Sedis — Commentarium Officiale. The undertaking proved to be favorable. It is readily understandable that your religious family, for which Monseigneur Philibert de Bruillard sowed the seed, "as a perpetual memory of the merciful apparition of Mary," has taken a particular interest in the centennial commemoration of "this blessed evening of September 19, 1846, when the Madonna, weeping, as it is reported, implored her children to resolutely enter the path of conversion to her divine Son and to make reparation for so many sins that offend the august and eternal Majesty." The French National Committee of Marian Congresses was also wisely inspired in deciding, with the full assent of the Assembly of Cardinals and Archbishops of France, and in agreement with Our venerable brother, Alexander Caillot, Bishop of Grenoble, to hold the sessions of its 5th Congress on this occasion in the diocese and in the very places honored a hundred years ago by this exceptional grace. Your Congregation, moreover, specially entrusted with the care of the Shrine of La Salette and the promotion of devotion to Mary, Reconciler, will therefore be able to work very effectively to realize this magnificent project, and it is with great pleasure that, on Our part, We offer Our wishes and paternal encouragement to the dear Missionaries of Our Lady of La Salette, with the confident hope that the Most Holy Virgin will, in return, obtain for them, for the fruitfulness of their manifold ministry, and even in their most arduous and distant fields of apostolate, a great abundance of graces and consolations. There is no doubt that the celebration of this centennial will contribute greatly, through a renewed fervor of spirit, to the uplifting of a world still so deeply troubled by the consequences of the war, and particularly of that beloved country of France, which, We hope, will always strive, for its true happiness and its full prosperity, to be "the kingdom of Mary." Therefore, We wholeheartedly wish complete and supernatural success to these jubilee celebrations, and We send to you, and to your dear sons, and to all those who will collaborate in them through their prayers, their works, and their generosity, as a pledge of the best heavenly rewards, the Apostolic Blessing. From the Vatican, October 8, 1945. PIUS PP. XII.

[*Latin ed. p. 157*]

157 Acta Pii PP. XII. AD R. P. AR ASSUMPTIONEM, GERVASIUM QUÉNARD, SAECULO, n PRAEPOSITUM IMPLIÍTO AP. GENERALEM AUGUSTINIANORUM ORTU EIUSDEM PIAE SOCIETATIS. PIUS PP. XII. It will therefore be a century, on the next feast of Christmas, since the Assumptist family came into being. This is a jubilee, which certainly could not leave us indifferent. We have indeed greatly appreciated the manifold activities of your Congregation, especially in our capacity as Protector of

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the Augustinians of the Assumption, so that we could not fail today to participate, in a paternal manner, in the celebration of a centenary, for which there are so many reasons to give thanks to God. When, in 1845, the venerable Father Emmanuel d'Alzon laid the foundations of this pious Society at the College of Nîmes, a Society which claimed the name and patronage of the Most Holy Virgin in the mystery of her Assumption, as well as the spirit and monastic rules of Saint Augustine, who would have ever thought that this small seed, born in the humility of Bethlehem, would be called to become such an imposing phalanx, *ut castrum acies ordinata*, for the good fights of Christ and the Church? It is evident that the finger of God was there, and it is just and salutary, on this centennial occasion, to attribute all honor and all glory to the immortal and invisible King of the ages, to the Father of lights, from whom comes every good gift and every perfect present. Emmanuel d'Alzon, *sicut bonus miles Christi*, whose heart of apostle and soldier burned to establish and extend the reign of God here on earth, had made "Veniat regnum tuum" the motto of his Congregation, and assigned to its members, along with Christian instruction, the principal objective of their apostolate, all other works being intended to combat, both within and without, the dark designs of the enemies of the Catholic and Roman name. From this, these bold initiatives arose, whether in the field of education, where Father d'Alzon foreshadowed, in times already so difficult for the freedom of teaching, the organization of Catholic Institutes, while with a very keen sense of Christian pedagogy, he founded colleges and preparatory schools, where the youth would provide valuable recruits for the secular and regular clergy; whether in the field of missions and social works, where it is necessary to mention at least the Work of Our Lady of Salvation and the Union of Workers' Works; whether in the... ACTA, vol. XII, p. 5.

[*Latin ed. p. 158*]

158 Acta Apostolicae Sedis — Commentarium Officiale, concerning the fields of pilgrimage, with the Hospitality of Our Lady of Salvation; whether in these various cultural and apostolic institutions at the heart of Christian Orient, for the return of the dissenters to the unity of the Church; or in the so-called disputed field of Catholic journalism, with *La Bonne Presse* and its numerous branches, which will not be the least beautiful jewel of the Assumptionist crown. Indeed, We cannot let this opportunity pass without once again emphasizing the importance of this modern instrument of formation and apostolate. We were pleased to illustrate it in a conference that We gave in 1936 at the Roman Congress of *La Croix*. We had already proclaimed it, four years earlier, in the name of Our great Predecessor, Pope Pius XI, in a letter for the golden anniversary of your House on Rue Bayard, where We recalled, among other things, that "heir to the thoughts of the venerable Founder of the Augustinians of the Assumption, Father

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Vincent de Paul Bailly, under the pseudonym of *Le Moine*, with Father Picard, was the ingenious organizer and animator of this *La Bonne Presse*, of which *La Croix* is, so to speak, the principal piece." Finally, the visit that We were eager to make to the House of *La Bonne Presse*, during Our Pontifical Legation for the Leovian festivities, did it not sufficiently express the esteem and interest that We hold for this essential work, for its leaders and workers, for the meritorious religious family that remains its soul? Therefore, it is upon this almost century-old tree of the Assumption that the terrible storm of this war was to break, not without many trials, as with all institutions. Yet, thanks be to God, nothing has been able to shake it, and We are confident that a resurgence of sap will animate it tomorrow, to extend its branches ever further, ever higher, in view of the tasks yet unforeseen that will offer themselves in the near future for the evangelization of a world so profoundly changed. Therefore, it is with fervent wishes and sincere congratulations that We address them to you, as well as to the female Works and Congregations, providentially born from the original trunk, *sicut novellae olivarum, in circuita mensae tuae* (like new olive trees around your table). To all and to each, in your person, We gladly grant the Apostolic Blessing, as a pledge of abundant heavenly consolations and supernatural successes. From the Vatican, October 19, 1945.

PIUS PP. XII.

[*Latin ed. p. 159*]

The Sacred Apostolic Penitentiary 159.

ACTS OF THE TRIBUNALS.

THE SACRED APOSTOLIC PENITENTIARY (OFFICE OF INDULGENCES).

I. DECREE: A PARTIAL INDULGENCE IS GRANTED TO THE APOSTOLIC PREFECTS.

His Holiness, Our Lord Pope Pius, of Divine Providence, Pope, in an audience granted in writing to the Most Eminent Cardinal Penitentiary Major on the 8th of November, 1945, desiring that the dignity of the Pastors of Christ's flock may shine forth more brightly, and at the same time, that greater spiritual benefit may be conferred upon the faithful through the treasure of the Church, having graciously received the prayers of certain Apostolic Prefects, has deigned to grant a partial indulgence of fifty days, to be enjoyed by the Christian faithful whenever they devoutly kiss the ring of

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those same Prefects. This decree is valid forever, without any impediment whatsoever, and without prejudice to any Apostolic Letters to the contrary.

Given at Rome, from the offices of the Sacred Apostolic Penitentiary, on the 21st of November, 1915.

N. Card. CANALI, Major Penitentiary.

Luzio, Regent.

[*Latin ed. p. 160*]

160 Acta Apostolicae Sedis – Official Commentary – Regarding Doubts concerning the "Pious Exercise of the Stations of the Cross." The following Apostolic Penitentiary doubts were proposed for a suitable solution:

I. Whether the norm established by the decree of August 6, 1757, which stipulates that for the pious exercise of the Stations of the Cross, when a disturbance might be caused, the priest, accompanied by two clerics or singers, should go around the people, stopping at each station and reciting the customary prayers there, while the others alternately respond, applies only to the public exercise of the Stations of the Cross performed in a church, or also when it is performed by religious in their chapels?

II. Whether, in the circumstances described in the decrees of February 27, 1901, and May 7, 1902, namely, when in the chapels of religious, due to the narrowness of the space, all the religious cannot proceed simultaneously from station to station without causing a disturbance, the religious themselves can obtain the Indulgences attached to the pious exercise of the Stations of the Cross, if only one religious (or, respectively, one religious sister) goes around the stations and recites the customary prayers at each station, while the others remain in their places, rising and kneeling at each station?

III. Whether, in the same circumstances mentioned above for the religious and the method observed by them, the faithful who live in community, as described in canon 929 of the Code of Canon Law, can obtain the Indulgences attached to the pious exercise of the Stations of the Cross, if one man (or, respectively, one woman) goes around the stations of the Cross and recites the customary prayers?

And the Sacred Apostolic Penitentiary, on January 25 of the current year, decided to respond as follows:

To I: Affirmative to the first part, negative to the second part.

To II and III: Affirmative.

Regarding the above, a report was made to His Most Holy Eminence, Pope Pius XII, by the undersigned, the Most Reverend Prefect of the Second Order of the Apostolic Penitentiary, in an audience on the 18th of this month. His Most Holy Eminence approved, confirmed, and ordered the publication of the resolution of the Sacred Penitentiary.

Given at Rome, from the offices of the Sacred Penitentiary, on March 20,

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1946.

N. Card. Canali, Prefect of the Second Order.

L. S. S. Luzio, Secretary.

[*Latin ed. p. 161*]

Sacred Roman Rota.

EDICTAL CITATION REGARDING THE NULLITY OF MARRIAGE (PRBNCH-PBACOCK):

"Since the current place of residence of Mr. Francis Peacock, in this cause, is unknown, we hereby cite him to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on July 17, 1946, at the twelfth hour, to discuss the aforementioned doubt, or to subscribe to it, and to set a date for the Rotal hearing for the determination of the cause. Whether the nullity of the marriage exists in this case? The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Mr. Francis Peacock, must take care to inform him of this edictal citation."

Arcturus Wynen, Prelate.

From the Chancery of the Tribunal of the Sacred Roman Rota, February 28, 1946.

I. Stoppini, Notary.

[*Latin ed. p. 162*]

Acts of the Apostolic See - Official Commentary 162. ACTS OF THE PONTIFICAL COMMISSION FOR THE AUTHENTIC INTERPRETATION OF CANONICAL LAWS. ANSWERS TO PROPOSED QUESTIONS. The Most Reverend Fathers of the Pontifical Commission for the Authentic Interpretation of Canonical Laws, having considered in a plenary session the following questions, have responded as follows to each:

I. - CONCERNING ASSOCIATIONS OF THE FAITHFUL.

Q. Should canon 692 be understood in such a way that, in order to enjoy the rights, privileges, indulgences, and other spiritual benefits of an association, it is also necessary to perform the pious works legitimately prescribed for that purpose?

A. Affirmative.

II. - CONCERNING THE RIGHT OF BURIAL.

Q. According to canon 1216 § 1, in conjunction with canon 1226 § 1,

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should a family burial plot established in a church be considered, after the Code, a legitimate choice of a church for burial?

A. Negative.

III. - CONCERNING THE RIGHT TO CHALLENGE A MARRIAGE.

Q. Does the inability of a spouse to challenge a marriage, established by canon 1971 § 1 n. 1, entail an incapacity to stand in judgment, so that a sentence would be inherently flawed by nullity, according to canon 1892 n. 2?

A. Negative.

Given in Rome, in the Vatican City, on the first day of January, in the year 1946.

Card. M. MASSIMI, President.

L. S. I. Bruno, Secretary.

[*Latin ed. p. 163*]

Diarium Romanae Curiae 163

DIARIUM ROMANAE CURIAE

SACRA CONGREGAZIONE DEI RITI

Martedì, 5 marzo 194[f], nel Palazzo Apostolico Vaticano, si è adunata la S. Congregazione dei Riti ordinaria particolare, nella quale dagli Emi e Revmi Signori Cardinali e dai Revmi Prelati Officiali della stessa S. Congregazione è stato discusso sul non culto del Servi di Dio:

1) Giacinto M. Cormier, sacerdote professo dell'Ordine dei Frati Predicatori.

2) Filippo Jeningen, sacerdote professo della Compagnia di Gesù.

3) Luigi Balbiano, sacerdote, vicario cooperatore di Avigliana.

4) Teresa Maria della Croce, fondatrice delle Suore del Terz'Ordine di S. Teresa.

È stato inoltre trattato sulla validità dei Processi delle Serve di Dio:

1) Maria di Gesù (Oultrémonf), fondatrice della Società delle Suore di Maria Riparatrice.

2) Filomena Giovanna Genovese, del Terz'Ordine di S. Francesco.

Martedì, 2[5] marzo 1940, nel Palazzo delle Congregazioni a S. Callisto, alla presenza di Sua Eminenza Revma il Signor Cardinale Gennaro Granito Pignatelli di Belmonte, Vescovo di Ostia ed Albano, Ponente o Relatore della Causa del Servo di Dio Stefano Fernet, Sacerdote della Congregazione degli Agostiniani dell'Assunzione, fondatore dell'Istituto

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delle Piccole Suore dell'Assunzione, si è tenuta la S. Congregazione dei Riti antepreparatoria, nella quale i Revmi Prelati Officiali ed i Revmi Consultori teologi, hanno discusso sulla eroicità delle virtù del predetto servo di Dio.

SEGRETERIA DI STATO

NOMINE

Con Brevi Apostolici, il Santo Padre Pio XII, felicemente regnante, si è degnato di nominare:

15 novembre 1915.

S. E. Revma Monsig. Giuseppe Beltrami, Arcivescovo tit. di Damasco, Nuncio Apostolico in Colombia.

18 dicembre.

S. E. Revma Monsig. Giovanni M. Emilio Castellani, Arcivescovo tit. di Perge, Nuncio Apostolico in Guatemala e in Salvador.

[*Latin ed. p. 164*]

Acts of the Apostolic See - Official Commentary, March 9, 1946. His Excellency, Most Reverend Monsignor Fernando Cento, titular Archbishop of Selencia, Apostolic Nuncio to Belgium and Apostolic Delegate to Luxembourg. His Excellency, Most Reverend Monsignor Giuseppe Rossino, titular Archbishop of Thessalonica, Secretary of the Sacred Congregation for Seminaries and Universities. His Excellency, Most Reverend Monsignor Francesco Roberti, Secretary of the Sacred Congregation of the Council. His Excellency, Most Reverend Monsignor Carlo Oliarlo, titular Archbishop of Amida, Apostolic Nuncio to Brazil.

NECROLOGY, December 8, 1945. Monsignor Gioacchino Filippo Olaiz y Zabalza, titular Bishop of Docimio. January 1, 1946. Monsignor Salvatore Pietro Walleser, titular Bishop of Tanaglia, Apostolic Vicar of Tsinchow. Monsignor Ireneo Kyfibei Hayasaka, titular Bishop of Sufes, Apostolic Administrator of the Apostolic Vicariate of Taikn.

The Most Reverend Cardinal PIETRO BOETTO, of the Titular Church of Saint Angelo in Pescheria, Archbishop of Genoa. Monsignor Gastone Robichez, Bishop of Trineomalie. February 13, Monsignor Annibale Celestino Cattaneo, titular Archbishop of Sebastopoli of Ahasgia. February 21, Monsignor Gaspare Michele Monconi y Viladot, titular Bishop of Ca dossi, Apostolic Vicar of Caqueta. February 28, Monsignor Guglielmo Rice, titular Bishop of Rusicadé, Apostolic Vicar of Belize. March 2, Monsignor Antonio Galati, Archbishop of Santa Severina and Bishop of Crotone. March 9, The Most Reverend Cardinal GIOVANNI GLENNON, of the Titular Church of Saint Clement, Archbishop of Saint Louis (United States of America). Monsignor Vittorio Consigliere, Bishop of Ascoli Satriano and Cerigliela.

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Monsignor Giuseppe Sak, titular Bishop of Scilio, Apostolic Vicar of Sakania. March 22, The Most Reverend Cardinal CLEMENTE AGOSTINO VON GALEN, of the Titular Church of Saint Bernard at the Baths, Bishop of Münster. April 1, Monsignor Cesare Orsenigo, titular Archbishop of Tolemaide of Lydia, Apostolic Nuncio to Germany.

[*Latin ed. p. 165*]

7 May 1946, Year and Volume XXXVI (Series V, XIII) - Number 3

ACTA APOTOLICAE SEDIS, OFFICIAL COMMENTARY

ACTS OF POPE PIUS XII

RADIO ADDRESS TO THE WHOLE WORLD

GIVEN ON THE FOURTH DAY OF APRIL IN THE YEAR 1946, TO SOLICIT MUTUAL AID AMONG NATIONS, SO THAT THE POOR MAY NOT PERISH FROM HUNGER.

Filled with deep anguish, We launch today, through this Our message, a cry of supplication to the conscience of the world, to the sense of responsibility of leaders in politics and public affairs, to human understanding, and to the mutual generosity of peoples: to those who have eyes to see and ears to hear. To those who are capable of rising above the conflicts of opinion, of silencing the resentments born of war, and who have kept their minds and hearts open to the holy voice of human brotherhood. And especially to all those who, united with Us in the Christian faith, nourished by the doctrine and law of Christ, know that in appealing to their fraternal spirit, they see the touchstone of sincere and profound love of God.

Scarcely having emerged from the river of blood that flowed during the years of war, poor humanity ascends, in the search for peace, a path that is ever more arduous, ever more steep, ever more overgrown with thorns. At every step, new obstacles and impediments arise, the gravity of which few suspected in the initial intoxication of the victory so laboriously achieved. While statesmen strive, in their often difficult deliberations, to lay the first foundations of political and economic reconstruction, and to remove, or at least to mitigate, the inevitable discrepancies of opinions and interests, behold, the menacing specter of famine arises behind them.

Bending over their statistics, the experts, as time goes on,

[*Latin ed. p. 166*]

166 Acta Apostolicae Sedis - Commentarium Officiale. Before their very eyes, the columns of figures reveal the increasingly bitter certainty: at least a quarter of the total population of the globe is burdened by

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the ominous shadow of famine; throughout vast regions, it threatens to reap entire multitudes, the number of whom (if a timely remedy were not provided) would pale in comparison to that, already so impressive, of the combatants and non-combatants affected on all fronts of the last war. Various unforeseen and unpredictable circumstances have arisen to exacerbate the already formidable difficulties of provisioning: insufficient cultivation of the fields in Eastern Europe due to the events of war and the subsequent forced displacement of a large part of the local population; poor harvests of grain in Southern Europe and neighboring territories; scarce harvests, especially of rice, in Eastern and Southeast Asia; drought in Southern Africa. The consequences are evident: an increased and indispensable need for imports for Europe in these months until the next harvest; the urgent need for aid to the populations of the other territories mentioned, which in normal times were sufficient for themselves. Without a doubt, vast regions produce far more than the needs of their own populations. But, apart from those that have unfortunately also been involved in the world conflagration and have suffered the devastation of war and its aftermath; considerable reserves that had already been accumulated were, during the conflict, diverted from human consumption and used as fodder for livestock, or subjected to chemical-industrial processing. In any case, even with the provisions still available, the situation until the next harvest can only be managed with great difficulty and under the condition of employing all possible means. Even so, at the beginning of the harvest, the reserves will be extremely depleted. The difficult food situation will therefore not be definitively resolved even then, but may (God forbid) persist until the subsequent harvest. At least sixteen months, during which the prayer, which we all raise daily to the Father in Heaven, even in times of prosperity, must become ever more intense and suppliant: Give us this day our daily bread! We do not doubt that the peoples who have demonstrated such a great capacity for organization and such an heroic spirit of sacrifice in the pursuit of their war aims, will demonstrate these same qualities now that it is necessary to save millions of human lives from death. It is necessary to release the provisions still available and to constitute...

[*Latin ed. p. 167*]

Acta Pii PP. XII 167, and subsequently, concerning the prevention of the waste of foodstuffs, or their unnecessary use for purposes other than human sustenance; the avoidance of ill-advised or unjustified cessation of labor; the dedication of suitable means of transportation for this purpose; the taking of appropriate financial measures; the seeking and utilization of all possibilities for sowing; all of which require organizational skill and a spirit of sacrifice. Nevertheless, if organization, however ingenious and powerful, were to be reduced to nothing more than administrative policy; if

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the spirit of sacrifice, even carried to the point of heroism, were not kindled by a higher ideal than that of mere military or national discipline; it would be of little avail. The human race is threatened by famine. And famine itself is the cause of incalculable disturbances, amidst which the future peace, still scarcely in its infancy, would run the risk of being stifled even before it is born. Yet, peace is so necessary to every people on earth! In the face of this common danger, there is no longer room for thoughts of vengeance or reprisal, nor for ambitions of power or domination, nor for any desire for isolation or the privileges of the victor. This has been very well understood in America. In this great worldwide offensive against famine, the United States have generously taken the lead in the movement; they have placed their gigantic productive capacity at the service of this holy cause, and have doubled their efforts to increase the surplus of foodstuffs destined for export. We know that Canada, with its traditional liberality, is also following the same path. For its part, Great Britain, while providentially and diligently convening an international conference in its metropolis on matters of provisioning, has continued to maintain restrictions on the use of many foodstuffs, restrictions dating from the time of war. It is certain that even a small, barely perceptible rationing in the countries that are better supplied would make possible savings of foodstuffs, which would bring considerable relief to other peoples more severely affected by famine in their most urgent needs. Therefore, our gaze turns with confidence towards the countries of Latin America. In the past, the noble hearts of their citizens, our most beloved sons and daughters, have known how to open themselves generously to all appeals of charity, to all the great interests of humanity. A magnificent work has been entrusted to them by Divine Providence in these days, to make them the dispensers of its gifts; a work similar to that which the patriarch Joseph had in the years of famine, when he was entrusted with the administration of the granaries.

[*Latin ed. p. 168*]

168 Acta Apostolicae Sedis^-^-Official Commentary from Egypt. The true granaries of the world, Strasbourg and Brazil, have seen, on the eve of the present calamities, their immense lands respond to their care and their agricultural methods with a fertility that has surpassed that of the pre-war era. They are therefore happily able to largely restore the shaken balance, bringing aid to the brothers most in need. May the conviction penetrate everywhere that the present threat of famine is a common danger, which must unite all peoples in a solidarity and a fraternal communion, which leaves behind it all differences, all contrasts, all particular interests. What does it matter, at this moment, to know where the responsibilities lie, or what part each one played in the fatal wrongs or negligences? Does it matter to seek out who is more or less deserving of help? What truly matters now is that aid arrives promptly and sufficiently, wherever need presses. It

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is now more than ever the time to heed the words of the Savior: "Every time you have done something to one of these least ones among my brothers, you have done it to me" (MATTH. 25:40), but also to understand the bitter reproof that He addresses to anyone who, out of selfishness or simple indifference, does not come to the aid of a neighbor in manifest need. Practically, these warnings indicate a grave responsibility before God of all those who, by their special qualities and by their circumstances, are called to avert this danger, whether in official capacity or privately. A grave responsibility before God of all those who, with prudence, diligence, and wise economy, in production, in transportation, in the distribution of foodstuffs, could alleviate the misery of many. An even graver responsibility before God of those whose cruel selfishness, by accumulating and concealing provisions, or in any other way, exploits the misery of the neighbor, of individuals, or of peoples, for personal profit, and perhaps even to enrich themselves through illicit schemes or the most vile commerce.

It would, however, be disastrous to believe that the crisis can be overcome except in tranquility and public order. It is necessary that all maintain calm. History too often shows us the disastrous effects of that illusion which drives the hungry crowds to revolt and pillage. It would be the same as trying to fertilize the fields by sowing sparks in the desolate stubble: Woe to those who would stir up the fire!

[*Latin ed. p. 169*]

The Popes, in the past twelve years, have urged on futile uprisings! Woe to those who incite them with the spectacle of their scandalous luxury and their wastefulness! The wastefulness! Fathers and mothers of families, let your children know better what sacred things bread and the land that provides it are. Our time had too much forgotten this; it had imperceptibly slipped from an honest simplicity of life into the pursuit and satisfaction of unhealthy pleasures and fictitious needs; and behold, the Lord, making the gift of His bread more scarce, wished, with this harsh lesson, to recall it to the right path. May this lesson, docilely understood, serve to establish a better economic and social order. Death, during the years of war, has passed and repassed along the battlefront, has penetrated the depths of the territories, laying low countless victims among the combatants and among the civilian populations. It is time that we bar its way, now that we see it preparing to cause exterminations incomparably greater than those produced by weapons and fire. Let us not allow it to inscribe on the tombs of millions of innocent children the tragically accusatory words: "The children asked for bread, and there was none given to them." You all, individuals or peoples, who are able, in one way or another, to come to the aid of your brothers, hear the exhortation of the Prophet: "Break thy bread to him that is hungry." But lift up your eyes to the great vision: not only the hungry of the earth are turning to you with their suppliant hands at this

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moment; Christ Himself asks you for the bread of which His poor are in need. "Every morsel of bread that you give to them, you give to Him. Every morsel that you deny them, you deny to Him." There will come a day in which what many today still do not see, will become manifest to the eyes of all, when the supreme Judge will appear in the majesty of His justice to pronounce before all humanity His irrevocable sentence. Woe forever to those to whose ears will resound the terrible condemnation: "Depart from me, ye cursed, ... for I was hungry and ye gave me not to eat." But blessed are those who will hear the infinitely sweet divine words: "Come, ye blessed of my Father, ... for I was hungry and ye gave me food... All that you did for the least of my brothers, you did for me."

[*Latin ed. p. 170*]

170 Acta Apostolicae Sedis - Official Commentary on the MOTU PROPRIO concerning the judicial order and the procedure to be followed in civil cases within the Vatican City State. By law no. II of June 7, 1929, Our predecessor, Pope Pius XI, of blessed memory, after indicating the principal sources of law for the Vatican City State, decreed that in matters not provided for by said principal sources of objective law, as a supplementary measure and until provisions were made by laws proper to the Vatican City State, certain laws and regulations promulgated by the Kingdom of Italy should be observed, up to the entry into force of the aforementioned law of June 7, 1929 concerning the sources of law, with the general reservation that they should not be contrary to the precepts of divine law, nor to the general principles of canon law, nor to the provisions of the Treaty and the Concordat concluded between the Holy See and the Kingdom of Italy on February 11, 1929, and always provided that, in relation to the factual situation existing in the Vatican City State, they proved applicable therein. Partially relaxing the aforementioned reservation, Our predecessor, Pope Pius XI, of venerable memory, with the Motu Proprio of September 21, 1932 (Acta Apostolicae Sedis, 1932, 332), in order to better provide for the organization of the Tribunals of the Vatican City State and the procedure to be followed for the prompt handling of civil cases before them, established a Commission, composed of Monsignor Massimo Massimi, Prelate of the Sacred Roman Rota, President; Mons. Giulio Grazioli, Auditor of the Rota; Paolo Pericoli, President of the Court of First Instance; Agostino Schmid, Substitute Promoter of Justice at said Tribunal; and Paolo Guidi, Substitute Judge in the same Tribunal, Secretary, with the task of drafting a draft law on the judicial organization and civil procedure of the Tribunals of the Vatican City State.

1 The Commission, which during its work had lost one of its members, Agostino Schmid, and which had benefited from observations drafted, at its request, by Edoardo Ruffini and Corrado Bernardini, presented the requested draft in 1935, which, after slight revisions, was, in July 1937, at the

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order of Our predecessor, Pope Pius XI, and with the care of the General Counselor of the Vatican City State, Prince Don Carlo Pacelli, made public, in order to elicit the judgment of scientific criticism on the same draft. Thus, especially from the Catholic University of...

[*Latin ed. p. 171*]

From the Acts of Pope Pius XII, 171, concerning the Sacred Heart, which had been the subject of a valuable study published in 1938, certain observations, both of a general and particular nature. Although these observations were expressly declared to be of no great importance, and did not prevent even the Catholic University of the Sacred Heart from expressing an overall favorable judgment of the elaborate project, in accordance with the judgment of eminent Italian legal scholars, We ordered that the aforementioned observations be evaluated by the President together with the Secretary of the Commission, and that a definitive project be submitted to Us. Having completed this revision to Our satisfaction; considering that the definitive project thus elaborated corresponds to the purposes for which it was ordered to be drafted by Our predecessor, Pope Pius XI; considering that the judicial system provisionally established by the aforementioned Motu Proprio of September 21, 1932, although it has proven to be effective, cannot constitute a permanent solution to the problem; considering that the aforementioned reservation, made in the law of June 7, 1929, concerning the sources of law, to provide with specific laws of the City of Vatican for matters regulated, as a supplementary measure, by Italian laws applicable by exception in Our State, must first be lifted with respect to the judicial system and civil procedure, since the relevant provisions require particular certainty, constituting the guarantee of individuals in the protection of their rights, to such an extent that they have been collected in organic laws, even in those countries where the practice of codifying civil law has not been adopted; We decree and establish the following, of Our own accord:

I. – The judicial system and the code of civil procedure attached to the present Motu Proprio are approved and shall come into force beginning November 1, 1946.

II. – A copy of the judicial system and the code of civil procedure, signed by Us, shall constitute the original and shall be deposited and kept in the Archive of Laws of the State of the City of Vatican.

III. – The publication of the aforementioned judicial system and code of civil procedure shall be carried out with the publication of the present Motu Proprio in the *Acta Apostolicae Sedis*, and with the delivery of a printed copy to the Governor of the State of the City of Vatican, who shall ensure that it is made available to the public until the date of its entry into

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force.

[*Latin ed. p. 172*]

Acts of the Apostolic See - Official Commentary IV. - Any provision contrary to the present Motu Proprio is abrogated. V. - The Commissions, established by the Motu Proprio of September 21, 1932, will continue to function, according to the procedure outlined in the same Motu Proprio, exclusively for cases that, at the time of the entry into force of the new judicial system, were pending before the aforementioned Commissions. We have established and establish this, notwithstanding anything to the contrary, even if worthy of special mention. Given in Rome, near St. Peter's in the Vatican, on the first day of the month of May in the year nineteen hundred and forty-six, in the eighth year of Our Pontificate. PIUS PP. XII. "TO THE MOST REVEREND AND ILLUSTRIOUS FATHER, LORD, TITULAR BISHOP OF S. MARIA DE PACE, ECCLESIASTICAL CARDINAL HLOND, ARCHBISHOP OF GNESEN AND POSEN, AND TO THE OTHER ARCHBISHOPS, BISHOPS, AND ORDINARY PASTORS OF POLAND: IN ANSWER TO YOUR LETTERS AND THE COMMON MEETING OF CZESTOCHOVIA. PIUS PP. XII. Beloved Sons and Venerable Brothers, greetings and the Apostolic Blessing. - The assembly of the Most Reverend Bishops, gathered at Czestochowa before the Blessed Virgin Mary, after having turned your thoughts to the Apostolic See, which is the bulwark and defense of the Catholic faith, after having shown reverence for the Chair of Peter, and after having professed obedience to the Vicar of Christ on earth, you have undertaken and continue to undertake labors, so that the strength and dignity of religion and morals may be restored in your beloved homeland. We have gladly read and considered the letters you sent to Us from there, and those things which you expressed more through silence than through words. We have noted that, under your signatures, the names of the sacred pastors are missing who were present at a similar assembly held in Czestochowa six years ago. Indeed, some of the sacred prelates, during the raging war, have died either as exiles in their homeland or in places of public custody; others, by sad necessity, are now living far from their flocks. We remember with you those who have died, who, worthy of eternal memory, died for the Kingdom of Christ, and...

[*Latin ed. p. 173*]

The Most Holy Fathers, Popes XII, have suffered insults in your name, who, with unwavering constancy in pastoral duty, have consecrated the sanctity of their office, who have brought forth merits for your land, which – as hope shines for the good – will bear a joyful harvest of salutary fruits in the future. We have given and will give diligent attention, so that bishops, removed from their sees, may return to their places; but we beseech

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you, that the needs of the widowed dioceses may be promptly addressed, which we have thus far been unable to accomplish. Indeed, your assembly has encountered circumstances that have proven difficult and burdensome for the Church in Poland. Not long ago, as you yourselves have indicated, the civil authorities rescinded the Concordat, which for twenty years had regulated and contained the needs and reasons of the Church and State in Poland. The solemn agreement was cast aside, as if the Church had broken faith with the agreements; a most unjust accusation, which it is unnecessary to refute, for it is so empty and futile that it cannot stand. For it has been made clear to you that, during the time of war, extraordinary provisions were introduced in Poland, which the necessity and urgency of the Christian faithful demanded, and which in no way obstructed the aforementioned agreements, but rather governed them. Therefore, the resolution to rescind the Concordat, besides causing us grief, has given us cause for sorrow, because it has demonstrated that some here possess a lamentable proclivity, which leads them against the institutions of religion and the principal goods of your nation. And our fear is now justified: for a new law is being promulgated among you, which threatens the sanctity and firmness of the marriage bond. As your office requires, you have spared no effort to preserve the family, which, as the foundation of all human society and the seedbed of the state, offers this of its own accord and by its nature, from which the human person rightly and properly grows and develops. But your voice has been unheard. Therefore, be mindful, with the zeal of your pastoral concern, to teach the Christian faithful the laws of God, so that they may not be weakened or diminished, and that they may not, contrary to what is right, resort to indulgences in breaking marriages, which are contrary to the prescriptions of the Divine Law. We deem it worthy of our praise the purpose that you always have in mind, with the care of your flock, namely, to promote sacred expeditions for the cultivation of the piety of the people. These have always been of great benefit, so that, awakened from the study of faith, those who have been moved by adverse circumstances may return to the grace of heavenly piety, and that all who are afflicted may seek the sweetness of peace in the inner sanctuary and in the wisdom of reformed morals, which they have vainly sought outside. We wish now to address a matter strictly. From the eastern regions to the western lands:

[*Latin ed. p. 174*]

174 Acta Apostolicae Sedis - The official record. Men, often struck by grievous misfortunes, come in crowds, lamenting the loss of their possessions, and, due to their unexpected fate, are not slow to deserve mercy. Therefore, silently, beloved Son and Venerable Brothers, we urge you, and your faithful priests, to provide them with helpful and beneficial acts of mercy. Let no care be lacking for their souls, so that they may be strength-

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ened by the consolations of the Christian faith and hope, and encouraged to follow the salutary path of the Holy Cross. If events and people are disturbed, the laws of justice must remain steadfast, which command us to fear the rights of others and to harm no one: for upon the authority of these laws rests the stability of the state, and human society attains its benefits and goods with decency and tranquility, as is fitting. Is it not right to govern according to the eternal laws of justice? We are again moved with sorrow, for we have also learned from recent reports sent from your regions that many priests are lacking: some have been removed from their posts, while others have more frequently entered the light of the saints through cruel death. The names of these men are inscribed in the golden annals of the Church, their virtues shining as an example, encouraging everyone to emulate their unwavering constancy of faith, and their souls, enjoying eternal youth in Christ, watch over the fate of Polonia. Let the ranks of sacred students now emerge, who will not be unmindful of such great piety, and, following in their footsteps, will lead a priestly life, as befits truth and reality, connecting devoted service and zealous affection with the fertile bond of humility and charity. Therefore, we earnestly urge you to ensure that the Sacred Seminaries flourish ever more with all forms of discipline and instruction; and also that young men and women of both sexes are imbued with the greatest care with Christian education and are conformed to the morals of the evangelical dignity: for this purpose, as was fitting, equal considerations have already been discussed in the episcopal assembly. As we write these things to you, we are encouraged with good hope that our beloved Polonia will grow old with great glory. If virtue accumulates merits through struggles and suffering, and if true greatness is achieved through this, then Polonia excels in this very quality, whose strength does not bend in the face of adversity, and which does not yield in the midst of hardships. To the Church, true doctrine and pure inspiration, which always promise victory over death and give birth to it, constantly strengthen its hope and consolidate its strength. What is to be feared, if the living and powerful spirit of the Church is present, which is the very Spirit of God? "For nothing is stronger than the Church. Your hope is the Church, your salvation is the Church, your refuge is the Church... It never grows old, but always flourishes. Therefore, let its strength and stability be demonstrated." Scripture calls that mountain: its incorruptibility.

[*Latin ed. p. 175*]

"The Acts of Pope Pius XII speak of him: 'He declares the magnificence of the Virgin; by the voice of a daughter, he indicates the kinship which he has with God.' We commend these sentiments to God, that He may graciously fulfill them through the grace of His mercy. Whatever is salutary, wholesome, and desirable for you, beloved Son and Venerable Brothers, and for your flocks, we earnestly implore, and with a paternal heart we impart the

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Apostolic Blessing, a pledge of heavenly gifts."

"Given in Rome, at St. Peter's, on the seventeenth day of the month of January, in the year of Our Lord 1946, the seventh year of Our Pontificate.

PIUS PP. XII

TO THE MOST EXCELLENT MONSIGNOR PAUL SILVANI, ARCHBISHOP TITULAR OF NAUPACTUS, IN THE REPUBLIC OF CHILE, APOSTOLIC NUNTIUS, WHOM WE SEND AS OUR LEGATE TO THE EUCHARISTIC CONGRESS TO BE CELEBRATED IN THE ENTIRE REPUBLIC OF CHILE, IN THE REGION OF MAGELLAN.

PIUS PP. XII

Venerable Brother, greetings and the Apostolic Blessing.

It has recently given Us great joy to learn that a solemn Eucharistic Congress, from the illustrious nation of Chile, will be happily and successfully celebrated next February in Magellan, in that region of the continent of America which extends furthest to the south. Indeed, if one diligently investigates the causes of the present times, one will find that, as charity among men grows colder day by day, it has certainly increased. For men have forgotten that they are the sons of God and brothers in Jesus Christ; they care for little else than themselves, and they not only neglect the concerns of others, but often attack and even invade them. Hence arise frequent conflicts and contentions among the various classes of citizens, along with suspicions, envy, and divisions. These evils cannot be healed merely by the provisions of laws, by the fear of punishment, or by the counsels of human prudence. It must be sought with all diligence and reason that the classes and associations of citizens reconcile themselves mutually, through the exchange of services and through bonds of union, which, originating from God, may manifest the true spirit of Jesus Christ and genuine charity. Therefore, the Word of God became flesh when He instituted the Sacrament of the Eucharist, to awaken love for God and to foster mutual charity among men. It is truly a beautiful and delightful example of Christian brotherhood, to gather together as one flock..."

[*Latin ed. p. 176*]

176 Acta Apostolicae Sedis - The Official Commentary on the altars, for public and solemn celebrations, brings together patricians and commoners, the rich and the poor, the learned and the unlearned, all equally participating in the heavenly feast. Therefore, we, who have nothing more to offer than the hearts of the faithful, gathered together through intimate union with Christ, bound by fraternal ties, and contributing greatly to the concord and prosperity of the citizens, follow with our blessings and auspicious

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wishes the upcoming Eucharistic celebration of the Chilean Nation, and we also desire to be present at it in a certain way, and to preside over it. Therefore, we choose and appoint you, Venerable Brother, who, for the office entrusted to you in the noble Chilean Republic, already represent our person, and who fully know the intentions and wishes of our heart, as our Legate, to preside over the upcoming Eucharistic Congress to be held throughout this entire Magellanic Nation, in our name and with our authority, over its solemn gatherings and ceremonies. We do not doubt at all that, because of your outstanding piety and other virtues, by which you shine, you will successfully and usefully fulfill the honorable task entrusted to you. May the Conciliator of heavenly lights and the herald of blessings, and the special witness of our charity, be the Apostolic Benediction, which we bestow with the greatest love in the Lord upon you, Venerable Brother, and upon all those who participate in the solemn Eucharistic celebrations.

Given at Rome, near Saint Peter, on the twentieth day of the month of January, in the year 1946, in the seventh year of our pontificate.

PIUS PP. XII

To: His Eminence: D. MICHAEL, Tit. Sanctae Anastasias, S. It. E. Presbyter, Cardinal of Faulhaber, Archbishop of Munich and Freisingen, who five years ago was elected to the Order of the Purple Fathers.

PIUS PP. XII, to our beloved Son, greetings and the Apostolic Benediction.

We have gladly learned that you, in the coming month of March, will complete your fifth and twentieth year since, by our predecessor, the blessed and remembered Pope John XV, you were happily co-opted into the most distinguished College of Cardinals. Indeed, your pastoral care is evident, shining with singular piety and charity towards your neighbors, with which you effectively foster Christian morals in the flock entrusted to you, and faithfully defend the rights of the episcopal office and of the Church.

[*Latin ed. p. 177*]

177 You have diligently and constantly fulfilled the duties of the Acts of Pope Pius XII. This virtue and industry, supported by a special strength of mind and enriched by eloquent speech, shone splendidly and gloriously in recent years, despite being filled with so many hardships and calamities. We, who know your faithful devotion to the Chair of the Blessed Peter, and who are fully aware of the labors you have expended in your pastoral office at Monteu da Po, having found a suitable opportunity for this act of kindness, congratulate you, our beloved Son, with heartfelt joy, and we pray that auspicious and blessed events may follow. Furthermore, so that these celebrations may contribute to the greater benefit of your flock, we

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grant you, of our own accord, the faculty to, on a day you designate, after performing the Sacred pontifical rite, and in the presence of the faithful, bestow a plenary indulgence upon them, according to the established conditions of the Church. May the Apostolic Blessing, which is a sign of heavenly protection and assistance, and a witness to our supreme charity, be bestowed upon you, our beloved Son, and upon the entire clergy and people under your care, in the Lord.

Given at Rome, near the Holy Peter, on the eleventh day of the month of February, in the year 1846, in the seventh year of Our Pontificate.

PIUS PP. XII

To the Most Reverend Father,
FRANCIS, Bishop of TUSCULANUM, of the Holy Roman Church,

CARDINAL MARCHETTI SELVAGGIANI,

Prefect of the Sacred Congregation of the Holy Office,
Vice-Legate in the City,
and to the Priest who has happily completed ten years of service.

PIUS PP. XII

Venerable Brother, greetings and the Apostolic Blessing.

Three years ago, we gladly offered you our congratulations on the occasion of the completion of the fifth and twentieth anniversaries of your episcopate. Now, however, it is particularly pleasing to us to publicly and openly confirm our benevolence towards you, since, in these recent years, which have been filled with so many great troubles and calamities, arising from the long and bitter war, pastoral cares and concerns have necessarily increased in this very city. But as the evils have become more serious, arising from the economic and social order, and affecting the moral and religious aspects of life itself...

[*Latin ed. p. 178*]

The Acts of the Apostolic See have intensified and augmented your studies, industry, and zeal, in order to provide assistance to the needs of the flock of Rome. Therefore, Venerable Brother, who from the very beginning of your priesthood has constantly devoted yourself to the benefit of your neighbors, and who, in illustrious and most noble offices, entrusted to you for a considerable period of time, and in the very governance of the Church of Rome, has rendered diligent and watchful service to the Supreme Pontiff, we sincerely rejoice in your imminent happiness, and, following it with our prayers and good wishes, we implore the Lord to grant you all blessings,

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prosperity, and joy.

In order that the celebration of these sacred events may be more salutary for the faithful, we freely grant you the faculty, that, on the appointed day, after the Sacred Office has been completed, in our presence and with our authority, you may offer plenary indulgences to those present, according to the usual conditions of the Church.

May this Apostolic Blessing, a harbinger of heavenly consolations and a witness to our particular charity, be imparted to you, Venerable Brother, to all your assistants, and to the prudent Archbishop in the City, the Vicar General, the Chapter of the Basilica of the Lateran, the other clergy, and the Roman people, as well as to the flock of Tuscany entrusted to your care, with all our love in the Lord.

Given in Rome, at St. Peter's, on the twenty-eighth day of the month of March, in the year 1946, in the eighth year of our pontificate.

PIUS PP. XII

ALLOCUTIONS I. To the Most Reverend Mr. Pasquale Diana, newly appointed Extraordinary Envoy of Italy, with full powers, on the tenth day of the month of February, in the year 1946, we addressed public letters to the Most Blessed Father.

Signor Ambassador.

The noble words that Your Excellency addressed to Us at the moment when you inaugurated your high office express, with a tone of profound emotion, your intimate awareness of the importance of the mission entrusted to you, and of the extraordinarily delicate responsibilities that it entails in the present circumstances, in the difficult and unstable conditions of a post-war period that is still uncertain.

The Italian people, of whom you are now, with Us, their representative and advocate, have always been singularly loved by Us, and in these years of suffering and anguish, they are closer than ever to Our heart. Victim of a war in which they were involved against their will:

[*Latin ed. p. 179*]

By the grace of God, Pope Pius XII, to all who shall read these words, greetings. The will of the great majority, and which We ourselves vainly sought to avert, has now become doubly dear to Us, and the present distress of that nation is a new and particular reason for Our paternal solicitude and Our eagerness to come to its aid. Therefore, as We extend Our hand to specially assist its sons and daughters most severely afflicted by this immense conflict, in the spirit of the divine Good Samaritan, We obey not only a duty of charity, but also an inner impulse of Our heart. Entire generations, perhaps, will have to bear the heavy burden of this terrible war. Yet, We

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have confidence in the generosity, the valor, the fortitude, the rich gifts of nature, and the robust Christian faith, which are the pride of the Italian people; We have confidence, above all, in the aid of divine Providence, which chose it to establish in its midst the unshakeable rock upon which the See of Peter rests. Therefore, We do not doubt that it, gathering with a sense of concord and discipline all its forces, and supported by the wise understanding and benevolent assistance of other peoples, will be able to, in turn, make a valuable contribution to the establishment of a new order founded on justice and right. With this expectation and with this hope, We impart from Our heart to His Royal Highness, the General Lieutenant of the Kingdom, to the Royal Family, to the Government, and to all the Italian people, and in particular to Your Excellency, Our Apostolic Blessing.

To the Most Serene Prince Reynold of Cray, Extraordinary Envoy of Belgium, with full powers, on the thirteenth day of the month of February in the year 1936, We, the Most Blessed Father, publicly extend these letters.

Monsieur l'Ambassadeur,

In the elevated words with which Your Most Serene Highness has just addressed Us, presenting the letters by which His Royal Highness, the Prince Regent of Belgium, in the name of His Majesty the King of the Belgians, accredits you to Us as Extraordinary and Plenipotentiary Ambassador, We have been pleased to find, once again, the solemn testimony of the sentiments of fidelity to the religious traditions which honor the Belgian nation and of which it is rightfully proud.

The Belgian nation! This nation which, despite its passionate love of...

[*Latin ed. p. 180*]

180 Acta Apostolicae Sedis - Commentarium Officiale. Peace, in a single generation, has twice been the theater of devastating wars; this Nation, whose liberty and independence, for years, was not merely bent, but wounded by the yoke of foreign domination; this Nation, in the darkest hours, under oppression, remained faithful to itself and its mission, awaiting with heroic constancy its liberation, and working, from the very first moment of its regained freedom, to bring forth a new life from the ruins: such a Nation, so grievously wounded by an unbridled greed for domination, feels, by very reason of its painful experience, all the more strongly bound to its noble task of promoting, in an effective manner and with a high and generous spirit, the work of peace. We implore the Lord to guide this ardent aspiration of the peoples to a more tangible reality. Now, the first and indispensable condition is the loyal eagerness of all States, especially the great world powers, to dedicate their forces to the service of justice, and not to its more or less blatant violation. With the firm confidence that the noble Belgian Nation will be able to enjoy the happy fruits of such a desirable evolution, We commend to the protection of the Almighty your August Sovereign, Her Royal Highness the Princess Regent, the Royal Fam-

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ily, the government, and the entire Belgian people, this people so beloved and all the more beloved by Us, because its sufferings have been greater and its heroism more admirable. May the Lord bless and fructify its arduous work of reconstructing the future in a spirit of justice and peace. To Your Highness, finally, We are pleased to give the assurance that, in the fulfillment of the mission entrusted to her, she will always find from Us the most benevolent support, as a pledge of which We bestow upon her, with a generous heart, Our paternal Blessing. III To the Most Excellent Man Paul of Ghurruca and Dotres, a son of Aycinena, newly appointed Ordinary of Hispaniae, on the sixteenth day of the month of February in the year 1946, the Blessed Father sent public letters. To the Most Reverend Ambassador.

[*Latin ed. p. 181*]

The Acts of Pope Pius XII, in Spanish, attest to his appointment of him as Extraordinary and Plenipotentiary Ambassador to Kos. The commencement of his new and honorable mission occurs at a time when eminent prelates, from all parts of the earth, are gathered in the center of Christendom, offering to a world, which is slowly recovering from the bitter consequences of war, the edifying spectacle of unity and fraternity, which have God Our Lord as their foundation. For the more difficult it is for peoples who have suffered the horrors of war to disentangle themselves from past conflicts and obstacles, and to turn faithfully towards those thoughts of peace, which must form the favorable environment for sound freedom and reconstruction; so much the more does the Church experience the maternal duty to offer, as her mission demands, to this world, agitated and tormented by opposing forces, a clear and luminous example of what is a just attitude, and of what is due to each people. The Spanish people, no less than other nations, have understood and appropriately appreciated the symbolic significance of this first Consistory after the war; and now this people, whose fidelity to Jesus Christ, whose courageous confession of the faith, as well as their outstanding merits in the preservation and propagation of the Catholic religion, are forever inscribed in indelible characters in the book of Church History; this people, which in its close union with the See of Peter has always recognized one of the keys to its national tradition, has the joy of witnessing that even its children are granted a deserved place of honor at this historical moment. By a loving disposition of Divine Providence, the nation of Spain has been spared the horrors of the world war. May the Almighty also watch over it in the future and lead it to find and follow the righteous path, which will lead to the progressive development of its internal well-being and to an effective collaboration in the urgent common needs of this humanity, hungry for peace and justice. With this desire, which embraces all states and all classes of the nation in a loving embrace, we gladly receive the request that has been presented to Us, and we impart, from our heart, to the Head of State, to the Government,

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to the entire Spanish people, to Us most beloved, and especially to Your Excellency, our paternal Apostolic Blessing. 14 - hcvK, vol. XIII. i i - 6. - 7-ÍWHS.

[*Latin ed. p. 182*]

182 Acta Apostolicae Sedis - Commentarium Officiale

HORTATIO PASTORALIS AD PAROCHOS URBIS ET CONCIONATORES SACRI TEMPORIS QUADRAGESIMALIS

* 1. "Cum salutibus paternis, semper est nobis summa gratia vos, carissimi filii, hic convenire videre, in hac occasione temporis et praedicationis quaresimalis. Primum nostrum cogitatio est ad Reverendissimum Fratrem Dominum Cardinalem Vicarium, qui cum firma voluntate et illustrato zelo officium suum altum exercet; et ei libenter adjungimus fideles collaboratores in administratione nostrae amantissimae dioecesis Romae. Sed haec verba salutis paternarum etiam ad vos, sacri oratores, et ad vos, parrochi Urbis, diriguntur, qui debetis sustinere – non paucos, sed in summa mensura – *pondus diei et aestus*, privationes et renuntiationes molestas huius temporis asperis et duris. Dominus, qui opera vestra videt, laborem et patientiam vestram, vobis merces tribuit."

* 2. "Contraria miseriae et angustiae, consolationes et spes.

Anni ardui, anni stupefaciendi propter mutationes eventuum extraordinariorum et disparatorum, propter alternatum et confusum bonum et malum, anni transacti in miseriis et angustiis, sed simul, cum summo auxilio Providentiae divinae, in medio testificationibus infinitae eius misericordiae. Anni difficiles et pleni contrariorum, etiam pro zelante pastore, cui cura animarum imposuit singulares necessitates et causavit amaras delusiones, sed etiam procuravit supernaturales consolationes et probationes fecunditatis operis eius. Testes non raro impotentes maris crescentis corruptorum morum, vos elevastis ad Deum clamorem angustiae Psalmistae: *'Mihi in limo profundissimo inveni me, et non est firmamentum pro pedibus meis... Defessus sum clamando, et vox mea debilitata est.'* Et coram lapsu animarum quae vobis traditae sunt, fortasse etiam inter illas quae vobis carissimae sunt, exclamastis gementes: *'In cibum meum posuerunt galum, et in siti meo impleverunt me aceto.'*"

* 3. "Habita die 1 Martii 1946.

1 2 3 4

MAIIH. 20, 12. Cfr. Apoc. 2, 2.

Ps. 68, 3-4. Ib. 22."

[*Latin ed. p. 183*]

Acts of Pope Pius XII. But you have been able to observe how the scourge of war, wherever it has struck, has brought with it the same, or at least similar, effects. Although such a spectacle is painful, may your hearts be

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opened to the hope that the sun of peace, rising on the horizon, will gradually abate those great waters. And indeed, signs of recovery appear here and there, signs of notable improvement. Urgent duties. Nevertheless, the consequences of war constantly present you with numerous and serious duties. We think especially of the protection of abandoned childhood, of healing the deep wounds inflicted, especially on the sanctity of marriage, and on conjugal fidelity; for this purpose, we repeat here what, a year ago, we reminded you concerning the question of divorce, namely, that marriage validly contracted and consummated between the baptized cannot be dissolved by any earthly power, not even by the Supreme Ecclesiastical Authority. To these urgent duties is added another, no less grave, which is to revive the sense of right and justice in all social life, and to promote ever more the works of Christian charity. The charitable action. We ourselves wish to continue, as long as it is given to us, our charitable action towards the unhappy who have been cast into poverty by the war, both in Rome and outside of Rome. In Rome, we are pleased to acknowledge your valuable cooperation, and we thank you for it, confident that you will continue it with the same constancy and zeal. The organization of aid for the victims of war, even outside of Rome, had its beginning and its development thanks to the tireless zeal of the various works that We have established, among which the Pontifical Commission for Assistance deserves to be mentioned. Much has already been accomplished, both within and beyond the borders of Italy, through the care for the repatriation of refugees, through the establishment of numerous Pontifical Refectories, through the distribution of millions and millions of bowls of soup, and through assistance to prisoners, veterans, and those harmed by the war. This charitable activity, sustained by the benevolence and cooperation of so many illustrious pastors, has progressed uninterruptedly. We mention it to offer humble and profound thanks to the Lord, the giver of all good things, and to express, on this occasion as well, our gratitude to all those, in Europe and throughout the world, who, out of love for God, have striven to provide us with their generous help. In this noble emulation, the Bishop...

[*Latin ed. p. 184*]

Acts of the Apostolic See - An Official Commentary: The Catholics of America are at the forefront. The activity of our institutions, which, thanks to them all, have been continuously filled as they are emptied, providing relief to the poor, is, to use the Apostle Paul's expression, a visible proof of their love and a justification of our praise.

5. The Value and Dignity of the Direct Care of Souls: As the series of events of these past years unfolded, even before the end of the war, and even more so afterwards, especially during the months that have passed, Our attention and activity have been extraordinarily absorbed by the concern to respond to the needs and requests of so large a portion of Chris-

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tendom. Countless souls turn with hope and trust their eyes and hearts to the Church. But precisely this spectacle, always present in Our spirit, impels Us to consider particularly the direct, immediate care of souls, in parish life, in the daily activity of the priest at the altar, in the pulpit, in the confessional, in teaching, among the young, at the bedside of the sick, in personal conversations. This constant work has been and is everywhere and at all times the fundamental basis and, as it were, the solid armor that ensures the perennial vitality of the Church. Through this work, the Church truly contributes to the restoration of human society the precious contribution of which We spoke in a recent discourse. Indeed, it consists in forming the individual himself, the complete man, the image and son of God, the man 'prepared and ready to observe faithfully, in the natural and supernatural order, the precepts received from God, his Creator and his Father. But how does the Church form such a man, how does it prepare him, if not especially through the daily care of souls? This spiritual education clearly aims first of all at the supernatural and eternal life, but at the same time it ensures for human society dignity and order, happiness and peace. In this way, in the obscure and constant work carried out throughout the world by priests on each individual soul, the arduous and great work of the Church for the greater good of humanity is prepared and designed. Thus, speaking to you, beloved sons, We intend to give to your work the praise it deserves. But, even more, We are concerned to encourage and urge you to esteem it yourselves at an ever higher level, to accomplish it with ever-increasing perfection, from the simplest confession that you hear, to the most elementary catechism that you impart to the children.

* Cf. 2 Corinthians 8:24.

[*Latin ed. p. 185*]

Acts of Pope Pius XII, 185: Concern for those living far from the Church. Concerned for the present condition of Christian life in Rome, We urge you once again, as pastors of souls, not to limit your zeal to those who already participate in the life of the Church, but to pursue with no less ardor those who are straying and living far from her. They are, as you know, exposed to grave danger; but they are not, however, irredeemably lost. Many, perhaps the majority, can still be won over and brought back to the right path. Everything depends on making contact with them. What they expect from the priest is disinterestedness and a sense of justice. Neither of these is lacking in you, beloved sons, who draw them each morning from the very Heart of the Redeemer. Therefore, let the approach of those who have become alienated from the Church, the living together with the weary and the oppressed, be the dominant purpose of your thoughts, the secret and the soul of your priestly and apostolic activity.

II. The preaching of the faith. The theme assigned to the Lenten preaching of this year is the first part of the Apostles' Creed. We have spoken

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of the "Credo" in past years. Today, we would like to say a few words about the preaching of the faith itself. We do not need to demonstrate that it represents a true necessity. You yourselves know how profound is religious ignorance, how numerous and often gross are the errors and misunderstandings about the most elementary truths of the faith, and this not only among the simple people, but also among those who pride themselves on being "intellectuals." The latter are demanding even with regard to the form: it is therefore necessary that religious instruction, whether spoken or written, be presented in an agile and clear style; otherwise, what is the point of saying or writing the best things, if one cannot manage to be read or listened to?

True eloquence. Good religious readings are on the increase. Without a doubt, it is not within everyone's reach to engage in commendable literary activity, which requires special abilities and aptitude; but from every priest, from every pastor of souls, from each of you, a careful and worthy word is expected. And each of you can truly give it. Indeed, it is not so much a matter of art, of eloquence, of oratorical skill, but rather of...

[*Latin ed. p. 186*]

186 Acta Apostolicae Sedis - Commentarium Officiale, concerning personal conviction. When St. Paul denied preaching with artifice and refinement, what he rejected were precisely the superfluous embellishments, the vain subtleties, the bombast, the catchphrases, all that which is unbecoming to the dignity and majesty of the pulpit. But the power of the Spirit, which was in him, which gave power and efficacy to his word, brought forth all the gifts of his rich nature. Paul, moved by the Spirit, remained nonetheless himself. From such a union of the Spirit and nature arose his incomparable and inimitable eloquence. In a modest measure, even the most modest that can be supposed, every preacher participates in this eloquence, provided that, assisted by the Holy Spirit, he remains nonetheless himself, and provided that, thanks to the use he makes of the gifts of his nature, the word flows from his lips with a warmth, a color, a sound "of his own," which gives to the truth, identical in all, a personal and spontaneous form. The holy Curate of Ars certainly did not possess the natural genius of a Segneri or a Bossuet, but the living, clear, profound conviction from which he was animated vibrated in his word, shone in his eyes, and suggested to his imagination and his sensibility ideas, images, and comparisons that were just, appropriate, and delightful, which would captivate a St. Francis de Sales. Such preachers truly conquer their audience. He who is filled with Christ will not find it difficult to win others to Christ. We hope that the noble desire to win men for Christ is not for you the origin of an equally easy but fatal illusion. It would indeed be a great error for the shepherd of souls to dedicate all his attention and all his efforts to grand speeches for solemn occasions, rather than to his Sunday sermons and his weekly

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catechisms; to be content to entrust this, the most humble, but not always the easiest, part of his ministry to his vicars. Take as an example those countries where the catechism in church and in school is considered one of the most honorable duties of the priest, where the pastor reserves for himself, after serious preparation, the privilege of teaching it personally on Sundays to young and old in the church filled with people. The subject of preaching the faith The subject of preaching the faith is Catholic doctrine, that is to say, the revelation with all the truths it contains, with all the foundations and notions it presupposes, with all the consequences it brings for the moral conduct of man, before himself, in.

[*Latin ed. p. 187*]

Acts of Pope Pius XII, 187, concerning domestic and social life, and public life, including political matters. Religion and morality, in their close union, constitute an indivisible whole; and the moral order, the commandments of God, apply equally to all fields of human activity, without any exception whatsoever; and to the extent that these apply, so too extends the mission of the Church, and therefore also the word of the priest, his teaching, his admonitions, and his counsel to the faithful entrusted to his care. The Catholic Church will never confine itself to the four walls of the temple. The separation between religion and life, between the Church and the world, is contrary to the Christian and Catholic idea. Rights and duties of the priest in matters concerning public life.

We conclude with some more precise and concrete propositions:

1. It is a right, and at the same time an essential duty, of the Church to instruct the faithful, with words and writings, from the pulpit or in other customary forms, concerning all that pertains to the faith and morals, or that is incompatible with its own doctrine, and therefore inadmissible for Catholics, whether it concerns philosophical or religious systems, or the aims proposed by their proponents, or their moral conceptions regarding the life of both individuals and the community.

2. The exercise of the right to vote is an act of grave moral responsibility, especially when it comes to electing those who are charged with giving the country its constitution and its laws, particularly those that touch upon, for example, the sanctification of feasts, marriage, the family, the school, and the just and equitable regulation of the many social conditions. Therefore, it is the duty of the Church to explain to the faithful the moral duties that derive from that electoral right.

3. Article 43 of the Concordat of 1929 prohibits clerics in Italy "from enrolling and participating in any political party." The Church intends to faithfully enforce this provision, and is also ready to repress and punish any violations of this obligation by individual clerics. Furthermore, the Church has no intention of interfering in purely political matters, in which it leaves Catholics, as such, full freedom of opinion and action. But, on the

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other hand, it cannot renounce the aforementioned right, nor can it allow the State to unilaterally judge the priest in the exercise of his ministry, applying punitive sanctions, nor in any case to refer him to the criminal court without agreement with the ecclesiastical authority, as prescribed by Article 8 of the same Concordat.

4. The Catholic priest cannot simply be equated...

[*Latin ed. p. 188*]

188 Acta Apostolicae Sedis - An Official Commentary concerning public officials or those invested with a public power or function, whether civil or military. These are employees or representatives of the State, from whom, always subject to divine law, they depend, and whose legitimate interests they safeguard; therefore, the State can issue regulations concerning their conduct, even in matters of politics. The priest, on the other hand, is a minister of the Church and has a mission, which, as we have already mentioned, extends to the entire sphere of the religious and moral duties of the faithful, and in the fulfillment of which he himself may be obligated to give, from that perspective, advice or instructions concerning even public life. Now, it is evident that any abuses of such a mission cannot, in themselves, be left to the judgment of civil authorities, and furthermore, expose pastors of souls to impediments and harassment caused by groups not well-disposed towards the Church, under the easy pretext of wanting to separate the clergy from politics. It should not be forgotten that, precisely with the pretext of combating the so-called "political Catholicism," Nazism, which in reality aimed only to destroy the Church, directed against it all that apparatus of persecution, vexation, and police surveillance, against which Churchmen courageously defended and fought, even from the pulpit, whose heroism is admired today by the whole world. "In the Church," We Ourselves said on July 1937, in the inaugural address for the new temple of St. Teresa of Lisieux, "God dictates to the faithful of the new covenant the precepts of His holy law. From the height of the chair, which rises in the most majestic cathedrals or in the most humble village church, the law of God is preached without interruption or weakness. From the richly sculpted pulpit, as from the poor, worm-eaten pulpits, the same doctrine and the same law resound through the centuries, as through mountains and oceans. Together with the Truth, Justice is manifested there by the imperative law of the threefold duty towards God, towards our neighbor, and towards ourselves, with the clear and serene condemnation of all unjust violence, as well as all criminal depravity. From the height of all the pulpits of a powerful Nation, which wicked rulers would like to drag into the idolatry of race," We continued, with an obvious allusion to Nazi Germany at that time, "the indignant protest of an octogenarian Pope descended suddenly, like the voice of Sinai, to recall the imprescriptible rights of the personal God, of the Incarnate Word, and of the sacred Magisterium of which He, the Supreme Pontiff, has

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received the deposit. Yes, God speaks through the mouth of His ministers and His representatives." 7 "Cf. L'Osservatore Romano, July 12-13, 1937, no. 160 [23.140], p. ?..

[*Latin ed. p. 189*]

From the Acts of Pope Pius XII:

As for you, beloved children, what better wish could we offer you, as we conclude, than that which the Apostle of the Gentiles made for himself, when he commended himself to the prayers of the faithful of Ephesus: that it may be granted to you to preach the mystery of the Gospel with all boldness, and that you may speak with joy and freedom, as is fitting for ambassadors of Christ? And that the charity of the Divine Master may fill your hearts with the greatest natural and supernatural good for our beloved diocesans, to you and to these we impart, with all the outpouring of our paternal heart, the Apostolic Blessing.

8 * Cf. Eph. 6, 19-20.

[*Latin ed. p. 190*]

190 Acta Apostolicae Sedis – Commentary, Official Acts of the Sacred Roman Rota. Summons by edict concerning the Nullity of Marriage (CAIKQ-KARSAY). Since the actual place of residence of the Lady Alexia Karsay, in the aforementioned cause, is unknown, we summon her to appear, either in person or through a lawfully appointed procurator, at the seat of the Tribunal of the Sacred Roman Rota (Palazzo della Cancelleria, ROMANA) on June 28, 1946, at the eleventh hour, to discuss the matter in question, or to subscribe to the aforementioned doubt, and to set a date for the Rota's deliberation concerning the cause: Whether there exists a nullity in the marriage in this case. The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Lady Alexia Karsay, ought to take care that she be informed of this edictal summons.

Henricus Caiazzo, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, April 10, 1946.

I. Stoppini, Notary.

*And because the place of the current residence of Madame Alexa Karsay, defendant in this cause, is unknown, we summon her to appear, either in person or through a lawfully constituted procurator, at the seat of the Tribunal of the Sacred Rota of ROMANA (Palazzo della Cancelleria) on June 28, 1946, at 11 o'clock, to agree upon or subscribe to the doubt mentioned above, and to fix the date for the decision of the cause before the Rota. Does a nullity exist in the marriage in this case? The Ordinaries of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Alexa Karsay,

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should, insofar as possible, inform her of this present summons.*

[*Latin ed. p. 191*]

Diarium Romanae Curiae

DIARY OF THE ROMAN CURIA

SACRED CONGREGATION OF RITES

Tuesday, April 9, 1946, in the Apostolic Palace at the Vatican, in the august presence of the Holy Father, the General Congregation of Rites was held, in which the Eminent and Reverend Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors gave their vote on the miracles of the Blessed Catherine Labouré, Virgin, of the Daughters of Charity of Saint Vincent de Paul; and on the process for the beatification of the Venerable Servant of God, Teresa Eustochio Verzeri, foundress of the Institute of the Daughters of the Most Sacred Heart of Jesus.

Tuesday, April 30, 1946, in the Palace of the Apostolic Datary, in the presence of His Eminence, the Lord Cardinal Frederick Tedeschini, Promoter of the Cause of Canonization of the Blessed Bartolomea Capitanio, the validity of two miracles was discussed, which are proposed for her canonization, in which the Prelates and Consultors of the Sacred Congregation of Rites gave their vote.

SECRETARY OF STATE

APPOINTMENTS

By tickets of the Secretary of State, the Holy Father Pius XII, happily reigning, deigned to appoint:

February 14, 1946.

The Reverend Priests: Mario Aluffi Pentini, Orazio Coevchetti, and Fiorenzo Angelini, as Extraordinary Masters of the Pontifical Ceremonies.

March 26: The Illustrious and Reverend Monsignor Nicola Moscatello, as Consultor of the Sacred Congregation for the Eastern Church.

March 27: The Eminent and Reverend Lord Cardinal Rodrigo Villeneuve, as a Member of the Sacred Congregation Consistory.

By Apostolic Briefs, the Holy Father Pius XII, happily reigning, deigned to appoint:

February 26, 1945.

The Eminent and Reverend Lord Cardinal Giuseppe Pizzárdo, as Protec-

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tor of the Congregation of the Most Sacred Heart.

[*Latin ed. p. 192*]

Acta Apostolicae Sedis - Official Commentary of the Sisters of the Third Order of St. Dominic (Gaïvestoii). August 2, 1945. The Most Reverend and Illustrious Cardinal Giuseppe Pizzardo, Protector of the "Sisters of the Immaculate Heart of Mary" (Los Angeles). January 1946. The Most Reverend and Illustrious Cardinal Frederick Tedeschini, Protector of the Institute of the Sisters of Providence (Gorizia). April 1. The Most Reverend and Illustrious Cardinal Alessio Ascalesi, Protector of the Institute of the Poor Daughters of St. Anthony (Naples). March 12. His Excellency, Professor Sir Alexander Fleming (England), Member of the Pontifical Academy of Sciences. Assistants to the Papal Throne: December 2, 1943. His Excellency, the Most Reverend Monsignor Arturo Celestino Alvarez, Bishop of Calabozo. February 26, 1944. His Excellency, the Most Reverend Monsignor Michele Buchberger, Bishop of Ratisbona. June 22. His Excellency, the Most Reverend Monsignor Pietro Innocenzo Verriet, Titular Bishop of Eleutherna, Apostolic Vicar of Curaçao. September 13, 1945. His Excellency, the Most Reverend Monsignor Guglielmo Giuseppe Hafey, Bishop of Scranton. January 30, 1946. His Excellency, the Most Reverend Monsignor Oddo Bernacchia, Bishop of Larino and Termoli. Apostolic Protonotaries *ad instar participantium*: November 20, 1942. Monsignor Giuseppe Russel, of the diocese of Leeds. June 22, 1943. Monsignor Emilio Morales Roque, of the archdiocese of Tegucigalpa. September 30, 1944. Monsignor Carlo Gégout, of the diocese of Nancy. May 5, 1945. Monsignor Federico Ketter, of the diocese of Evansville. September 28. Monsignor Pietro Giuseppe Antonio Bel, of the diocese of [unspecified]. August 22. Monsignor Giovanni Ceraso, of the archdiocese of Capua. October 12. Monsignor Edoardo J. Mungovan, of the diocese of Fort Wayne. February 25. Monsignor Onorato Maria Ludovico van Waeyenbergli, of the archdiocese of Malines. February 27. Monsignor Ferdinando Vandry, of the archdiocese of Quebec.

[*Latin ed. p. 193*]

Diarium Romanae Curiae Prelati Domestici di Sua Santità 1943. Monsignor Giuseppe Patrizio Stapleton (England). Monsignor Giorgio Weingärtner, of the diocese of Mainz. September 30 – April 10. November 26 – Monsignor Ludovico Bruggaier, of the diocese of Eichstätt. December 1 – Monsignor Federico Wolf, of the diocese of Limburg. Monsignor Ludovico Pichler, of the diocese of Secovia. January 28 – Monsignor Francesco Seppelt, of the archdiocese of Breslau. January 29, 1944 – Monsignor Roberto Heite, of the archdiocese of Paderborn. Monsignor Agostino Quinn, of the archdiocese of Armagh. March 1 – Monsignor Giuseppe Strake, of the archdiocese of Paderborn. Monsignor Giorgio Meixner, of the archdiocese of Bamberg. March 14 – Monsignor Giorgio

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Blössner, of the diocese of Ratisbon. Monsignor Rinaldo MacGillivray, of the diocese of Antigonish. October 20 – Monsignor Eudorio Martin, of the diocese of Bathurst. November 26 – Monsignor Ira Bourassa, of the diocese of Sherbrooke. Monsignor Arsenio Covette, of the same diocese. December 2 – Monsignor Alfonso De Los Rios Cock, of the diocese of Ma-nizales. Monsignor Edoardo Leon Otiz, of the archdiocese of Bogota. March 19 – Monsignor Luigi Andrea Pierre, of the diocese of Saskatoon. Monsignor Pietro Lhermite, of the diocese of Les Cayes. February 11, 1945 – Monsignor Clarence J. Riordan, of the diocese of Lincoln. Monsignor Tommaso Michele Kealy, of the same diocese. Monsignor Maurizio Guglielmo Helmann, of the same diocese. Monsignor Francesco J. Kopecky, of the same diocese. March 14 – Monsignor Federico Giuseppe Manns, of the archdiocese of Baltimore and Washington. Monsignor Lorenzo J. Sneh an, of the same archdiocese. Monsignor Michele Agostino Ryan, of the same archdiocese. Monsignor Giovanni Francesco Fannon, of the same archdiocese. Monsignor Giovanni Keating Cartwright, of the same archdiocese. Monsignor Alonzo Giuseppe Olds, of the same archdiocese. Monsignor Nicola M. Jaselli, of the same archdiocese. Monsignor Guglielmo Paolo Smith, of the same archdiocese. Monsignor Giuseppe Giacomo Leary, of the same archdiocese.

[*Latin ed. p. 194*]

From the Acts of the Apostolic See – Official Commentary, February 11, 1945. Monsignor Giovanni Francesco Eckenrode, of the same archdiocese.

Monsignor Giovanni H. Eckenrode, of the same archdiocese.

Monsignor Giuseppe Y. Buckley, of the same archdiocese.

Monsignor Giovanni Francesco Antonio Leary, of the same archdiocese.

Monsignor Giovanni Joyce Russell, of the same archdiocese.

April 30.

Monsignor Amos E. Giusti, of the diocese of Springfield, Illinois.

Monsignor Giovanni B. Franz, of the same diocese.

Monsignor Luigi Hufker, of the same diocese.

May 8.

Monsignor Giuseppe J. Hoellmann, of the diocese of Corpus Christi.

Monsignor Giacomo A. Bulini, of the diocese of Camden.

Monsignor Agostino J. Sprigler, of the archdiocese of Indianapolis.

May 21.

Monsignor Ozia Boucher, of the diocese of Fall River.

Monsignor Edoardo J. Moriarty, of the same diocese.

Monsignor Michele Giuseppe O'Reilly, of the same diocese.

July 5.

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Monsignor Giovanni Boland, of the diocese of Buffalo.

September 19.

Monsignor Giacomo H. Cotter, of the diocese of Steubenville.

October 2.

Monsignor Michele J. Schmitz, of the diocese of Green Bay.

October 20.

Monsignor Emilio Henneguet, of the diocese of Arras.

Monsignor Giorgio Sauvage, of the same diocese.

Monsignor Leonzio Clemente Maria Giuseppe Boone, of the archdiocese of Malines.

Monsignor Giovanni Michele Kiely, of the diocese of Winona.

Monsignor Daniele J. Brady, of the archdiocese of Newark.

November 24.

Monsignor Tommaso F. McNamara, of the diocese of San Diego.

Monsignor Wilfrido J. Giroux, of the diocese of Salt Lake.

November 20.

Monsignor Stefano N. Moore, of the diocese of Peoria.

Monsignor Maurizio P. Sammon, of the same diocese.

Monsignor Francesco A. Cleary, of the same diocese.

Monsignor Guglielmo P. Burke, of the same diocese.

Monsignor Giacomo B. Reidy, of the same diocese.

Monsignor Giovanni F. Cogan, of the archdiocese of Cincinnati.

Monsignor Giacomo L. Collins, of the same archdiocese.

Monsignor Ermanno J. Leising, of the same archdiocese.

[*Latin ed. p. 195*]

From the Diary of the Roman Curia, November 22, 1945. Monsignor Clarence G. Issenmann, of the same archdiocese.

December 4, 17. Monsignor Mattia F. Heyker, of the same archdiocese. Monsignor Edoardo A. Freiing, of the same archdiocese. Monsignor Mario Ghiga, of the diocese of Iglesias. Monsignor Giuseppe Benedetto Illig, of the diocese of Saginaw. Monsignor Giuseppe A. Lewandowski, of the same diocese. Monsignor Giovanni B. Surprenant, of the same diocese. Monsignor Giovanni E. Gatzke, of the same diocese. Monsignor Felice Vogt, of the same diocese. Monsignor Giorgio O. Dequoy, of the same diocese. Monsignor Giovanni G. McCullough, of the same diocese. Monsignor Luigi Lannutti (Rome). Monsignor Leone Simonne, of the diocese of Coutances.

November 24, 28. Monsignor Desiderato Aubry, of the same diocese. Monsignor Serafino De Angelis, of the archdiocese of Rossano. Monsignor Giovanni Sessolo, of the diocese of Vittorio Veneto.

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March 1946. Monsignor Leone R. Pulling, of the diocese of Buffalo.

April. Monsignor Emmanuele Aizpuru, of the diocese of Rosario. Monsignor Francesco Diez, of the same diocese.

HONORS:

By Apostolic Briefs, the Most Holy Father, Pope Pius XII, may He reign happily, has graciously deigned to bestow:

The Order of Saint Gregory the Great, civil class:

March 14, 1943. Upon Mr. Luigi Augusto Blake de Alencastro (Brazil).

April 11, 1944. Upon Mr. Giacomo Emilio Prendergast (Canada).

September 30. Upon Mr. Antonio David, of the archdiocese of Lyon.

December 27, 1945. Upon Mr. Pio Capucci (Rome), a lawyer.

The Knighthood of the Order of Saint Gregory the Great, military class:

September 21, 1944. Upon Mr. Giovanni Maria Christech, of the diocese of Salto.

October 2.

Upon Mr. Carlo Liger De Olignancourt, of the archdiocese of Lyon.

November 26. Upon Mr. Abele Marion, of the diocese of Sherbrooke.

September 19, 1945. Upon Mr. Daniele McCarthy, of the diocese of Evansville.

October 6. Upon Mr. Felice Monnier, of the archdiocese of Avignon.

Upon Mr. Augusto Lapeyre, of the same archdiocese.

November 18. Upon Mr. Augusto Michel, of the archdiocese of Lyon.

[*Latin ed. p. 196*]

196 Acta Apostolicae Sedis - Official Commentary, October 20, 1945. To the Reverend Mr. Giovanni Battista Verrier, of the same archdiocese.

To the Reverend Mr. Carlo Theverson, of the same archdiocese.

30. To the Reverend Mr. Guglielmo Roux, of the diocese of Autun.

To the Reverend Mr. Enrico Luigi Francesco Beauchesne, of the diocese of Le Mans.

The Commander's Cross of the Order of St. Sylvester the Pope: December 28, 1945.

To the Reverend Major Felice Pasqualino (United States of America).

The Commander's Cross of the Order of St. Sylvester the Pope: August 30, 1943.

To the Reverend Mr. Salvatore Cupello, of the archdiocese of Caracas.

To the Reverend Mr. Luigi Sosa Baèz, of the same archdiocese.

November 26, 1944.

To the Reverend Dr. Aleardo Tetrault, of the diocese of Trois-Rivières.

To the Reverend Dr. Augusto Massicotté, of the same diocese.

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To the Reverend Mr. Giorgio Emilio Ladouceur, of the same diocese.

January 7, 1945.

To the Reverend Mr. Giuseppe De La Mothe, of the archdiocese of Porto de Spagna.

May 25.

To the Reverend Mr. Gabriele Colombe, of the archdiocese of Avignone.

August 27.

To the Reverend Mr. Antonio Lombardi, of the diocese of Nola.

To the Reverend Mr. Francesco Lombardi, of the same diocese.

December 21.

To the Reverend Professor Giorgio Caragatza (Rumehen).

To the Reverend Engineer Ruggero Slaniceano (Rumehen).

April 4, 1946.

To the Reverend Mr. Giuseppe Suti, of the diocese of Rosario.

To the Reverend Mr. Giovanni Francesio, of the same diocese.

The Knighthood of the Order of St. Sylvester the Pope: September 28, 1942.

To the Reverend Mr. Pietro Marello, of the archdiocese of Bogota.

January 31, 1944.

To the Reverend Mr. Pietro Crespi, of the archdiocese of La Paz.

1946.

To the Reverend Mr. Fausto Palazzoli (Rome).

April 2.

To the Reverend Mr. Paolo Palombi (Rome).

April 4.

To the Reverend Mr. Giovanni Bessone, of the diocese of Rosario.

To the Reverend Mr. Bartolomeo Morra, of the same diocese.

To the Reverend Mr. Pietro Beltramino, of the same diocese.

[*Latin ed. p. 197*]

Year and Volume XXXVII, June 1, 1946 (Series H, Volume XIII) - No. 7. ACTA APOS- TOLICAE SEDIS. OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. THE IMPOSITION OF THE RED GALA ROUPON UPON THE CARDINALS. On Thursday, the 17th day of the month of May in the year 1946, the Supreme Pontiff, according to the accustomed rite, bestowed the Pontifical red galero upon the Most Reverend and Venerable Cardinals Giulio Saliège, Archbishop of Tolosano, and Joseph Mariae Caro Rodríguez, Archbishop of Saint James in Chile, who were created in the secret Consistory of the 18th day of the month of February of the present year; and to these same Most

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Reverend Fathers, he respectively assigned the Titulus of Saint Pudens and the Diaconate of Saint Mary Sca-^laris, for this occasion, elevating them to the dignity. APOSTOLIC CONSTITUTION CONCERNING THE DIOCESES OF DUBUQUE, OMAHA, LINCOLN, AND GRAND ISLAND. THE CATHEDRAL CHURCH OF OMAHA IS DISSOLVED FROM THE METROPOLITAN CHURCH OF DUBUQUE AND IS ERECTED INTO A NEW METROPOLITAN CHURCH, TO WHICH THE SUFFRAGAN CATHEDRAL CHURCHES OF LINCOLN AND GRAND ISLAND ARE ASSIGNED, AS WELL AS THE SUFFRAGAN CHURCHES OF DUBUQUE. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION OF THE UNIVERSAL DOMINICAN FLOCK. Since the governance of the entire flock of the Lord has been undeservedly entrusted to us by divine providence, it is necessary that the hierarchical order of the dioceses be otherwise arranged, whenever it appears to be more conducive to the discipline of the clergy and the people, and to the more easily promoting the salvation of souls. Therefore, since the ecclesiastical province of Dubuque extends over a very wide territory,

[*Latin ed. p. 198*]

198 Acta Apostolicae Sedis - Official Commentary. It has seemed opportune to Us to receive the petition of the venerable Brothers, Ordinaries of this province, who requested that the ecclesiastical province be divided and a new province be established therefrom. Therefore, after consultation with Our Most Reverend Brothers, the Sacred Congregation Consistorial, presided over by the Cardinals of the Holy Roman Church, and after a favorable vote from the venerable Brother Hamlet John Cicognani, titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States of America, We decree, so far as it is necessary, with the consent of those who may be concerned or who presume to have an interest, after mature deliberation and with certain knowledge, that We, by the fullness of Our apostolic power, release the Cathedral Church of Omaha from the metropolitan jurisdiction of the Archbishopric of Dubuque, and We elevate and extol it to the metropolitan rank and dignity, and We grant to it and to its Archbishop for the time being all and singular rights, privileges, insignia, honors, and prerogatives, with which other metropolitan Churches and their prelates enjoy and are endowed according to the common law. Furthermore, We grant to the Archbishop the special faculty of carrying the cross before him within the limits of his province, and of using the sacred Pallium, after he has duly requested and obtained it in the sacred consistory, according to the liturgical laws. Moreover, We subject the same metropolitan Church and its Archbishop for the time being to the same burdens and obligations with which other metropolitan Churches and their prelates are bound according to the common law. Furthermore,

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We separate the dioceses of Lincoln and Grand Island from the ecclesiastical province of Dubuque, and We constitute them as suffragan dioceses of the new metropolitan Church of Omaha, and We subject their respective ordinaries to the metropolitan Archbishop of Omaha. For all of these things, as above stated and established, We appoint the aforementioned venerable Brother Hamlet John Cicognani, Apostolic Delegate in the United States of America, to see to their execution, and We grant him the necessary and appropriate faculties for this purpose, including the power to delegate any person constituted in ecclesiastical dignity to carry out the aforementioned purpose, and We impose upon him the obligation to transmit to the Sacred Congregation Consistorial, as soon as it can be done, a certified copy of the acts of the execution. These present Letters and all that they contain, even though any person, who may be concerned, or who may presume to have an interest, even if they are worthy of specific and individual mention, may not have been heard or may not have consented to the foregoing, shall never be subject to any defect of surreptition or fraud, or of nullity, or of Our intention, or of any other, whether substantial or otherwise.

[*Latin ed. p. 199*]

The acts of Pope Pius XII may be challenged, disputed, or brought into question, but We declare and decree that these acts, having been made with full knowledge and authority, shall always remain valid and shall produce their full and complete effects, and shall be inviolably observed by all to whom they apply, and that if, concerning these matters, anyone, knowingly or unknowingly, should attempt to interfere, it shall be entirely null and void. Notwithstanding, however, the rules established in synodal, provincial, general, and universal councils, general or special apostolic constitutions and ordinances, and any other dispositions of Our Predecessors, the Roman Pontiffs, and other contrary provisions, even those worthy of special mention, We hereby derogate from all of these. Finally, We wish that these letters, whether transcribed or excerpted, even if printed, shall be given the same full faith and credit, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, as if the original document itself were presented and shown. To no one shall it be permitted to infringe upon or contradict this page concerning dismemberment, erection, constitution, subjection, concession, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with such reckless audacity to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-fifth, on the twenty-eighth day of the month of July, in the seventh year of Our pontificate.

For the Holy Roman Church:

I. Card. GRANITO DI BELMONTE, Chancellor

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Fr. RAPHAEL C. Card. ROSSI, Dean of the Holy College
S. C. Consistorialis
a Secretis
Alfonsus Carinci, Dean
Proton. Apost.
Alfridus Vitali, Proton. Apost.
Loco & Plumbi Reg. in Cane. Ap., vol. LXIX, n. 96. — Al. Trussardi.

[*Latin ed. p. 200*]

200 Acta Apostolicae Sedis - Official Commentary. APOSTOLIC LETTER DECLARING SAINT ANTHONY OF PADUA, CONFESSOR, DOCTOR OF THE UNIVERSAL CHURCH. PIUS PP. XII For the perpetual memory of this event. — Rejoice, blessed Lusitania; rejoice, happy Padua; for you have borne forth, to heaven and earth, a man who, not only by the renowned fame of his sanctity and miracles, but also by the effulgent splendor of heavenly doctrine, illuminated the entire world, and still shines with the brightest light. Born in Lisbon, the principal city of Lusitania, from Christian parents of noble lineage, it was abundantly evident, from the very dawn of his life, through numerous and certain signs, that he had been endowed by the Almighty with the seeds of innocence and wisdom. As a young man, still wearing the humble habit of the Regular Canons of Saint Augustine, he began to dedicate eleven years to instructing his soul in religious virtues and enriching his mind with the treasures of heavenly doctrine. Subsequently, through the grace of the eternal God, he progressed happily in the priesthood, and while seeking a more perfect way of life, five members of the Order of Friars Minor, the Protomartyrs, stained the rosy dawns of the Seraphic Order with their blood in the sacred expeditions to Morocco. Rejoicing in the glorious triumph of the Christian faith, Anthony burned with the most ardent love for martyrdom, and, setting sail with joy towards Morocco, he touched the happy shores of Africa. But shortly afterward, seized by a grave illness, he again boarded a ship to return to his homeland, but a most violent storm arose at sea, and, tossed about by the force of the winds from this side and from that, he was compelled, as God willed it, to reach the extreme shores of Italy. There, however, being unknown to all, and not recognizing anyone himself, he intended to go to the city of Assisi, where several members of his Order and masters had recently gathered. When he arrived there, he recognized Father Francis with great joy, whose sweet appearance filled him with such great sweetness that his soul was inflamed with the most ardent ardor of the Seraphic spirit. When the heavenly doctrine of Anthony had become widely known, the Seraphic Patriarch, having become certain of this, wished to entrust Anthony with the task of teaching the Brothers, using the following words in writing: "To my Bishop, Anthony, greetings from Brother Francis. It pleases me

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that you read Sacred Theology to the Brothers, provided that, amidst such study, you do not extinguish the spirit of holy prayer and devotion, as is contained in the Rule." Anthony fulfilled this office of teaching with the utmost diligence, and after...

[*Latin ed. p. 201*]

The acts of all the Popes have shown that Saint Anthony was the first of the Seraphic Order. He taught in the city of Bologna, a center of learning; then in Toulouse, and finally in Monte Pessulano; each of these cities was renowned for its studies. He instructed the Brothers, and gathered abundant fruits, and his devotion did not diminish, as the Seraphic Patriarch had commanded him. Moreover, he not only taught through his words, but also through the example of his most holy life, he took care to instruct his students in Padua, especially guarding the most beautiful flower of purity. How much he was pleasing to the Immaculate Lamb, God has often made manifest. Frequently, while alone in his quiet cell, Anthony, with a sweet gaze fixed on Heaven, suddenly saw the Infant Jesus, shining with the brightest light, embrace the neck of the Franciscan youth with tender arms, and, smiling gently, filled the saint with childish delights, so that, abstracted from his senses, and made an angel from a man, he was "My beloved to me, and I to him who feedeth among the lilies,." (Song 2:16). How much light Anthony's teaching spread is evident, as recent and contemporary witnesses attest with equal agreement, adorning his wisdom with the highest praises and extolling the power of his sacred speech to the stars. If anyone carefully examines Anthony's "Sermons," he will see that Anthony is a most learned man in the sacred scriptures; an outstanding theologian in examining doctrines; and also a distinguished doctor and master in treating ascetic and mystical matters. All these things, like a certain treasure of the divine art of speaking, provide a considerable resource, especially for preachers of the Gospel, and constitute a very rich treasury from which sacred orators can abundantly draw the most valid arguments, in order to defend the truth, to repel errors, to refute heresies, and to lead the hearts of lost people back to the right path. Since Anthony frequently used testimonies and sayings taken from the Gospel, he rightly and deservedly appears worthy of the title "Doctor of the Evangelicals." Indeed, like water flowing from a perennial source, many Doctors of Theology and preachers of the divine word have constantly drawn from him, and still draw generously, because they consider Anthony to be their master, and they hold him to be a Doctor of the Holy Church. In this judgment, the Roman Pontiffs themselves have been the authors and promoters, and they preceded with their own example. Indeed, Sixtus IV, in his Apostolic Letters dated March 12, 1472, wrote the following: "Blessed Anthony of Padua, like the rising sun from on high, shone forth as a most brilliant star, who, through his most excellent merits and virtues, illuminated our

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orthodox and Catholic faith with profound wisdom and doctrine, and with fervent preaching."

[*Latin ed. p. 202*]

202 Acta Apostolicae Sedis— The official commentary states: "He adorned, embellished, and established." Furthermore, Sixtus V, in his Apostolic Letters sealed with lead, dated January 14, 1586, wrote: "Blessed Anthony of Lisbon was a man of extraordinary sanctity..., and moreover, endowed with divine wisdom." Our predecessor, Pope Pius XI, of blessed memory, in his Apostolic Letter concerning the anniversary of Saint Anthony, celebrated on the seventh day after the happy passing of Saint Anthony, March 1, 1931, addressed to the Most Reverend Father Elijah Dalla Costa, Bishop of Padua, now Cardinal Archbishop of Florence, extolling the divine wisdom with which this great Franciscan Apostle was abundantly endowed, and with which he strove to restore the integrity of the Gospel and the sanctity of the Church. But from the same letter of Our Predecessor, it is fitting to renew these apt words: "The Thaumaturge of Padua illuminated with Christian wisdom his tempestuous age, which was widely infected with corrupt morals, and, as it were, with the sweetness of his virtue, he spread..." Above all, his apostolic zeal and energy shone forth in Italy; there he expended his labors, drawn from him with great intensity; but also in the provinces of France, since Anthony embraced, without any distinction of race or nation, all those Portuguese, Africans, Italians, and French, whom he perceived to be in need of the Catholic truth. Moreover, he fought so strenuously and successfully against the heretics, namely the Albigenses, Cathars, and Patarenes, who at that time were raging almost everywhere and seeking to extinguish the light of the true faith in the hearts of the faithful, that he justly and deservedly earned the title of "hammer of the heretics." It is also worthy of note that Pope Gregory IX, who had heard Anthony preach and had experienced his admirable conduct, wished to bestow upon the Thaumaturge of Padua the highest praise, calling him "the field of the Testament" and "the treasury of the Holy Scriptures." It is also worthy of remembrance that, on the very day of May 30, 1302, when the Thaumaturge of Padua was enrolled among the number of the Saints in Heaven, barely eleven months after his blessed passing, it is said that Gregory recited, with a raised voice, the Antiphon of the Doctors of the Church, proper to Saint Anthony: "O best of doctors, light of the Holy Church, blessed Anthony, lover of the divine law, pray for us to the Son of God." From this, it came to pass that, from the beginning, a special cult of the Doctors of the Church was begun to be offered to Blessed Anthony in the sacred liturgy, with the Mass of the Doctors being inserted in his honor in the Missal "according to the custom of the Roman Curia." This Mass, moreover, even after the revision made by Saint Pius V in 1570, has been observed until our time among all

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families of Franciscans, and in the diocese of

[*Latin ed. p. 203*]

Acta Pii PP. XII 203, concerning both the Portuguese and Brazilian territories, has never failed to be employed among both clergy. Furthermore, as we have previously stated, scarcely had the decrees concerning Saint Anthony been promulgated, when his images began to be painted and sculpted, so that they might represent the great Apostle of the Christian faithful, with one hand raised in devotion, and with the other, holding open a book, a symbol of the wisdom and doctrine he imparted; and in the other hand, holding a flame, a symbol of the ardor of faith. Therefore, it is not surprising that many, not only from the Seraphic Order, which in its general chapters has repeatedly made vows to promote the cult of the Doctor, the Thaumaturge of Padua, throughout the centuries, but also from all congregations, distinguished men have not hesitated to express these fervent desires. These vows, when, in the seven hundredth year since the blessed Anthony's passage to even, and with the celestial honors bestowed upon him greatly increased, the Order of the Friars Minor addressed Our Predecessor, the late Pope Pius XI, and most recently even to Ourselves, requesting that Saint Anthony be properly included among the Doctors of the Church. Moreover, such requests have been made by numerous Cardinals of the Holy Roman Church, as well as by many Archbishops and Bishops, and by the superiors of Religious Orders and Congregations, and by other learned men, whether from the clergy or from the laity, and finally, from groups within Universities and Institutes. With these votes, and with the support and accumulation of these, We deemed it appropriate to entrust this matter of great importance to the Congregation for the Sacred Rites, "pro voto." This Sacred Congregation, obediently complying with Our mandate, appointed men suitable for carefully examining the matter "ex officio." Therefore, after obtaining the separate and even written votes of these men, it was simply a matter of asking those who preside over the Congregation whether, considering the three things that are usually required to be listed as a Doctor of the Universal Church: namely, eminent sanctity of life, eminent heavenly doctrine, and the declaration of the Supreme Pontiff, they believed that Saint Anthony of Padua could be declared a Doctor of the Universal Church. In the ordinary meeting held on the tenth day of June, in the year 1945, in the buildings at the Vatican, by the Most Reverend Cardinals presiding over the Congregation of Sacred Rites of the Holy Roman Church, after a proper report was made by Our beloved son Raphael Charles, Most Reverend Priest, Cardinal Rossi, Secretary of the Consistorial Congregation and promoter of this cause, and after hearing Our beloved son Salvatore Natucci, General Promoter of the Faith, they

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agreed. And with this...

[*Latin ed. p. 204*]

204 Acta Apostolicae Sedis - The Official Commentary states that we, freely and gladly granting the wishes of the Franciscans and other supporters, by the tenor of the present documents, with certain knowledge and mature deliberation, declare and establish, with the fullness of Apostolic power, Saint Anthony of Padua, Confessor, Doctor of the Universal Church. Notwithstanding any Apostolic constitutions and ordinances, or any other enactments to the contrary. We decree that these documents shall always remain firm, valid, and effective; shall produce and obtain their full and complete effects; and shall be duly judged and defined; and that if anything contrary to these should, by anyone, with any authority, knowingly or unknowingly, be attempted, it shall be declared void and of no effect from this moment. Given at Rome, at Saint Peter's, under the Fisherman's ring, on the sixteenth day of the month of January, in the feast of the First Martyrs, in the seventh year of Our Pontificate. PIUS PP. XII. TO THE MOST REVEREND FATHER, DOM DYONISIUS, TITULAR PRESBYTER OF THE HOLY ROMAN CHURCH, CARDINAL DOUGHERTY, ARCHBISHOP OF PHILADELPHIA, WHO WAS GRACIOUSLY APPOINTED TO THE SUPREME COUNCIL OF THE CHURCH TWENTY-FIVE YEARS AGO! GREETINGS. PIUS PP. XII, Beloved Son, greetings and Apostolic Benediction. In the second year of Our Pontificate, when you were happily completing ten years since receiving the priesthood, recalling with pleasure your many and illustrious merits towards the Church and civil society, we freely expressed the joyful and intimate feelings of Our heart to you. Now, as the twenty-fifth year approaches since Our predecessor, the blessed and remembered Benedict XV, appointed you to the most distinguished Council of the Church, a new opportunity is given to Us to increase your joy and that of your faithful, and to celebrate the happy event with the most heartfelt wishes. Indeed, it is evident the pastoral solicitude with which you constantly strive for the benefit and progress of the flock entrusted to you, and among the other virtues, the burning charity, by which you alleviate the poverty and distress of the poor everywhere, even through this Apostolic See.

[*Latin ed. p. 205*]

Acts of Pope Pius XII, 205*, without end. Therefore, to you, our beloved Son, we congratulate with the most benign and joyful heart on the approaching blessed occasion, and we earnestly implore God to keep you safe and healthy for many years, adorned with heavenly gifts and abundant fruits. Furthermore, so that the upcoming celebrations may be more beneficial to your people, we freely grant you the power to, on a day you shall determine, after the Sacred Office has been performed according to

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the pontifical rite, in the presence of the faithful, to bless in our name and with our authority, offering to them a plenary indulgence, to be obtained according to the usual conditions of the Church. May the Apostolic Blessing, which is a foretaste of heavenly gifts and a witness to our particular charity, be a sign of this, which we impart to you, our beloved Son, to your Auxiliary Bishop, to the entire clergy, and to the people entrusted to your care, with heartfelt affection in the Lord. Given in Rome, at Saint Peter's, on the twenty-sixth day of the month of January, in the year 1946, in the seventh year of our pontificate.

PIUS PP. XII

To the Most Reverend Father Frederick, titular of Santa Maria de Victoria, Priest of the Sacred Roman Church, Cardinal, Archpriest of the Patriarchal Basilica of the Vatican, Prefect of the Sacred Consistory of Peter, and also Prefect of the Datary of the Supreme Pontiff, who is joyfully celebrating his fiftieth anniversary of priesthood and also his twenty-fifth anniversary as Bishop.

PIUS PP. XII, to our beloved Son, greetings and the Apostolic Blessing.

With great delight, we recently learned that you are about to celebrate your twenty-fifth anniversary as Bishop, as well as the fiftieth anniversary of your priestly ordination. This double occasion provides us with a pleasant opportunity to publicly confirm our esteem and affection for you, which we have always held since your early youth, when you devoted your studies and efforts to the Apostolic See in these very halls of the Vatican. Therefore, we are not unaware of the long years of dedicated service and concern that you have shown, which you have diligently exercised in public office and in the affairs of the Church, especially when you performed the important duties of Chancellor of Briefs and Substitute. Moreover, it is worthy of mention the prudence and diligence with which, at the beginning of this century's war in Europe, you, with your assistants, undertook to assist the crowds of men and women coming from all directions...

[*Latin ed. p. 206*]

206 Acta Apostolicae Sedis - An Official Commentary, concerning the uncertain fate and health of your loved ones, causing you anxiety and concern. Then, indeed, the breadth of your charity shone forth, when you devoted constant and faithful service to our Blessed Predecessor, Pope Benedict XV, in healing or alleviating the wounds of war. Meanwhile, you diligently sought to watch over and assist the Catholic youth in Italia. When, however, your archiepiscopal dignity increased, and the Apostolic Nunciature in Hispania was entrusted to you, you devoted all your efforts and plans to the benefit of that noble nation and to fostering the Catholic Action.

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These, among other merits rendered to the Church, were also observed by our Venerable Predecessor, Pope Pius XI, who, with paternal benevolence, wished to co-opt you into the most distinguished Senate of the Roman Church and to elevate you to the office of Cardinal. We, who have already given you further testimonies of our esteem, especially since, at the beginning of our Pontificate, we requested the dignity of Archpriest in the Patriarchal Basilica Vaticana, previously held by Us, now, having seized this opportune occasion of double joy, we congratulate you from the heart on your long and useful service in the sacred ministry, and we pray the Lord to grant you the happiest and most wholesome of blessings. As a pledge of these blessings and a testament to our special charity, we impart to you, our Beloved Son, the Apostolic Benediction, to you and to all the clergy of the Basilica Vaticana and to your devoted colleagues in labor, with all our love in the Lord. Given in Rome, at Saint Peter's, on the thirtieth day of the month of April, in the year 1936, in the eighth year of our Pontificate. PIUS PP. XII

[*Latin ed. p. 207*]

The Acts of the Congregatio Consistorialis, SS. 207. SACRED CONSISTORY CONGREGATION of the ROMAN, PORTUENSIS, and S. RUFINA DIOCESES. DECREE CONCERNING THE ALTERATION OF THE BOUNDARIES OF THE DIOCESES.

Since the Roman people, especially in these recent times, have increased in number, and the City of Rome, which is ever growing, seemed to be increasing day by day, a new cemetery was recently established, which would be suitable for the needs and alleviate the pressures of the old one, located near St. Lawrence in the Verano district, adjacent to the Tiburtina road. Furthermore, a certain territory was selected near the Flaminia road, not far from the City, but situated within the boundaries of the parish commonly known as Prima Porta, which belongs to the suburban dioceses of Portuensi and S. Rufinae. Moreover, situated midway between the boundaries of the Roman diocese and the aforementioned parish of Prima Porta, there exists another parish commonly known as Grotta Rossa, which also belongs to the suburban dioceses of Portuensi and S. Rufinae; both parishes are subject to the civil jurisdiction of the City of Rome.

Therefore, His Eminence and Reverend Monsignor Francis, Cardinal Marchetti Selvaggiani, Bishop of Tusculanus, and also General Vicar in spiritual matters for Our Holy Father the Pope, having considered it most advantageous for the more expeditious observance of ecclesiastical discipline, as is customary in such matters, requested that the new Roman cemetery, as well as the territory encompassing either the Prima Porta parish with the new cemetery, or the contiguous parish of Grotta Rossa, be separated from the suburban dioceses of Portuensi and S. Rufinae and assigned to the Roman diocese.

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Consequently, Our Holy Father Pius, by Divine Providence, Pope XII, having considered the expediency of the matter, and with the advice of His Eminence and Reverend Monsignor, the Cardinal Secretary of the Sacred Consistory, deemed it fitting to grant the prayers and to accept the petition. Wherefore, it is decreed that...

[*Latin ed. p. 208*]

208 Acta Apostolicae Sedis - The official record, with the consent of those who are interested in it, or who are presumed to be so, establishes that the present Consistorial Decree shall have the same validity as if Apostolic Letters sealed with the leaden seal had been issued, and it is decreed that the aforementioned territory, including the parishes of Prima Porta, with its new cemetery and the "Grotta Rossa," shall be separated from the suburban diocese of Portuensi and S. Rufinae, and added to the Roman district, with the boundaries of both dioceses being modified accordingly. Finally, the Most Holy Lord has deigned to entrust the execution of these matters to the Cardinal Vicar in Rome for spiritual affairs, granting him the necessary and appropriate powers, including the power to delegate any established ecclesiastical official, and he is charged with promptly transmitting to the Sacred Congregation Consistorial an authentic copy of the executed act. All contrary opinions, even those worthy of special mention, are of no consequence. Given in Rome, from the offices of the Sacred Congregation Consistorial, on the 5th of January, 1946. Fr. R. C. Card. Rossi, Secretary. L, $ S. B. Renzoni, Assistant.

II. APPOINTMENTS OF ECCLESIASTICS

The Most Holy Lord, our Pope Pius XII, through successive decrees of the Sacred Congregation Consistorial, has deigned to provide new pastors for the following churches:

On March 11, 1946, he appointed the Reverend Father James Palombella, a canon and theologian, and pastor of the prelate church of Aquaevivensis, as the prefect of the Cathedral Church of Murana.

On March 22nd, he appointed the Reverend Father Vincent Gili, the rector and pastor of the town of "Volpiano" in the archdiocese of Taurinensi, as the prefect of the Cathedral Church of Caesenatensi.

On March 25th, he appointed the Reverend Father Stephen Wyszynski, a professor at the major seminary of Vladislaviensi, as the prefect of the Cathedral Church of Lublinensi.

On March 25th, he appointed the Reverend Father John Stepa, the rector of the Latin Seminary of Leopoliensis, as the prefect of the Cathedral Church of Tarnoviensi.

To the titular episcopal church of Lystra, he appointed the Reverend Father Peter Villa, of the Congregation of the Sons of the Sacred Heart of

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Jesus, as an Auxiliary Bishop.

[*Latin ed. p. 209*]

The Sacred Consistorial Congregation, 209. The Most Reverend Lords: Eugene, Suburbicarian Bishop of Porto and St. Rufina; and His Eminence Cardinal Tisserant. On March 30th. — To the titular episcopal See of Marciana, the Reverend Father Rosaivum Costa Rego, General Vicar of the archdiocese of St. Sebastian of Fluminis Januarius, whom His Eminence and Reverend Lord James, Cardinal de Barros Cámara, Archbishop of the same metropolitan Church, appointed as Auxiliary. On April 3rd. — To the cathedral Church of Brünn, the Reverend Father Carolum Skoupy, Rector of the major seminary of the diocese of Brünn. On April 6th. — To the titular episcopal See of Elatea, the Most Reverend Father Ioannes Cody, formerly Bishop of the diocese of Victoria in the Island of Vancouver, whom they appointed as Coadjutor with the right of succession to the Most Reverend Father Ioannes Thomae Kidd, Bishop of London. On April 13th. — To the metropolitan Church of Armagh, the Most Reverend Father Ioannes D'Alton, formerly Bishop of Meath. On April 17th. — To the titular episcopal See of Cimaea, the Reverend Father Iacobus Scanlan, Chancellor of the Archdiocesan Curia of Westminster, whom they appointed as Coadjutor with the right of succession to the Most Reverend Father Ioannes Toner, Bishop of Dunkald. On April 28th. — To the titular episcopal See of Limata, the Reverend Father Ioannes Raphaelem Hagan, diocesan director of schools in the state of "Cleveland." On May 8th. — To the cathedral Church of Croton, the Reverend Father Petrum Raimondi, Canon of the cathedral chapter of Cassano all'Jonio. On May 11th. — To the cathedral Church of Linz, the Most Reverend Father Iosephum Calasanctium Fliesser, formerly titular Bishop of Gargareum. On May 16th. — To the metropolitan Church of Genoa, the Most Reverend Father Iosephum Siri, formerly titular Bishop of Livias.

[*Latin ed. p. 210*]

210 Acta Apostolicae Sedis — Commentarium Officiale

SACRA CONGREGATIO RITUUM ROMANA,

de Beatificationis et Canonizationis Venerabilis Servae Dei Mariae Teresiae Eustochii Verzeri, Fundatricis Institutionis Familiarum Sacratissimi Cordis Iesu.

SUPER DUBIO

An et de quibus miraculis constet in casu et ad effectum de quo agitur.

Ad quantam perfectionem christiani animi Venerabilis Maria Teresia Eustochia Verzeri pervenerit, Sacra Rituum Congregatio, Pio XI fel. rec. ap-

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probante, per decretum, die 2 Aprilis anno 1922 latum, quo virtute eius heroicitatis apicem attigisse edicitur, declaravit.

Et iure merito: sacratissimi enim Cordis Iesu gloriam unice discupiens, activam vitam cum iugi contemplatione coniungens, mirabile in utraque vitae ratione acquisitae sanctitatis exemplum ostendit.

Profundissimae sui deiectionis, acerrimae paenitentiae, sagacis prudentiae ac fortitudinis, ardentissimae caritatis cunctisque vita officiis aequabilis imperturbati animi, etsi diros patiebatur angores, stupenda specimina exhibuit, praesertim in Filiarum Sacratissimi Cordis Iesu Instituto condendo, quod uberrimos Ecclesiae Dei fructus adhuc quoque affert.

Virtutes hae, summo conamine a Serva Dei adeptae, tantam gloriam ac gratiam apud caelestem Sponsum ei comparaverunt, ut eius deprecatio maxime efficax sit agnoscenda, uti patet ex pluribus beneficiis, eius interventione acceptis, inter quae nonnulla veri nominis miracula; quibus duae, quae hic referuntur, sanationes, quaeque ad Beatificationem obtinendam a sedulis actoribus proponuntur, sunt indubitanter accensendae.

I. Soror Maria Piróla, e Filiabus Sacratissimi Cordis Iesu in loco v. d. Darfo in dioecesi Brixien., a pluribus morbidiis affecta, e quibus graviora atque evidentiora tantum uti miraculi obiectum selecta sunt, nimirum: Tuberculosis entero-péritonealis ac mesenterica in regione ileo-caecali intestini cum affectione renali; quae post septem circiter annos eam fere ad mortis limen adduxit; quam infaustam prognosim a meritis edictam, tres Periti, a Sacra Congregatione adlecti, sine haesitatione confirmant.

[*Latin ed. p. 211*]

The Sacred Congregation of Rites states that, when all remedies of the medical art proved ineffectual, fervent prayers were offered to God by her companions, so that, through the intercession of the Venerable Verzeri, He might deign to restore health to the afflicted woman. Indeed, the Most Sacred Heart of Jesus wonderfully heard these prayers. Furthermore, on the second hour of the day of June 10, 1922, the afflicted woman, scarcely having slept, perceived, as if guided by an inner voice, that she had regained perfect health. In the morning, she went to the chapel together with her sisters, and she was restored at the sacred Mass; this was a marvel to all. Three or four days later, she returned to fulfill her important duties. From then on, she always enjoyed good health, and no sign of the return of the previous illness was ever found. Moreover, three medical experts attest that a miracle had intervened.

II. Two physicians who attended to her care, and three expert officials in the diagnosis of diseases, are fully in agreement, namely, that the Most Reverend Mary Agnes Ranaldi, a professed nun, a choir member of the Order of Saint Benedict in the Monastery of Saint Andrew, in Arpino, in the diocese of Sora, was afflicted with cervical lymphadenitis and tubercu-

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lous costal osteo-periostitis. They also agree on the unfavorable prognosis, namely, that this syndrome of diseases, which originated from tuberculosis, was grave and almost incurable, and certainly not curable within a few days. Furthermore, on April 24, 1931, the nuns began to offer novendial prayers to God, to obtain healing through the intercession of the Venerable Verzeri. On the second day after these prayers began, the flow of pus from the fistulous sinuses almost ceased; and on May 2, all the remaining symptoms of the diseases completely disappeared. From then on, Mary Agnes enjoyed good health. Besides the other witnesses, both physicians who attended to her care, and the three official experts, unanimously declare that this healing is entirely to be attributed to a miracle.

Regarding these healings, a discussion was held in the Ordinary Particular Congregation on April 9, 1940, concerning the validity of the Apostolic investigations, both for the first miracle in the curia of Brescia, and for the second miracle in Sora. A favorable decree was issued on the 17th of the same month. A preparatory Congregation concerning both healings was held on June 20, 1942, before the undersigned Cardinal, Prefect of the Sacred Congregation, and Promoter of the Cause; the preparatory session was held on December 14 of the following year. Finally, the General Congregation was held before His Holiness Pope Pius XII on November 13 of this year, in which the same Cardinal raised a question to be discussed: Whether and concerning which miracles the case pertains, and to what effect.

[*Latin ed. p. 212*]

Acts of the Apostolic See – Official Commentary concerning the matter under discussion. The Most Reverend Cardinals, officials, and Fathers Consultors each expressed their judgment. However, the Most Blessed Father postponed the presentation of his decision until this Sunday, the second of Advent, December ninth, in order that he might learn what pleased God, pouring forth fervent prayers in the meantime. Therefore, he ordered that I, along with the Cardinal and the Reverend Father Salvatore J. Stattucci, General Promoter of the Faith, be summoned; and after the Holy Sacrifice of the Mass was devoutly celebrated, he declared: "It is established that there has been an instantaneous and perfect cure for Sister Mary Piróla, who suffered from a very serious tuberculous enteroperitoneal and mesenteric condition in the ileocecal region of the intestine, along with a renal affliction, and for Lady Mary Agnes Ranaldi, who suffered from cervical lymphadenitis and tuberculous costal osteo-periostitis. This decree, however, is to be made public and duly recorded in the acts of the Sacred Congregation of Rites." Given in Rome, on December 9, 1945.

3$i C. Card. SALOTTI, Archbishop, Prefect.

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L. ^ S. A. Carinci, Secretary.

[*Latin ed. p. 213*]

Sacred Roman Rota ACTS 213 OF THE TRIBUNALS. SACRED ROMAN ROTA. I. Causes which were heard in the Tribunal of the Sacred Roman Rota in the year 1945, of which the definitive judgment is published only in the dispositive part. I. N. N. – A CAUSE CONCERNING THE NULLITY OF MARRIAGE due to the impotence of the man. Rotal Turn: I. Teodori, Relator, C. Pecorari, Assessor, H. Caiazzo, Assessor. Defender of the Bond appointed: A. Schönegger. Advocate: F. Bersani. Doubt: "Whether it is established that the marriage is null, in this case." Judgment of January 11th: "Negatively." II. N. N. – A CAUSE CONCERNING THE NULLITY OF MARRIAGE due to the impotence of the man and of a DISPENSATION concerning a ratified marriage. Rotal Turn: G. Heard, Relator, A. Canestri, Assessor, I. Teodori, Assessor. Defender of the Bond appointed: R. Bidagor. Advocate: C. Corsanego. Doubts: I. "Whether it is established that the marriage is null, in this case"; and, to the extent that it is negative: II. "Whether it is fitting to give counsel to the Most Holy [Father] concerning a dispensation regarding a ratified and unconsummated marriage, in this case." Judgments of January 11th: "Negatively in both cases." III. ANGELORUM. – A CAUSE CONCERNING THE NULLITY OF MARRIAGE due to a condition contrary to the good of the offspring. Rotal Turn: A. Wynen, Relator, G. Heard, Assessor, A. Canestri, Assessor. Promoter of Justice: I. Pendola. Defender of the Bond: I. Trezzi; P. M. Rutten. Advocate by mandate of gratuitous patronage: H. Napoleoni. Doubt: "Whether it is established that the marriage is null, in this case." Judgment of January 13th: "Affirmatively." 16 - ACTS, vol. XIII, n. 7. - 1-6-946.

[*Latin ed. p. 214*]

214 Acta Apostolicae Sedis —. Official Commentary IV. ROMA. – NULLITY OF MARRIAGE due to an intention contrary to the good of the offspring. Rotalian Tribunal: A. Jullien, Dean, presiding; A. Ponens; A. Wynen; D. Staffa. Substitute for the Defender of the Bond: I. Stella. Advocate appointed under the mandate of gratuitous assistance: Th. Ragusa. Question: "Whether the nullity of the marriage can be established in this case." Judgment of January 16: "Affirmative." V. LUGDUNUM. – NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: G. Pecorari, presiding; H. Caiazzo; F. Roberti. Substitute for the Defender of the Bond: I. Stella. Advocate appointed under the mandate of gratuitous assistance: I. Limongelli. Question: "Whether the nullity of the marriage can be established in this case." Judgment of January 17: "Negative." VI. CLOYNEN. – NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: I. Teodori, presiding; F. Brennan; D. Staffa. Substitute for the Defender of the

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Bond: Ae. Del Corpo. Advocate appointed under the mandate of gratuitous assistance: H. Napoleoni. Question: "Whether the judgment of the Rotalian Tribunal of April 13, 1942, should be confirmed or overturned in this case." Judgment of January 20: "It is to be confirmed, therefore, the nullity of the marriage can be established in this case." VII. CAPUA. – NULLITY OF MARRIAGE based on coercion and fear. Rotalian Tribunal: A. Canestri, presiding; I. Teodori; C. Pecorari. Substitute for the Defender of the Bond: I. Stella. Advocates: F. Bersani for the plaintiff; M. Mantovani, for the defendant. Question: "Whether the nullity of the marriage can be established in this case." Judgment of January 20: "Negative." VIII. N. N. – NULLITY OF MARRIAGE due to the wife's impotence and a request for a dispensation regarding a ratified marriage. Rotalian Tribunal: A. Jullien, Dean, presiding; F. Brennan; D. Staffa. Substitute for the Defender of the Bond: G. Cesterie. Advocates appointed under the mandate of gratuitous assistance: E. Ruûîni; R. Romano. Questions: I. "Whether the judgment of the Rotalian Tribunal of January 3, 1910, should be confirmed or overturned in this case"; and, insofar as it is affirmative regarding the first question: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation concerning a ratified and unconsummated marriage in this case."

[*Latin ed. p. 215*]

215. The Sacred Roman Rota, by sentence of January 22nd: Regarding I, "It is to be confirmed, and therefore, there is no question of the nullity of the marriage, in this case." Regarding II, "Negatively." IX. BERGOMEN. – Concerning the nullity of marriage, under the head of force and fear. The Royal Court: A. Fidecicchi, presiding, F. Brennan, D. Staffa. Defender of the Bond appointed: I. M. Pinna. Advocate, by mandate of gratuitous patronage: E. Bufoni. Question: "Whether the sentence of the Royal Court of October 17, 1940, should be confirmed, or annulled, in this case." Sentence of January 23rd: "It is to be confirmed, or there is no question of the nullity of the marriage, in this case." X. ROMA. – Concerning the nullity of marriage, due to the impotence of the man, and regarding a dispensation over a ratified marriage and not consummated. The Royal Court: A. Canestri, presiding, I. Teodori, C. Pecorari. Substitute for the Defender of the Bond: I. Stella. Advocate, by mandate of gratuitous patronage: M. Ghiron. Questions: I. "Whether there is a question of the nullity of the marriage, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Father] regarding a dispensation over a marriage ratified but not consummated, in this case." Sentence of January 27th: "Negatively, in both cases." XI. WESTMONASTER. – Concerning the nullity of marriage, due to the exclusion of the good of posterity and the good of the sacrament. The Royal Court: A. Jullien, Dean, presiding, A. Wynen, D. Staffa. Defender of the Bond: I. Trezzi. Advocate: R. Romano. Question: "Whether

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the sentence of the Royal Court of February 26, 1944, should be confirmed, or annulled, in this case." Sentence of January 29th: "It is to be confirmed, or there is a question of the nullity of the marriage, in this case." XII. GORITIEN. – Concerning the nullity of marriage, under the head of force and fear. The Royal Court: C. Pecorari, presiding, H. Caiazzo, F. Roberti. Defender of the Bond appointed: I. Casoria. Advocate: I. Messina. Question: "Whether there is a question of the nullity of the marriage, in this case." Sentence of January 31st: "Affirmatively." XIII. VILNEN. – Concerning the nullity of marriage, due to clandestine marriage, due to total simulation, due to the exclusion of the good of the sacrament.

[*Latin ed. p. 216*]

216 Acta Apostolicae Sedis — Official Commentary, Turnus Rotalis: A. Canestri, Presiding, I. Teodori, C. Pecorari. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: I. Torre. Question: "Whether, in this case, the nullity of the marriage is established." Sentence of February 17th: "Affirmative."

XIV. VENETIARUM. - Nullity of marriage due to the exclusion of the good of procreation. Turnus Rotalis: A. Fidecicchi, Presiding, F. Brennan, D. Staffa. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocate: H. Graziani. Question: "Whether the sentence of the Turnus Rotalis of February 24th, 1944, should be confirmed or annulled, in this case." Sentence of February 20th: "To be confirmed, or that the nullity of the marriage is established, in this case."

XV. MEDIOLANEN. - Nullity of marriage based on coercion and fear. Turnus Rotalis: A. Jullien, Dean, Presiding, F. Brennan, D. Staffa. Substitute for the Defender of the Bond: I. Stella. Advocate: D. Lazzarato. Question: "Whether the sentence of the Turnus Rotalis of July 8th, 1943, should be confirmed or annulled, in this case." Sentence of February 23rd: "To be confirmed, or that the nullity of the marriage is established, in this case."

XVI. TAURINEN. - Nullity of marriage due to a condition contrary to the good of procreation. Turnus Rotalis: I. Teodori, Presiding, C. Pecorari, H. Caiazzo. Defender of the Bond appointed: F. Romita. Advocate appointed by gratuitous patronage: C. Da Silva. Question: "Whether the nullity of the marriage is established, in this case." Sentence of February 26th: "Negative."

XVII. PARISIEN. - Nullity of marriage based on coercion and fear. Turnus Rotalis: A. Jullien, Dean, Presiding, F. Brennan, D. Staffa. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocate appointed by gratuitous patronage: M. Belardo. Question: "Whether the sentence of the Turnus Rotalis of May 28th, 1940, should be confirmed or annulled, in this

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case."

[*Latin ed. p. 217*]

The Roman Rota delivered its judgment on March 6th: /< To confirm, or to declare the nullity of, the marriage in the case of ». XVIII. N. N. - NULLITY OF MARRIAGE due to the impotence of the man. The Rota of Tournus: C. Pecorari, presiding; H. Caiazzo; F. Roberti. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocate appointed under the auspices of free legal aid: D. Lazzarato. The question: « Does the nullity of the marriage exist in this case? ». The judgment of March 7th: « In the negative ». XIX. N. N. - NULLITY OF MARRIAGE under the head of force and fear, due to the impotence of the man, and regarding a dispensation concerning a ratified marriage. The Rota of Tournus: C. Pecorari, presiding; H. Caiazzo; F. Roberti. Substitute for the Defender of the Bond: I. Stella. Advocate appointed under the auspices of free legal aid: C. Bernardini. The questions: I. « Does the nullity of the marriage exist in this case? »; and, to the extent that it is negative: II. « Should counsel be given to the Most Holy [Father] concerning a dispensation regarding a marriage that has been ratified but not consummated in this case? ». The judgment of March 7th: « In the negative, regarding both questions ». XX. PARENTINA. - A complaint regarding the nullity and the nullity of marriage under the head of force and fear. The Rota: A. Jullien, Dean; A. Wynen, presiding; A. Fidecicchi; F. Brennan; D. Staffa. Defender of the Bond appointed: G. Oesterle. Advocate: D. Lazzarato. The question: « Should the judgment of the Rota of April 12, 1943, be confirmed, or overturned, in this case, either regarding the first question, or regarding the second, to the extent that the judgment concerning the first question is confirmed? ». The judgment of March 17th: « To be confirmed, that is to say, that the judgment of the Parentina is not null, but that the nullity of the marriage exists in this case ». XXI. SENOGALLIEN. - NULLITY OF MARRIAGE under the head of force and fear. The Rota: A. Jullien, Dean, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: A. a Langasco. Advocate appointed under the auspices of free legal aid: I. Spinelli. The question: « Should the judgment of the Rota of February 4, 1942, be confirmed, or overturned, in this case? ». The judgment of March 24th: « To be confirmed, that is to say, that the nullity of the marriage does not exist in this case ».

[*Latin ed. p. 218*]

218 Acts of the Apostolic See. – Official Commentary XXII. N. N. – NULLITY OF MARRIAGE due to the wife's impotence, and DISPENSATION GRANTED. Turnus of Tournus: G. Heard, presiding; A. Canestri, I. Teodori. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocate: A. D'Alessandri. Question: I. "Whether the nullity of the marriage is established in this case?"; and, to the extent that the answer

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is negative: II. "Whether advice should be given to the Most Holy [See] concerning a dispensation from a valid but unconsummated marriage in this case." Sentence of March 24th: Regarding I. "Negative." Regarding II. "Affirmative, but with the condition that the woman not proceed to other marriages without the consent of the Holy See." XXIII. PARISIAN. – NULLITY OF MARRIAGE "on the grounds of coercion and fear." Turnus of Tournus: I. Teodori, presiding; C. Pecorari, H. Caiazzo. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocates: H. Benvignati, M. Mantovani. Question: "Whether the nullity of the marriage is established in this case." Sentence of March 26th: "Negative." XXIV. RUPELLEN. – NULLITY OF MARRIAGE due to exclusion from the Sacrament. Turnus of Tournus: C. Pecorari, presiding; H. Caiazzo, F. Roberti. Substitute for the Defender of the Bond: I. Casoria. Advocate, by mandate of gratuitous legal aid: C. Da Silva. Question: "Whether the sentence of the Turnus of March 28th is to be confirmed or rejected in this case." Sentence of March 28th: "Negative." XXV. ROMANA. – NULLITY OF MARRIAGE due to exclusion from procreation. Turnus of Tournus: A. Jullien, Dean, presiding; F. Brennan, D. Staffa. Substitute for the Defender of the Bond: I. M. Pinna. Advocates: D. Lazzarato, A. Merlo. Question: "Whether the sentence of the Turnus of July 29, 1942, should be confirmed or rejected in this case." Sentence of April 16th: "To be rejected, and therefore, the nullity of the marriage is established in this case." XXVI. N. N. – NULLITY OF MARRIAGE due to the husband's lack of affection. Turnus of Tournus: F. Roberti, presiding. A. Fidecicehi, F. Brennan. Substitute for the Defender of the Bond: R. Bidagor. Advocate: I. Benedetti.

[*Latin ed. p. 219*]

219 The Sacred Roman Rota: A question is raised: "Whether the decision of the Rota of December 16, 1936, should be confirmed or overturned in this case." The decision of April 17th states: "It is to be overturned, if it is established that the marriage is null."

XXVII. ROMA. - NULLITY OF MARRIAGE (Incidents). The Rota panel: A. Jullien, Dean, A. Wynen, G. Reara, presiding. The Defender of the Bond: I. Trezzi. Advocates: E. Ruifini, for the plaintiff; A. Angelini-Rota, for the defendant. A question is raised: "Whether the decision of the Rota of June 17, 1914, should be confirmed or overturned in this case." The decision of April 19th states: "It is to be overturned, and therefore the plaintiff is to be admitted to accuse the marriage, in this case."

XXVIII. TURIN. - NULLITY OF MARRIAGE due to the exclusion of a good issue. The Rota panel: F. Roberti, presiding, A. Fidecicchi, F. Brennan. Substitute for the Defender of the Bond: I. Stella. Advocate appointed under the auspices of free legal aid: O. Da Silva. A question is raised: "Whether it is established that the marriage is null in this case." The decision of April 24th states: "Negatively."

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XXIX. FLORENCE. - NULLITY OF MARRIAGE due to the exclusion of a good issue. The Rota panel: A. Jullien, Dean, presiding, A. Wynen, D. Staffa. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: I. Stella. Advocates: A. Catelani, R. Romano. A question is raised: "Whether the decision of the Rota of April 15, 1944, should be confirmed or overturned in this case." The decision of April 28th states: "It is to be confirmed, and therefore the marriage is null in this case."

XXX. DETROIT. - NULLITY OF MARRIAGE due to a condition contrary to the good of the sacrament and the good of issue. The Rota panel: A. Canestri, presiding, I. Teodori, C. Pecorari. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocate appointed under the auspices of free legal aid: C. Da Silva. A question is raised: "Whether it is established that the marriage is null in this case." The decision of April 28th states: "Negatively."

[*Latin ed. p. 220*]

22. *Acta Apostolicae Sedis* - Official Commentary, Volume XXXI. NEW YORK. - NULLITY OF MARRIAGE due to a condition imposed and due to force and fear. Turnus Rotalis: G. Heard, Ponens, A. Canestri, I. Teodori. Defender of the Bond appointed: F. Romita. Advocate by mandate of gratuitous patronage: A. Capalti. Doubt: "Does the nullity of the marriage exist, in this case?" Sentence of May 3rd: "Negative."

32. N. N. - NULLITY OF MARRIAGE due to the impotence of the man and DISPENSATION REGARDING A VALID MARRIAGE. Turnus Rotalis: I. Teodori, Ponens, C. Pecorari, H. Caiazzo. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocate: H. Tupini. Doubts: I. "Does the nullity of the marriage exist, in this case?" and to the extent that: II. "Should counsel be given to the Most Holy [Father] regarding a dispensation concerning a marriage that is valid but not consummated, in this case?" Sentence of May 14th: "Negative to both."

33. N. N. - NULLITY OF MARRIAGE due to an impediment of public decency. Turnus Rotalis: A. Fidecicchi, Ponens, F. Brennan, D. Staffa. Promoter of Justice: I. Pendola. Defender of the Bond appointed: G. Cesterie. Advocate by mandate of gratuitous patronage: G. Da Silva. Doubt: "Should the sentence of the Turnus Rotalis of June 18, 1942, be confirmed, or rejected, in this case?" Sentence of May 14th: "It is to be confirmed, and therefore the nullity of the marriage does not exist, in this case."

34. ROME. - NULLITY OF MARRIAGE under the head of force and fear. Turnus Rotalis: A. Jullien, Dean, Ponens, A. Wynen, G. Heard. Substitute for the Defender of the Bond: I. Stella. Advocate by mandate of gratuitous patronage: F. Bersani. Doubt: "Does the nullity of the marriage exist, in this case?" Sentence of May 26th: "Affirmative."

35. N. N. - NULLITY OF MARRIAGE due to the impotence of the man.

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Turnus Rotalis: I. Teodori, Ponens, C. Pecorari, H. Caiazzo. Defender of the Bond appointed: I. Moretti. Advocate for the petitioner: A. Capalti. Doubt: "Does the nullity of the marriage exist, in this case?" Sentence of May 28th: "Negative."

[*Latin ed. p. 221*]

Sacra Romana Rota, XXXVI. AVERSANA. Concerning the NULLITY of a marriage, based on the grounds of force and fear. Rotal Session: A. Jullien, Dean, presiding; A. Wynen, assessor; D. Staffa, assessor. Defender of the Bond: I. Trezzi. Advocate: I. Torre. Question: "Whether the Rotal judgment of March 16, 1944, should be confirmed, or overturned, in this case." Judgment of May 30: "It is to be confirmed, that is to say, that the marriage is declared null, in this case."

XXXVII. N. N. - Concerning the NULLITY of a marriage due to the wife's impotence and a dispensation concerning a consummated marriage. Rotal Session: A. Jullien, Dean, presiding; A. Wynen, assessor; F. Brennan, assessor. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocate, acting under the auspices of free legal aid: P. Ciprotti. Questions: I. "Whether the Rotal judgment of January 31, 1940, should be confirmed, or overturned, in this case"; and, to the extent that it is affirmative regarding the first part: II. "Whether advice should be given to the Most Holy [Pope] concerning a dispensation regarding a marriage that has been consummated but not fully consummated, in this case." Judgment of June 1: Regarding I. "Affirmatively, regarding the first part; negatively, regarding the second part, that is to say, the appealed judgment is to be confirmed, and therefore, the marriage is declared null, in this case." Regarding II. "Negatively."

XXXVIII. N, N. - Concerning the NULLITY of a marriage due to the husband's impotence and a dispensation concerning a consummated marriage. Rotal Session: H. Caiazzo, presiding; F. Roberti, assessor; A. Fidecicchi, assessor. Substitute for the Defender of the Bond: I. Stella. Advocate: R. Romano. Questions: I. "Whether the marriage is declared null, in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy [Pope] concerning a dispensation regarding a marriage that has been consummated but not fully consummated, in this case." Judgment of June 6: Regarding I. "Negatively." Regarding II. "Affirmatively, but it is forbidden to the husband to enter into another marriage without the prior consent of the Most Holy [See]."

XXXIX. AESERNIEN. - Concerning the NULLITY of a marriage, based on the grounds of force and fear. Rotal Session: A. Jullien, Dean, presiding; A. Wynen, assessor; G. Heard, assessor. Defender of the Bond appointed: G. Cesterie. Advocates: C. Pacelli, C. Bernardini. Question: "Whether the Rotal judgment of February 6, 1943, should be confirmed, or overturned,

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in this case."

[*Latin ed. p. 222*]

Acts of the Apostolic See - Official Commentary.

Judgment of June 6th: "To be declared invalid, and therefore to consist of the nullity of the marriage, in this case."

XL. ROMA. - NULLITY OF MARRIAGE due to the exclusion of a good issue.

Rota Court: A. Canestri, presiding; I. Teodori; F. Roberti.

Defender of the Bond appointed: P. Tocanel.

Advocate acting under the mandate of gratuitous patronage: D. Lazzarato.

Doubt: "Whether the judgment of the Rota Court of June 2nd, 1937, should be confirmed, or declared invalid, in this case."

Judgment of June 6th: "To be declared invalid, or to consist of the nullity of the marriage, in this case."

XLI. ROMA. - NULLITY OF MARRIAGE on the grounds of force and coercion.

Rota Court: A. Canestri, presiding; I. Teodori; C. Pecorari.

Defender of the Bond appointed: R. Bidagor.

Advocates: A. Mittiga, for the plaintiff; F. Cartoni, acting under the mandate of gratuitous patronage, for the defendant.

Doubt: "Whether the nullity of the marriage is established, in this case."

Judgment of June 9th: "Negative."

XLII. VERSALIE. - NULLITY OF MARRIAGE due to the exclusion of a good issue.

Rota Court: G. Heard, presiding; A. Canestri; I. Teodori.

Promoter of Justice: I. Pendola.

Substitute for the Defender of the Bond: I. Stella.

Advocate acting under the mandate of gratuitous patronage: I. Spinelli.

Doubt: "Whether the nullity of the marriage is established, in this case."

Judgment of June 9th: "Negative."

XLIII. FLORENTINA. - NULLITY OF MARRIAGE due to lack of consent.

Rota Court: A. Canestri, presiding; I. Teodori; C. Pecorari.

Defender of the Bond appointed: P. Lalli.

Advocates acting under the mandate of gratuitous patronage: I. Torre, for the plaintiff; P. Guidi, for the defendant.

Doubts: I. "Whether the plaintiff is competent to accuse the marriage, in this case"; II. "Whether the nullity of the marriage is established, in this

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case."

Judgment of June 16th: "Affirmative to both."

XLIV. NORTH ANTONIEN. - NULLITY OF MARRIAGE due to the exclusion of a good issue.

Rota Court: G. Heard, presiding; A. Canestri; I. Teodori.

Defender of the Bond appointed: R. Bidagor.

[*Latin ed. p. 223*]

Sacra Romana Rota, year 1923. Advocate: R. Romano. Question: "Whether it is established that the marriage is null, in this case." Sentence of June 23rd: "Affirmative."

XLV. QUEBEC. - Nullity of marriage due to the wife's lack of consent. Rotal Court: I. Teodori, presiding; C. Pecorari; H. Caiazzo. Defender of the Bond appointed: A. Schönegger. Advocate: C. Bernardini. Question: "Whether it is established that the marriage is null, in this case." Sentence of June 25th: "Affirmative."

XLVI. NEAPOLITANA. - Nullity of marriage due to coercion and fear. Rotal Court: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: I. M. Pinna. Advocate: C. Bernardini. Question: "Whether the sentence of the Rotal Court of July 13th, 1944, should be confirmed or rejected, in this case." Sentence of June 26th: "To be confirmed, or that it is established that the marriage is null, in this case."

XLVII. N. N. - Nullity of marriage due to the wife's lack of consent and due to a condition imposed. Rotal Court: F. Roberti, presiding; A. Fidecicchi; F. Brennan. Defender of the Bond appointed: A. a Langasco. Advocate: C. Bernardini. Question: "Whether the sentence of the Rotal Court of December 30th, 1937, should be confirmed or rejected, in this case." Sentence of June 26th: "To be confirmed, or that it is not established that the marriage is null, in this case."

XLVIII. ANTIOCHEN MARONITARUM. - Nullity of marriage due to the excluded good of procreation. Rotal Court: A. Jullien, Dean, presiding; A. Wynen; D. Staffa. Defender of the Bond appointed: P. M. Rutten. Advocate, by mandate of gratuitous patronage: I. Benedetti. Question: "Whether the sentence of the Rotal Court of December 19th, 1941, should be confirmed or rejected, in this case." Sentence of June 30th: "To be confirmed, and therefore it is established that the marriage is null, in this case."

[*Latin ed. p. 224*]

49th Volume, Official Commentary of the Acts of the Apostolic See, No. N. - Regarding the NULLITY of a marriage due to the impotence of the man, and a DISPENSATION granted over a ratified marriage.

Turnus Rotalis (Rota Court): A. Canestri, President; Teodor!, C. Pecorari. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by

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gratuitous patronage: L. Iacobelli.

Doubts: I, "Whether the nullity of the marriage is established in this case"; and, to the extent that it is negative: II, "Whether advice should be given to the Most Holy [Father] regarding a dispensation over a ratified and unconsummated marriage in this case."

Decision of July 1st: Regarding I, "Affirmative." Regarding II, "As decided in the first [question]."

CLUSINA - Regarding the NULLITY of a marriage based on the grounds of force and fear.

Turnus Rotalis: I. Teodori, President; C. Pecorari, H. Caiazzo. Appointed Defender of the Bond: S. M. Vitale. Advocates: P. A. D'Avak, A. Mittiga.

Doubt: "Whether the decision of the Rota Court of July 6, 1943, should be confirmed or overturned in this case."

Decision of July 9th: "It is to be confirmed, and therefore, the nullity of the marriage is not established in this case."

GRATIANOPOLITANA - Regarding the NULLITY of a marriage due to the exclusion of the good of procreation and the good of the sacrament.

Turnus Rotalis: A. Wynen, President; G. Heard, A. Canestri. Promoter of Justice: I. Pendola. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: C. Da Silva.

Doubt: "Whether the nullity of the marriage is established in this case."

Decision of July 12th: "Negative."

NOVARIEN - Regarding the NULLITY of a marriage due to a condition imposed.

Turnus Rotalis: A. Jullien, Dean, President; A. Wynen, G. Heard, A. Canestri, I. Teodori, C. Pecorari, H. Caiazzo, F. Roberti, A. Fidecicchi, F. Brennan, D. Staffa.

Defender of the Bond: I. Trezzi. Advocate: Ai D'Alessandri.

Doubt: "Whether the decision of the Rota Court of June 23, 1941, should be confirmed or overturned in this case."

Decision of July 16th: "It is to be confirmed, and therefore, the nullity of the marriage is not established in this case."

[*Latin ed. p. 225*]

2-25 The Sacred Roman Rota, NOLANA. Concerning the nullity of marriage, based on coercion and fear. Royal Court: F. Roberti, presiding; A. Fidecicchi, F. Brennan. Substitute for the Defender of the Bond: Áe. Del Corpo. Advocate appointed by gratuitous patronage: C. Bernardini. Question: "Whether the nullity of the marriage can be established in this case." Judgment of July 17: "Negative."

XIV. TIMISOAREN. Concerning the nullity of marriage, based on coercion and fear. Royal Court: G. Heard, presiding; A. Canestri, I. Teodori.

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Substitute for the Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: H. Napoleoni. Question: "Whether the nullity of the marriage can be established in this case." Judgment of July 21: "Negative."

LV. MATRITEN. Concerning the nullity of marriage, based on coercion and fear. Royal Court: A. Wynen, F. Brennan, presiding; D. Staffa. Defender of the Bond: I. Trezzi. Advocates: P. Guidi, I. Torre. Question: "Whether the nullity of the marriage can be established in this case." Judgment of July 23: "Affirmative."

LVI. TREVIREN. Concerning the nullity of marriage due to a condition imposed. Royal Court: A. Jullien, Dean; F. Brennan, D. Staffa, presiding. Substitute for the Defender of the Bond: I. Stella. Advocate appointed by gratuitous patronage: I. Benedetti. Question: "Whether the judgment of the Royal Court of October 16, 1937, should be confirmed or rejected in this case." Judgment of July 23: "To be confirmed, or that the nullity of the marriage does not exist in this case."

LVII. ROMANA. Concerning the nullity of marriage due to a criminal impediment. Royal Court: A. Wynen, presiding; G. Heard, A. Canestri. Promotor Iustitiae appointed: I. Stella. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocate: Th. Ragusa. Question: "Whether the judgment of the Royal Court of February 24, 1939, should be confirmed or rejected in this case." Judgment of July 26: "To be rejected, or that the nullity of the marriage exists in this case."

[*Latin ed. p. 226*]

m. Acts of the Apostolic See - Official Commentary, Volume LVIII. VENETIA. - NULLITY OF MARRIAGE due to the excluded good of procreation. Rotalian Tribunal: A. Jullien, Dean, presiding; A. Wynen, G. Heard. Substitute for the Defender of the Bond: I. Stella. Advocates: D. Lazzarato, C. Da Silva. Question: "Whether the Rotalian judgment of December 4, 1943, should be confirmed or annulled, in this case." Judgment of July 28: "It is to be confirmed, and therefore it is established that the marriage is null, in this case; however, the husband in question is not permitted to enter into another marriage, unless he declares before the Ordinary of his domicile, under oath, that he will fulfill the matrimonial consent as defined in canon 1081, § 2."

LIX. NEW YORK. - NULLITY OF MARRIAGE due to clandestine circumstances. Rotalian Tribunal: H. Caiazzo, presiding; F. Roberti, A. Fidecicchi. Substitute for the Defender of the Bond: I. Stella. Advocate appointed through gratuitous legal aid: F. Cartoni. Question: "Whether the marriage is established as null, in this case." Judgment of August 4: "Negative."

LX. MILETUS. - NULLITY OF MARRIAGE - on the grounds of violence and fear. Rotalian Tribunal: A. Wynen, presiding; G. Heard, A. Canestri. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocate: R. Ro-

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mano. Question: "Whether the marriage is established as null, in this case." Judgment of August 9: "Negative."

LXI. FLORENCE. - NULLITY OF MARRIAGE due to a condition imposed. Rotalian Tribunal: A. Jullien, Dean, presiding; A. Wynen, D. Staffa. Substitute for the Defender of the Bond: P. Lalli. Advocate: G. Rossi Amadori. Question: "Whether the Rotalian judgment of December 28, 1940, should be confirmed or annulled, in this case." Judgment of October 10: "It is to be confirmed, and therefore it is not established that the marriage is null, in this case."

LXII. DIJON. - NULLITY OF MARRIAGE - on the grounds of violence and fear. Rotalian Tribunal: A. Jullien, Dean; A. Wynen, G. Heard, presiding. Substitute for the Defender of the Bond: R. Bidagor. Advocate appointed through gratuitous legal aid: C. Da Silva.

[*Latin ed. p. 227*]

Sacred Roman Rota: A Question Presented: "Whether the decision of the Rota of May 28, 1942, should be affirmed or overturned in this case." Decision of October 11: "To be overturned, or to declare the nullity of the marriage in this case." LXIII. ROMA. - NULLITY OF MARRIAGE due to the excluded good of the offspring and due to simulated consent. Roman Rota: A. Wynen, presiding; G. Heard; A. Canestri. Defender of the Bond appointed: A. a Langasco. Advocate: A. Capalti. Question Presented: "Whether the nullity of the marriage can be declared in this case." Decision of October 16: "Negative." LXIV. ROMA. - NULLITY OF MARRIAGE based on the grounds of force and fear. Roman Rota: A. Fidecicchi, presiding; F. Brennan; D. Staffa. Defender of the Bond appointed: O. Béjan. Advocate by mandate of gratuitous assistance: Io. Ae. Ferrari. Question Presented: "Whether the decision of the Rota of November 25, 1944, should be affirmed or overturned in this case." Decision of October 18: "To be affirmed, or that the nullity of the marriage cannot be declared in this case." LXV. N. N. - NULLITY OF MARRIAGE due to the impotence of the husband. Roman Rota: A. Jullien, Dean; A. Wynen, presiding; G. Heard. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocate: F. Bersani. Question Presented: "Whether the decision of the Rota of July 31, 1944, should be affirmed or overturned in this case." Decision of October 25: "To be affirmed, that is, to declare the nullity of the marriage in this case, forbidding the husband from entering into another marriage." LXVI. KIELCE. - NULLITY OF MARRIAGE due to the excluded good of the offspring. Roman Rota: G. Heard, presiding; A. Canestri; I. Teodori. Substitute for the Defender of the Bond: L. Stella. Advocate by mandate of gratuitous assistance: H. Napoleoni. Question Presented: "Whether the nullity of the marriage can be declared in this case." Decision of October 27: "Negative." LXVII. PRIVERNEN. - NULLITY OF MARRIAGE based on the grounds of force and fear. Roman Rota: H. Caiazzo, presiding; Roberti;

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A. Fidecicchi. Substitute for the Defender of the Bond: Ae. Del Corpo.

[*Latin ed. p. 228*]

Acts of the Apostolic See – Official Commentary of the Advocate appointed gratuitously for the cause: F. Cartoni, Question: "Whether, in this case, the nullity of the marriage can be established." Judgment of October 27th: "Negative." LXVIII. TURIN. – NULLITY OF MARRIAGE due to a condition imposed. Rotational Court: A. Jullien, Dean, F. Brennan, D. Staffa, Judges. Substitute for the Defender of the Bond: I. Stella. Advocates: A. Bertola, E. Ruffini, R. Romano. Question: "Whether the judgment of the Rotational Court of May 26th, 1943, should be confirmed or overturned, in this case." Judgment of October 30th: "It is to be confirmed, that is to say, that the nullity of the marriage can be established, in this case." LXIX. BELGRADE. – NULLITY OF MARRIAGE due to coercion and fear. Rotational Court: A. Jullien, Dean, A. Wynen, G. Heard, Judges. Defender of the Bond: I. Trezzi. Advocates: I. B. Ferrata, I. Torre, for the plaintiff; C. and I. Pacelli, for the defendant. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of November 3rd: "Affirmative." LXX. ROME. – NULLITY OF MARRIAGE due to coercion and fear. Rotational Court: C. Pecorari, Judge, H. Caiazzo, F. Roberti, Judges. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocate: G. Felici. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of November 7th: "Negative." LXXI. ROME. – NULLITY OF MARRIAGE due to a condition imposed. Rotational Court: G. Heard, Judge, A. Canestri, I. Teodori, Judges. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocate appointed gratuitously for the cause: M. D'Alfonso. Question: "Whether the nullity of the marriage can be established, in this case." Judgment of November 10th: "Negative." LXXII. N. N. – NULLITY OF MARRIAGE due to the impotence of the man, and concerning a dispensation granted. Rotational Court: A. Jullien, Dean, Judge, A. Wynen, G. Heard, Judges. Substitute for the Defender of the Bond: Ae. Del Corpo.

[*Latin ed. p. 229*]

Sacred Roman Rota: Advocates: E. Rufiini, E. Romano. Doubts: I. "Does it pertain to the nullity of marriage, in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Pope] concerning a dispensation regarding a marriage already consummated, in this case?" Sentence of November 16th: "Negative to both."

LXXIII. ROMA. - NULLITY OF MARRIAGE under the heading of affinity. Royal Tribunal: A. Jullien, Dean, presiding; A. Wynen, G. Heard. Defender of the Bond appointed: I. Casoria. Advocate by mandate of gratuitous patronage: A. Spagnoletti. Doubt: "Should the sentence of the Royal Tribunal of July 16, 1943, be confirmed, or annulled, in this case?" Sentence of November 21st: "It should be confirmed, and therefore it is established

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that the marriage is null, in this case."

LXXIV. N. N. - NULLITY OF MARRIAGE due to impotence, of the man, and D I - regarding a marriage already consummated. Royal Tribunal: I. Teodori, presiding; C. Pecorari, C. Caiazzo. Substitute for the Defender of the Bond: I. Stella. Advocate: Ph. Vassalli. Dispensation. Doubts: I. "Does it pertain to the nullity of marriage, in this case?"; and, to the extent that it is negative: II. "Should counsel be given to the Most Holy [Pope] concerning a dispensation regarding a marriage already consummated, in this case?" Sentence of November 20th: Regarding I, "Negative"; regarding II, "Affirmative, but the man is forbidden from entering into other marriages without the consent of the Holy See."

LXXV. ROMA. - NULLITY OF MARRIAGE under the heading of force and fear. Royal Tribunal: G. Heard, presiding; A. Canestri, I. Teodori. Defender of the Bond: I. Trezzi. Advocates: M. A. Pacelli, I. Torre. Doubt: "Should the sentence of the Royal Tribunal of December 20, 1944, be confirmed, or annulled, in this case?" Sentence of November 29th: "It should be annulled, and therefore it is established that the marriage is null, in this case."

LXXVI. TURIN. - NULLITY OF MARRIAGE due to a condition contrary to the good of the offspring. Royal Tribunal: A. Jullien, Dean, presiding; A. Wynen, G. Heard. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocates by mandate of gratuitous patronage: R. Szenwic, T. Mauro.

[*Latin ed. p. 230*]

Acts of the Apostolic See - Official Commentary. Question: "Whether the Royal Decree of October 15, 1942, should be confirmed or annulled in this case." Decree of December 10: "To be annulled, and therefore to declare the marriage null, in this case." LXXVII. DETROIT. - NULLITY OF MARRIAGE due to the woman's lack of affection. Royal Tribunal: A. Fidecicchi, presiding; F. Brennan, and D. Staffa. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocate: C. Bernardini. Question: "Whether the Royal Decree of December 16, 1943, should be confirmed or annulled in this case." Decree of December 11: "To be confirmed, or to declare the marriage null, in this case." LXXVIII. N. N. - NULLITY OF MARRIAGE due to relative impotence and a dispensation granted *super rato*. Tribunal: F. Roberti, presiding; A. Fidecicchi, F. Brennan. Defender of the Bond: I. Trezrzi. Substitute Defender of the Bond: I. M. Pinna. Advocate: C. Bernardini. Questions: I. "Whether the marriage is declared null in this case"; and, to the extent that it is negative: II. "Whether advice should be given to the Most Holy Father regarding a dispensation concerning a marriage that was validly contracted but not consummated, in this case." Decree of December 11: Regarding I. "Negative"; regarding II. "Affirmative." LXXIX. EPOREDIEN. - NULLITY OF MARRIAGE due to the exclusion of the good of procreation. Tribunal: A. Wynen, presiding; G. Heard, A. Canestri. Sub-

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stitute for the Defender of the Bond: Ae. Del Corpo. Advocates: A. Bertola, E. Ruffini, R. Romano. Question: "Whether the marriage is declared null in this case." Decree of December 12: "Affirmative." LXXX. MONTISFALISCI. - JURISDICTIONAL MATTERS. Tribunal: A. Canestri, presiding; I. Teodori, C. Pecorari. Promoter of Justice: I. Pendola. Advocates: I. Benedetti, for the plaintiff; I. B. Ferrata, H. Napoleoni, for the opposing party. Questions: I. "From what time did the plaintiff cease to belong to the Institute of the Piarist Teachers, the 'Filippini'?" II. "Does the Institute of the Piarist Teachers, the 'Filippini,' have the obligation to provide for the support of..."

[*Latin ed. p. 231*]

"Sacra Romana Rota 231, concerning an actress"; III. "What payment is due to her from the Institute of the Piarist Sisters until the present time?"; IV. "And concerning the first point, negatively, that is to say, whether the actress still belongs to the Institute of the Piarist Sisters, or whether she is obligated to return to that Institute"; V. "And concerning the fourth point, affirmatively, if she refuses to return, what obligations are incumbent upon the Institute." The judgment of December 15th: Regarding I and II: "(Negatively)." Regarding III: "(Provision made in the second [point])." Regarding IV: "(Affirmatively, if and insofar as her health of mind and body permits, and the Institute judges her to be fit to return)." Regarding V: "No obligations." LXXXI. N. N. - NULLITY OF MARRIAGE due to the impotence of the man and a REQUEST FOR A DISPENSATION. Rotal Court: A. Jullien, Dean, A. Wynen, Judge, G. Heard, Judge. Substitute for the Defender of the Bond: I. Stella. Advocates: C. Corsanego, O. Bernardini. Doubts: I. "Does the nullity of the marriage exist in this case?"; and, negatively: II. "Should advice be given to the Most Holy [Father] concerning a dispensation from a valid but unconsummated marriage, in this case?" The judgment of December 19th: Regarding I: "(Negatively)." Regarding II: "(Affirmatively)." LXXXII. N. N. - NULLITY OF MARRIAGE based on coercion and fear. Rotal Court: A. Jullien, Dean, A. Wynen, Judge, G. Heard, Judge. Substitute for the Defender of the Bond: Ae. Del Corpo. Advocate, by mandate of gratuitous patronage: R. Fiamingo. Doubt: "Should the Rotal judgment of July 2, 1942, be confirmed, or overturned, in this case?" The judgment of December 19th: "It is to be confirmed, that is to say, that the nullity of the marriage does not exist in this case." II. Causes which were processed in the same year 1945, or which, without a final judgment, came to an end due to particular circumstances; to which are added Decrees concerning appeals against the rejection of petitions. I. O. S. N. ABRUGEN. - Nullity of marriage, due to lack of consent, before R. P. D. Alberto Canestri. The Rotal Court, by decree of January 20th, decreed: "That there is no place

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for the admission of a retraction in this cause, according to canon 1989."

[*Latin ed. p. 232*]

232 Acta Apostolicae Sedis - Official Commentary: 411 II. PARIS. Concerning the nullity of a marriage, due to the exclusion of unity, before the Reverend Father Francis Robert. Since no procedural act has been presented for several years, the Reverend Father Ponens, by decree of February 6th, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

III. MILAN. Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Francis Robert. Since no procedural act has been presented for years, the Reverend Father Ponens, by decree of February 6th, considered that the plaintiff had renounced the new proposal of the cause and ordered that the records be placed in the archive.

IV. VENICE. Concerning the nullity of a marriage, due to the exclusion of the good of posterity and the good of the sacrament, before the Reverend Father John Theodore. Since no procedural act has been presented for a year and more, the Reverend Father Ponens, by decree of February 9th, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

V. ROME. Concerning the nullity of a marriage, due to intention contrary to indissolubility and contrary to unity, before the Reverend Father John Theodore. Since, from the time prescribed by law, no procedural act has been presented, the Reverend Father Ponens, by decree of February 9th, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

VI. NAPLES. Concerning the nullity of a marriage, due to the impotence of the husband, before the Reverend Father John Theodore. Since no procedural act has been presented within the time prescribed by law, the Reverend Father Ponens, by decree of February 8th, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

VII. NAPLES. Concerning the nullity of a marriage, due to the impotence of the husband, before the Reverend Father John Theodore. Since, from the time prescribed by law, no procedural act has been presented, the Reverend Father Ponens, by decree of February 9th, declared the appeal abandoned and ordered that the records of the case be placed in the archive.

VIII. FODIA. Concerning the nullity of a marriage, due to the impotence of the husband, before the Reverend Father John Theodore. Since no procedural act has been presented within the time prescribed by law, the Reverend Father Ponens, by decree of February 9th, declared the appeal abandoned and ordered that the records of the case be placed in the

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archive.

[*Latin ed. p. 233*]

Sacra Romana Rota §33 IX. MEDIOLANEN. – Concerning a debt, before the Most Reverend Doctor John Theodori. Since no procedural act had been presented for five years and more, the presiding Reverend Father declared the petition abandoned by decree of February 9th, and ordered the records of the case to be placed in the archive. X. EBROICEN. – Concerning the nullity of a marriage, due to force or fear, before the Most Reverend Doctor John Theodori. Since no procedural act had been presented for a year and more, the presiding Reverend Father declared the appeal abandoned by decree of February 9th, and ordered the records to be placed in the archive. XI. MASSILIEN. – Concerning the nullity of a marriage, due to the excluded indissolubility, before the Most Reverend Doctor John Theodori. Since no procedural act had been presented for the legally prescribed time, the presiding Reverend Father declared the appeal abandoned by decree of February 9th, and ordered the records of the case to be placed in the archive. XII. MESSANEN. – Concerning the nullity of a marriage, due to the exclusion of the good of posterity and good faith, before the Most Reverend Doctor Caesar Pecorari. Since one of the parties, having died on November 21, 1944, and the plaintiff refusing to continue the case, the presiding Reverend Father declared the case concluded by decree of February 15th, and ordered the records to be placed in the archive. XIII. PHILADELPHIEN. – Concerning the nullity of a marriage, due to ignorance concerning the nature of marriage, before the Most Reverend Doctor Henry Caiazzo. Since no procedural act had been presented for a year and more, and considering that the plaintiff, in the year 1940, refused to receive the citation for a new examination proposed by the Defender of the Bond, the presiding Reverend Father declared the petition perempted, according to canon 1736, by decree of February 16th. XIV. ROMANA. – Concerning the nullity of a marriage, due to force and fear, before the Most Reverend Doctor Caesar Pecorari. Since no procedural act had been presented for years, the presiding Reverend Father declared the petition perempted, according to canon 1736, by decree of February 19th. XV. ROMANA. – Concerning the nullity of a marriage, due to force and fear, before the Most Reverend Doctor Caesar Pecorari. Since no procedural act had been presented for years, the presiding Reverend Father declared the petition perempted, according to canon 1736, by decree of February 19th.

[*Latin ed. p. 234*]

234 Acta Apostolicae Sedis — Official Commentary XVI. LYCIBN. – Concerning the nullity of a marriage, due to a lack of consent, before the Most Reverend Father Arcturo Wynen. Since the plaintiff had not initiated any procedural action for several years, the presiding judge, by decree of Febru-

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ary 24th, declared the appeal abandoned and ordered the records to be placed in the archive.

XVII. RIVERORMEN. – Concerning the nullity of a marriage, due to a condition contrary to the good of the offspring, before the Most Reverend Father Arcturo Wynen. Since the plaintiff had not initiated any procedural action for four years, the presiding judge, by decree of March 3rd, declared the appeal abandoned and ordered the records to be placed in the archive.

XVIII. CALARITANA. – Concerning the nullity of a marriage, due to the wife's impotence, before the Most Reverend Father Ioanne Teodori. Since the prosecution of the appeal was renounced, the presiding judge, by decree of March 3rd, ordered the records of the case to be placed in the archive.

XIX. VERSALIEN. – Concerning the nullity of a marriage, due to a condition imposed, before the Most Reverend Father Arcturo Wynen. Since no procedural action had been initiated for six years, the presiding judge, by decree of March 3rd, ordered the records of the case to be placed in the archive.

XX. LÜNEN. – Concerning the nullity of a marriage, due to an intention contrary to the good of the offspring, before the Most Reverend Father Alberto Canestri. Since no judicial action had been initiated within the prescribed time, the presiding judge, by decree of March 17th, declared the case abandoned and ordered the records to be placed in the archive.

XXI. BOSTONIEN. – Concerning the nullity of a marriage, due to the excluded indissolubility, before the Most Reverend Father Arcturo Wynen. Since no procedural action had been initiated for several years, the presiding judge, by decree of March 28th, declared the appeal abandoned and ordered the records to be placed in the archive.

XXII. PARISIEN. – Concerning the nullity of a marriage, due to force and fear, before the Most Reverend Father Henrico Caiazzo. Since the hearing had reached its conclusion and the plaintiff, in a letter dated March 14th, sent to the Parisien Court, declared that she was renouncing the appeal, the presiding judge, by decree of May 2nd, declared the case concluded and ordered the records to be placed in the archive.

XXIII. NEAPOLITANA. – Concerning the nullity of a marriage, due to the husband's impotence, before the Most Reverend Father Francisco Roberti.

[*Latin ed. p. 235*]

In the Roman Rota, Case 235: Whereas, for several years, no procedural act has been presented, the Reverend Father Prelate, by decree of May 21st, declared the case closed and ordered the records to be placed in the archive.

XXIV. ARGENTINA. – Regarding the nullity of a marriage, due to simulated consent, before the Reverend Father Prelate Caesar Pecorari. Since,

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from the month of October of the year 1936, no procedural act has been presented, the Reverend Father Prelate, by decree of June 3rd, declared the cause closed, in accordance with canon 1736, and ordered the records to be placed in the archive.

XXV. BARBASTRE. – Regarding injuries and calumnies, before the Reverend Father Prelate Caesar Pecorari. Since the dispute between the parties has been peacefully resolved, the Reverend Father Prelate, by decree of June 4th, declared the cause closed and ordered the records to be placed in the archive.

XXVI. DUBLIN. – Regarding the nullity of a marriage, due to coercion and fear, before the Reverend Father Prelate Albert Canestri. Since the Most Reverend received news from the Curia of Daren and Leighlin concerning the death of the plaintiff, the Reverend Father Prelate, by decree of June 15th, declared the cause closed and ordered the records to be placed in the archive.

XXVII. ROME. – Regarding the nullity of a marriage, due to coercion and fear, and due to simulated consent, before the Reverend Father Prelate John Theodori. Since, for a year and more, no procedural act has been presented, the Reverend Father Prelate, by decree of July 2nd, declared the petition abandoned and ordered the records to be placed in the archive.

XXVIII. FABRIANO. – Regarding the nullity of a marriage, due to a condition imposed, and regarding the rejection of the petition, before the Reverend Father Prelate William Heard. The Rotational Tribunal, by decree of August 6th, declared that the decree of the Tribunal should be confirmed, whereby the petition in this case is rejected.

XXIX. MADRID. – Regarding the nullity of a marriage, based on the grounds of simulation and on the lack of consent, before the Reverend Father Prelate Arcturus Wynen. Since, for several years, no procedural act has been presented, the Reverend Father Prelate, by decree of October 4th, declared the appeal abandoned and ordered the records to be placed in the archive.

XXX. CATACENA. – Regarding rights, before the Reverend Father Prelate Albert Canestri. Since, for a year, no judicial act has been issued, the Reverend Father Prelate, by decree of October 12th, declared the cause abandoned and ordered the records to be placed in the archive.

[*Latin ed. p. 236*]

236 Acta Apostolicae Sedis — Official Commentary XXXI. EIGHTH. - Concerning the nullity of a marriage, due to coercion and fear, before the Reverend Father Doctor Albert Canestri. Since no judicial act had been initiated within the time prescribed by law, the Reverend Father Ponens, by decree of October 13th, declared the case abandoned and ordered the records to be placed in the archive.

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XXXII. ROMANA. - Concerning the nullity of a marriage, due to a condition imposed, before the Reverend Father Doctor Albert Canestri. Since one party renounced the claim, and the other party, having been invited to state their intention, gave no response, the Reverend Father Ponens, by decree of October 22nd, accepted the renunciation and ordered the records to be placed in the archive.

XXXIII. VKLITERNA. - Concerning a matter of rights, before the Reverend Father Doctor Henry Caiazzo. Since the parties reached an agreement, the Reverend Father Ponens, by decree of November 21st, ordered the records of the case to be placed in the archive.

XXXIV. PISTORIEN. - Concerning the nullity of a marriage, due to the wife's impotence, before the Reverend Father Doctor Cesare Pecorari. Since, according to canon 1733, number 1, the death of one party has not yet concluded the case, and the plaintiff has done nothing up to the present day, the Reverend Father Ponens, by decree of November 29th, declared the case concluded and ordered the records to be placed in the archive.

XXXV. - MATRITEN. - Concerning the nullity of a marriage, regarding the rejection of the petition, before the Reverend Father Doctor Henry Caiazzo. Since the plaintiff renounced the appeal against the decree of the Tribunal of Matritensis of May 21, 1942, by which the plaintiff's petition was rejected, the Reverend Father Ponens, by decree of December 6th, admitted the renunciation and ordered the records to be placed in the archive.

XXXVI. PARISIEN. - Concerning the nullity of a marriage, due to coercion and fear, and due to the exclusion of indissolubility, before the Reverend Father Doctor Cesare Pecorari. Since no procedural act was initiated from July 14, 1941, the Reverend Father Ponens, by decree of December 18th, declared the case abandoned, in accordance with canon 1736, and ordered the records to be placed in the archive.

XXXVII. PERUSINA. - Concerning the nullity of a marriage, due to coercion and fear, and due to the husband's aversion, before the Reverend Father Doctor Cesare Pecorari. Since no procedural act was initiated for two years and more, the Reverend Father Ponens, by decree of December 18th, declared the claim perempted, in accordance with canon 1736, and ordered the records to be placed in the archive.

[*Latin ed. p. 237*]

Year and Volume XXXVIII, July 6, 1946 (Series H, Volume XIII) - No. 8. ACTA APOSTOLICAE SEDIS, Official Commentary. SACRED CONSISTORY.

Consistory Secret. Thursday, the tenth day of the month of June, in the year 1946, in the Apostolic Palace at the Vatican, there was a secret Consistory, whose acts are reported in order:

I. – OPTION OF CHURCHES. The Reverend Cardinal Clemens Micara,

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remaining in the rank of Cardinal, at the mandate of the Supreme Pontiff, for the Title of Santa Maria sopra Minerva, chose the suburbicarian Church of Velletri. Upon leaving the hall, the Most Blessed Father, intending to favorably pursue the declared option, provided for the Church of Velletri, appointing the Reverend Clemente, Cardinal Priest of the Holy Roman Church, Micara, as its Bishop and Pastor, as will be specified in a forthcoming decree. Having re-entered the consistorial hall, the Reverend Cardinal Micara took his place last among the Cardinals of the Order of Bishops.

II. – APPOINTMENTS OF CHURCHES. Afterwards, the Supreme Pontiff proposed the following appointments of Churches: To the Metropolitan Church of Arequipa, he appointed His Excellency, the Most Reverend, Leonard Joseph Rodríguez, formerly Bishop of Huancayo. To the Cathedral Church of León in Nicaragua, he appointed His Excellency, the Most Reverend, Isidoro August Oviedo y Reyes, formerly Bishop of Matagalpa.

[*Latin ed. p. 238*]

238 Acta Apostolicae Sedis — Official Commentary. To the Cathedral Church of Vigevano, the Reverend Anthony Picconi, Urban, and General Vicar of the diocese of Novara. To the Cathedral Church of Petrolina, the Reverend Avelar Vilela Brandäo, canon of the cathedral chapter of Aracaju. To the Cathedral Church of Lorena, the Reverend Aloysius Gonzaga Peluso, secretary of the episcopal curia of Bragança Paulista in Brazil. To the Cathedral Church of Matagalpa, the Reverend Octavius. To the parish church of León in Nicaragua, Joseph Calderón Padilla. To the titular episcopal see of Lysias, the Reverend John Rizzo, rector of the seminary of Caltanissetta, whom the Most Reverend and Eminent Cardinal Ruffini, Archbishop of Palermo, has appointed as an Auxiliary Bishop. To the titular episcopal see of Hemeria, the Reverend Alphridus Vincentius Scherer, parish priest in the city of Porto Alegre in Brazil. Furthermore, he publicly announced the resignation of certain sacred prelates, previously communicated by Apostolic Letters under the seal: The Archbishop of Warsaw, Urban, the Reverend Cardinal Hlond, of the archdiocese united in persona with the metropolitan Church of Gnesen. The Archbishop of Peking, Thomas, the Reverend Cardinal Tienghsin, who is already the Bishop of Qingdao. The Archbishop of Apamea in Bithynia, David Mathew, who is already the Bishop of Aeliae, and Apostolic Delegate in Africa for the missions dependent on the Sacred Congregation of Propaganda Fide. The Archbishop of Shenyang, John Mary Blois, who was already the Bishop of Lambesa, recently deceased. The Archbishop of Lanzhou, Anthony Peter John Fourquet, who is already the Bishop of Themisonia. The Archbishop of Issus, Theodore Buddenbrok, who is already the Bishop of Lanzhou. The Archbishop of Chungking, Aloysius Gabriel Jantzen, who is already the Bishop of Tremithus. The Archbishop of Jinan, Cyril Rudolph Jarre, who is already the Metropolitan Bishop in

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Asia. The Archbishop of Anqing, Frederick Melendrp, who is already the Bishop of Remesiana.

[*Latin ed. p. 239*]

239. From the acts of Pope Pius XII: The archdiocese of Nanning was newly established, and Justin Paul Albouy, formerly Bishop of Oidyessen, was appointed. The archdiocese of Xi'an was newly established, and Pacificus Julius Vanni, formerly Bishop of Zapa, was appointed. The archdiocese of Guiyang was newly established, and Ioannes Larrart, formerly Bishop of Aulonita, was appointed. The archdiocese of Kunming was newly established, and Paulus Yupin, formerly Bishop of Sozus in Palestine, was appointed. The archdiocese of Hangzhou was newly established, and Ioannes Iosephus Georgius Deymier, formerly Bishop of Diospolis in Thrace, was appointed. The archdiocese of Hohhot was newly established, and Ludovicus Morel, formerly Bishop of Araxa, was appointed. The archdiocese of Taiyuan was newly established, and Dominicus Lucas Capozi, formerly Bishop of Attale in Pamphylia, was appointed. The archdiocese of Changsha was newly established, and Secundinus Petronius Lacchio, formerly Bishop of Praenetus, was appointed. The archdiocese of Bida was newly established, and Alexander Derouineau, formerly Bishop of Bidens, was appointed. Armachanum, Ioannes D'Alton, formerly Bishop of Meath. Germia, Alaphridus Pacini, Apostolic Nuncio in the Republic of Haiti and in the Dominican Republic. Martyropolis, Iosephus Ghanima, formerly Bishop of Colybrassus. Posmnia, Valentinus Dymek, formerly Archbishop of Nicopolis in Epirus. Gortyna, Iosephus Burzio, Apostolic Nuncio in Bolivia. Ianuensis, Iosephus Siri, formerly Bishop of Livias. Apamea in Syria, Aloysius Arrigoni, Apostolic Nuncio in Peru.

BISHOPS: The diocese of Qingdao, newly established, appointed Thomam S. R. E. Cardinal Tienchensis as coadjutor with the right of succession to the Most Reverend deceased Fabius Zoelli Deçelles. The Most Reverend Arthur Douville, Bishop of Vita, succeeded him.

[*Latin ed. p. 240*]

2540 Acta Apostolicae Sedis — Official Commentary, Daulen, Francis Jop, Auxiliary to the Most Reverend Father John Lorek, Apostolic Administrator of Sandomierz. "Siniandeng, Bonaventure John Vincent Arana Golgoras, already Bishop of Vijayapuram. Murdnum, James Palombella. Scyrium, Henry Alvarez Gonzalez, Apostolic Vicar of Urubamba and Matre Dei. Isbitan, Leonel Scheffer, Apostolic Vicar of Labrador. Sufetan, Charles Van Melchebeke, Apostolic Vicar of Mngsia. Cesena, Vincent Gill. Lublin, Stephen Wyszynski. Tarnów, John Stepa. Lystra, Peter Villa, Auxiliary to the Most Eminent Father, Eugenius, Cardinal Tisserant, Bishop of Porto and Santa Rufina. Marciana, Rosario

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Costa Rego, Auxiliary to the Most Eminent Father, James, Cardinal de Barros Cámara, Archbishop of São Sebastião do Rio de Janeiro. Brünn, Charles Skoupy. Elatea, John Cody, already Bishop of Victoria in Vancouver Island, Coadjutor with right of succession to the Most Reverend Father, John Thomas Kidd, Bishop of London. Lenggan, newly erected diocese, Caesistinus Ybanez y Aparicio, already Bishop of Bagen. Tientsin, newly erected diocese, John De Vienne, already Bishop of Abritten. Xiamen, newly erected diocese, Emmanuel Prat, already Bishop of MacTaritan. Gemtuan, newly erected diocese, James Victor Kouchouse, already Bishop of Aegeae. Jilin, newly erected diocese, August Gaspais, already Bishop of Canopita. Jehol, newly erected diocese, Aloysius Janssens, already Bishop of Faustinopolis.

[*Latin ed. p. 241*]

Acts of the Holy See, XII, 241. In Hong Kong, a diocese newly established, Henry Valtorta, who was already Bishop of Olena. In Xiapu [Funing], a diocese newly established, Theodore Labrador, who was already Bishop of Fussala. In Linhai [Taichow], a diocese newly established, Joseph Hugioscian, who was already the Bishop of Theodosiopolis in Armenia. In Kangding, a diocese newly established, Simon Ciuchaémin, who was already the Bishop of Lesvos. In Syria, in Zeugma, a diocese newly established, Peter Silvanus Valentin, who was already the Bishop of Zeugma. In Ningbo [Ningpo], a diocese newly established, Andrew John Francis Defebvre, who was already the Bishop of Gibba. In Ningyuan, a diocese newly established, Stanislaus Baudry, who was already the Bishop of Isauropolis. In Honoriade, in Hadrianopolis, a diocese newly established, Alexander Carlo, who was already the Bishop of Hadrianopolis. In Hanyang [Hanyang], a diocese newly established, Edward Galvin, who was already the Bishop of Myrina. In Ganzhou [Kanchow], a diocese newly established, John O'Shea, who was already the Bishop of Midila. In Beihai [Pakhoi], a diocese newly established, Gustav Deswäzieres, who was already the Bishop of Maximian in Numidia. In Hengzhou, a diocese newly established, Raphael Angel Palazzi, who was already the Bishop of Nara. In Cercinitanus, a diocese newly established, Augustus Haouisée, who was already the Bishop of Cercinitis. In Jiâ□□an [Kian], a diocese newly established, Caietan Mignani, who was already the Bishop of Cassandria. In Yongping [YÃ¼ngping], a diocese newly established, Eugene Lebouille, who was already the Bishop of Conana. In Sinda, a diocese newly established, Francis Uamcepu, who was already the Bishop of Sinda. In Olena, a diocese newly established, Paul Uamuencem, who was already the Bishop of Olena.

[*Latin ed. p. 242*]

242 Acta Apostolicae Sedis — Commentarium Officiale.

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Yichang, a diocese newly erected, to Natalem Gubbels, who was already the Bishop of Attuda.

Shuoxian, a diocese newly erected, to Ignatium Canazei, who was already the Bishop of Carystus.

Fenyang, a diocese newly erected, to Franciscum Lieuchinuen, who was already the Bishop of Lampsacus.

Pao-um-en, a diocese newly erected, to Iosephum Oeuzisce, who was already the Bishop of Oratis.

Swanz-zan-w, a diocese newly erected, to Leonem Desmedt, who was already the Bishop of Adra.

Zhaoxian, a diocese newly erected, to Ioannem Ciampité, who was already the Bishop of Antipyrgos.

Laohocheuven, a diocese newly erected, to Alfonsum Mariam Conradum Ferroni, who was already the Bishop of Aspendus.

Sepim-Maeven, a diocese newly erected, to Aloysium Lapierre, who was already the Bishop of Cardica.

Datong, a diocese newly erected, to Franciscum Joosten, who was already the Bishop of Germanicopolis.

Iomni-eninum, a diocese newly erected, to Iosephum Zoeisceusiün, who was already the Bishop of Tanaita.

Zinimm, a diocese newly erected, to Iosephum Fanhemngan, who was already the Bishop of Paphus.

Shuoxian, a diocese newly erected, to Edgarium Antonium Haeriug, who was already the Bishop of Anthedon.

Iiienlim, a diocese newly erected, to Gutbertum Martinum O'Gara, who was already the Bishop of Elis.

Zaoceuvens, a diocese newly erected, to Franciscum Hoowards, who was already the Bishop of Ucres.

Scianteuven, a diocese newly erected, to Carolum Vogel, who was already the Bishop of Parlaita.

Luoyang, a diocese newly erected, to Assuerum Theophanuin Bassi, who was already the Bishop of Taben.

Hanzhong, a diocese newly erected, to Mariam Civelli, who was already the Bishop of Tabbora.

[*Latin ed. p. 243*]

Acta Pii PP. XII 243: Siuceuvensem, a recenti erectione dioecesis, Philippum Côté, qui antea erat Episcopus Polystyli. Chiaimensem, a recenti erectione dioecesis, Franciscum Xaverium Ford, qui antea erat Episcopus Etennae. Siuenhoavensem, a recenti erectione dioecesis, Iosephum Ciamgioenpuo, qui antea erat Episcopus Tadamatensis. Uhuvensem, a recenti erectione dioecesis, Zenonem Aramburu, qui antea erat Episcopus

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Eressi. Ienceuvensem, a recenti erectione dioecesis, Theodorum Schu, qui antea erat Episcopus Trapezopolitanus. Pampuvensem, a recenti erectione dioecesis, Cyprianum Cassini, qui antea erat Episcopus Drivasti. Ienchivensem, a recenti erectione dioecesis, Theodorum Breher, qui antea erat Episcopus Hieritani. Ceuzüenerisem, a recenti erectione dioecesis, Henricum Ambrosium Finger, qui antea erat Episcopus Capitoliasis. Coeitevensem, a recenti erectione dioecesis, Franciscum Xaverium Ochoa, qui antea erat Episcopus Chusirae. Ghiammenensem, a recenti erectione dioecesis, Adulphum Ioannem Paschang, qui antea erat Episcopus Sasimae. Isfgancuovensem, a recenti erectione dioecesis, Ioannem Baptistam Uamzeni, qui antea erat Episcopus Lamiani. Iceuvensem, a recenti erectione dioecesis, Carolum Weber, qui antea erat Episcopus Daldiani. Scienscienensem, a recenti erectione dioecesis, Franciscum Xaverium Ciaocenscem, qui antea erat Episcopus Bisicae. Naniamensem, a recenti erectione dioecesis, Petrum Massa, qui antea erat Episcopus Citharizeni. Ientaevensem, a recenti erectione dioecesis, Ludovicum Prosperum Durand, qui antea erat Episcopus Sebeliae. Nancemensem, a recenti erectione dioecesis, Patritium Cleary, qui antea erat Episcopus Amathusi in Cypro. Cemtimensem, a recenti erectione dioecesis, Iob Oenchimim, qui antea erat Episcopus Pertae. Uceuvensem, a recenti erectione dioecesis, Fridericum Antonium Donaghy, qui antea erat Episcopus Seteae.

[*Latin ed. p. 244*]

244 Acta Apostolicae Sedis — Official Commentary. Ciumatien, newly erected diocese, to Gerard Herrero Garrote, already Bishop of Zorolus. Fomsia, newly erected diocese, to Francis Aloysius Lane, already Bishop of Hypaepa. Iüchianvßn, newly erected diocese, to Charles William Quinn, already Bishop of Halicarnassus. ßinia, newly erected diocese, to Vitus Ciamzohoan, already Bishop of Eguga. JJoiaméiíis, newly erected diocese, to Rembért Kowalski, already Bishop of Ipsus. Fomsia, newly erected diocese, to Philip Sylvester Uamtaonan, already Bishop of Athribita. Ictmcuven, newly erected diocese, to Thomas Meuhoechim, already Bishop of Serteita. Scioentearmm, newly erected diocese, to Ignatius Krause, already Bishop of Binda. Lüzmwum, newly erected diocese, to Peter Herménegild Focaccia, already Bishop of Antiphrae. Saniüen, newly erected diocese, to Ferdinand Fulgent Pasini, already Bishop of Byblus. Ciumatien, newly erected diocese, to Joseph Iuencoce, already Bishop of Calydon. Siufuanum, newly erected diocese, to Renatus Desideratus Romanus Boisguerin, already Bishop of Celenderita. Lunganen, newly erected diocese, to Francis Gerard Constant Kramer, already Bishop of Europus. Nimseia, newly erected diocese, to Charles Van Melckébete, already Bishop of Sufeta. Thennesus, to Valerian Gracias, Auxiliary to the Most Reverend Thomas Roberts, Archbishop of Bombay. Bubastita, to Joseph Blomjous, the first Apostolic Vicar of Musoma and Maswa.

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Sandomierz, to Ioannes Lorek, already Bishop of Modren. PÅ□ock, to Thaddeus Zakrzewski, already Bishop of Cariana. Si&lc, to Ignatius Swirski.

[*Latin ed. p. 245*]

245. The acts of Pope Pius XII record the following appointments: To the See of Chełmno, Casimir Kowalski. To the Vicariate Apostolic of Alep [Beroea, Halab], Ignatius Ziadè. To the See of Gymaea, James Scanlan, as Coadjutor with the right of succession to the Most Reverend Doctor John Toner, Bishop of Dunkeld. To the See of Limata, John Raphael Hagan, as Auxiliary to the Most Reverend Doctor Edward Francis Hoban, Bishop of Cleveland. To the See of Tarsus [Maronite], Peter Dib. To the See of Docimium, Wenceslaus Majewski, as Auxiliary to the Eminent Doctor August, Cardinal Hlond, Archbishop of Gnesen and Warsaw. To the See of Panopolis, Sigismund Choromanski, as Auxiliary to the Eminent Doctor August, Cardinal Hlond, Archbishop of Gnesen and Warsaw. To the See of Orisa, Francis Korczynski, as Auxiliary to the Most Reverend Doctor Charles Randonski, Bishop of Włocławek. To the See of Groton, Peter Raimondi. To the newly established Diocese of Gemceuven, Faustinus Tissot. To the See of Linz, Joseph Calasanctius Fliesser, who is already Bishop of Gargara. To the See of Livias, Aloysius Ferri, who is already Bishop of Montis Alti et Ripanum.

III - THE OATH TAKEN. The Reverend Cardinal Micara, Bishop of Velletri, took the oath in the customary manner.

IV - THE REQUEST FOR PALLIA. Then, the Eminent Doctor Cardinal Fumasoni Biondi, acting on behalf of the Eminent Doctor Cardinal Tienchensin, requested the pallium for the Metropolitan Church of Peking. Requests were also made through representatives for the metropolitan Churches of Goameeuvensi (newly established), Lanceuvensi (newly established), Giomchimensi (newly established), Zinanensi (newly established), Nganchimensi (newly established), Nannimensi (newly established), Binganensi (newly established), Ooeiiamensi (newly established), NancJiimensi (newly established), Hamceuvensi (newly established), Soeüüensi (newly established), Taeiiienensi (newly established), Giamsciavensi (newly established), Coenmimensi (newly established), Armagh, Posen, Caraca (by succession), and Genova [Genoa], and Arequipa.

[*Latin ed. p. 246*]

•246 Acta Apostolicae Sedis — Official Commentary II. SEMI-PUBLIC CONSISTORY. After the secret Consistory had concluded, a semi-public Consistory was immediately held in the same Hall, concerning the Canonization of the Blessed John of Britto, a martyr, and Bernardine Realino, a confessor, and also of the Blessed Virgins, Joan Elizabeth Bichier des Ages

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and Frances Xavia Cabrini. To this consultation, the Most Blessed Father gave the following introduction: "REVEREND BROTHERS. You know, of course, for what reason we have convened you today; namely, that we may deliberate with you concerning the solemn bestowal of honors of sanctity, namely, upon the Blessed John of Britto, a martyr, and Bernardine Realino, a confessor, of the Society of Jesus, and also upon the Blessed Virgins, Joan Elizabeth Bichier des Ages and Frances Xavia Cabrini. The entire matter has already been most diligently investigated and religiously examined, according to the rites of the Sacred Council, by order of the Roman Pontiff; and two decrees have been issued by Us concerning each cause, from which it is clear that each of these blessed souls, during their earthly life, manifested those virtues by which Christians ought to be esteemed as heroes, and that, after their death, when they had been invoked by the Christian faithful, miracles had taken place. Furthermore, two consistorial meetings have been held on this matter, one secret and one public. Therefore, there remains no room for doubt, since all reasons, justly presented, have been carefully considered, and we can now safely proceed to the solemn canonization of these blessed souls. However, before we honor them with the splendor of sanctity, we greatly desire that, according to the custom of the Apostolic See and the practice of our predecessors, you also impart to Us the light of your counsel. Therefore, Venerable Brothers, let each of you, according to the degree of his dignity, communicate his opinion to Us."

[*Latin ed. p. 247*]

Acta Pii PP. XII 247. Excepting the votes of those present, the Most Holy Pope added these words: "We are very pleased that you, with one voice and one heart, agree with us. Therefore, We have decided to bestow the highest honors of sanctity upon these four individuals; concerning the Blessed Virgin, Saint Frances Xavier Cabrini, We shall, with God's help, celebrate the solemn ceremonies in the Vatican Basilica on the seventh day of next month, July; and concerning the others, We shall do so as soon as the opportunity and means are available. In the meantime, We urge you all not to cease praying fervently to God, so that abundant and salutary fruits may arise from these blessed events, both for the Catholic Church and for the entire human community, which is presently so disturbed and anxious. Concerning all of these matters, at the request of the Advocates of the Consistorial Hall, and with the presence of the Apostolic Protonotaries, it is customary to issue the necessary legal documents. APOSTOLIC CONSTITUTION OF AMOS: A CANONICAL CHAPTER IS ESTABLISHED IN THE CATHEDRAL CHURCH OF AMOS. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL MEMORY OF THE EVENT. The laws of the Church prescribe that canonical chapters be established in cathedral churches, so that Bishops, in carrying out their pastoral duties, may have a council of men who assist them with counsel and

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work, and who, by solemnly performing sacred rites and offering praise to God, the King of ages, eternal and immortal, may increase the splendor of the divine worship in those same cathedral churches, making them more august. Considering this, We have gladly accepted the petitions of the venerable Brother Aldaeus Desmarais, Bishop of Amos, who requested from this Apostolic See that a canonical chapter be established in his cathedral church.

[*Latin ed. p. 248*]

248 Acta Apostolicae Sedis T - A Commentary Office shall be duly established. Therefore, with the support of the venerable Brother Hildebrand Antoniutti, titular Archbishop of Synnades in Phrygia, Apostolic Delegate in the Canadian Prefecture, and acting as a substitute, to the extent that it is necessary, either for those who are present or for those who are presumed to have an interest, with certain knowledge and the fullness of Our Apostolic authority, We hereby establish, by these present letters, a Chapter of Canons in the Cathedral Church of Amos, consisting of one Dignitary, namely the Dean, and nine Canons, of whom one is assigned the office of Theology, according to the norms of the Sacred Canons. To the Dean and Canons of this Chapter, We grant all rights and privileges that are due to other Cathedral Chapters by common law, except for those that are specified in these letters. Since, at present, there is a lack of suitable endowments, and therefore, priests who are to be chosen as Canons must be free to devote themselves to other ecclesiastical duties, especially the care of souls, from which their necessary sustenance is derived, We hereby exempt and dispense these Chapter members, until the established canonries have been increased with suitable endowments, from residence at the Cathedral Church and from choral duties, except on the fifteenth day of October, in the feast of Saint Teresa, the Virgin, to whom the Cathedral Church is dedicated, and on the fourth day of the week in the second week after Easter, in the solemnity of Saint Joseph, the Spouse of the Blessed Virgin Mary, Confessor, and Patron of the universal Church, and on other more solemn feasts designated by the Bishop, provided that the Bishop is given the power to summon the Canons whenever he deems it appropriate or necessary for the business of the Chapter or the Diocese, concerning which the opinion of the Chapter must be sought according to the prescription of the Sacred Canons. We also command that the collation of the Dignitary and the Canonries, after the endowments have been established, shall be carried out according to the established legal procedure, with the reservations established in the Code of Canon Law; meanwhile, however, as long as the lack of endowments persists, We grant that the Bishop may freely confer the Canonries, but not the Dignitary, the collation of which remains reserved to the Apostolic See. Furthermore, since it is fitting that those who are associated with the Bishop in his council and senate should also be

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distinguished from others and adorned with special insignia, We grant that the Dean and Canons of the Chapter of Amos may, in the performance of their chapter duties, within the boundaries of their own Diocese, wear the rochet, the violet mozzetta, adorned with ermine or silk of a red color, or even the violet pallium (commonly called a mozzetta), according to the circumstances. We also desire that, as soon as possible, the Chapter Constitutions be drawn up, which, after being duly approved by the Bishop, We command to be religiously observed by all, the Dignitary and the Canons. For all of the matters above, as arranged and established, We order their execution.

[*Latin ed. p. 249*]

The acts of Pope Pius XII: We command that the venerable Brother Hildebrand Antoniutti, whom we mentioned above, appointed as Apostolic Delegate in the Canadian Prefecture, be considered as such, and therefore we grant him all the necessary and appropriate powers for this purpose, including the power to delegate any man established in ecclesiastical dignity to carry out the aforementioned purpose, and to transmit to the Sacred Congregation of the Consistory, as soon as it is permissible, a certified copy of the acts of the execution thereof. Finally, we decree that these present letters shall be firm, valid, and effective, and shall have their full and complete effect and obtain it, and that they must be inviolably observed by all to whom they pertain, and, if anyone, by any authority, knowingly or unknowingly, should attempt to violate them, we will and declare that it shall be entirely null and void, notwithstanding any contrary provisions, even those worthy of special mention. Furthermore, to any transcript or excerpt, even printed, of these letters, provided it is signed by the hand of a public notary and sealed with the seal of a person established in ecclesiastical dignity or office, the same full faith shall be given as would be given to these present letters if they were exhibited or shown. To no one is it permitted to infringe upon or contradict this page of our erection, constitution, statute, concession, commission, derogation, and will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-five, on the third and twentieth day of the month of June, in the seventh year of Our pontificate.

For the Holy Roman Church:
I. Card. GRANITO DI BELMONTE, Chancellor
Fr. RAPHAEL C. Card. ROSSI, Dean of the Holy College
S. C. Consistorialis
a Secretis
Alfonsus Carinci, Dean of the College

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Prot. Apost.
Ludovicus Kaas, Prot. Apost.
Loco S. Plumbi
Reg. in Cane. Ap., vol. LXIX, n. - Al. Trussardi.

[*Latin ed. p. 250*]

250 Acta Apostolicae Sedis — Official Commentary on the LETTER to the Reverend Father Peter Damiani Buffadini, General Prior of the Congregation of Monks of the Camaldolese Order: Concerning the celebration of the centenary of the death of Pope Gregory XVI.

Since you and your brethren are preparing to celebrate, in a fitting and opportune manner, the centenary of the death of Pope Gregory XVI, the Supreme Pontiff, whose passing will soon mark a hundred years, We Ourselves have readily desired to add to your joyful gatherings with prayers offered for the good of all. And We gladly do this double act. To recall the memory of Our Predecessors who have deserved well of the Christian commonwealth is a duty incumbent upon the hearts of those who feel not narrow, but broad, and to this duty adheres a considerable benefit: thus is strengthened the communion with those who, serving the cause of Christ, have benefited us with their virtues and have left behind admirable examples for imitation.

A particular reason suggests to Us that, when you commemorate Gregory XVI among yourselves, you should reflect on this: We have always held in high regard the great efforts which he devoted to the good of the Church and to the cultivation of Christian humanitas; besides many other things worthy of remembrance, he promoted with great zeal and with happy results those sacred expeditions to which, even before, as Cardinal Prefect of the Council, he had diligently devoted his care for the propagation of the Catholic name; he founded or restored museums of particular importance, he undertook public works with royal purpose and expense, and, above all, using the sound counsel of wise foresight, he foresaw the growth of the Church in England and in the United States of America.

For this reason, with fervent wishes, We hope that the due praise of so great a man may be renewed and that his honorable name may shine through a fitting public celebration, which will take place at the church of Saints Andrew and Gregory near the tomb of Saint Scauri, where he spent his mortal life.

Having said this to you, beloved Son, and to your brethren, and to all who, with pious devotion, will recall the excellent deeds of this Supreme Shepherd of the Church, We impart Our Apostolic Blessing as a pledge of Our charity and of divine benefits.

From the Vatican, on the twenty-first day of March, in the year 1946.

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PIUS PP. XII.

[*Latin ed. p. 251*]

Acta Pii PP. XII 251 II A D R . P. FLORINDUS RUBINI, ORDINIS CLERICORUM REGULARIUM INFIRMIS MINISTRANTIUM PRAEFECTUM GENERALEM:

Concerning the solemn canonization of Saint Camillus de Lellis, the Founder of that Order.

PIUS PP. XII, Beloved Son, health and the Apostolic Blessing.

— Charity, "which is the bond of perfection," and which is "the compendious law of the whole Gospel," shines with a singular splendor in your Founder, to whom our predecessor, the blessed Pope Benedict XIV, solemnly decreed the honors of the saints two centuries ago. You will soon commemorate this event of blessedness, at a time when, perhaps more than ever today, men, peoples, and nations are in need of this Christian virtue. Therefore, we believe that such a celebration will be not only useful to you, who, being of the same Order, will receive a new fervor of love for God and for your neighbors, but also to all those who participate with you in the commemoration of Saint Camillus de Lellis, so that their minds may be illuminated by this light of sanctity, and so that they may strive with all their might to follow the example of his exalted virtues.

That lively spirit, that zeal, that outstanding character, he himself possessed. He was endowed with a burning temperament, enriched by natural gifts and supernatural gifts, and he possessed all the strength of body and mind until the very end. After being dedicated to divine service at the age of twenty-five, he converted all of these things into works of mercy, which flowed from his ardent charity for God. This most fervent charity he showed especially to those who were sick and afflicted, even those infected with pestilential diseases, in hospitals, in private homes, and sometimes in public streets and squares, who were often abandoned by everyone; and he wanted this to be a special service of his. In the sick, in the afflicted, in the naked, in the poor, he saw the Divine Redeemer Himself, and he served Him, often kneeling, taking them as his models and his masters. While he cared for the health of their bodies with all diligence and tireless care, he especially sought to convert their minds, either to turn them from vice to virtue, or to cleanse them from the filth of sins.

Col 3:14: "But above all these things have charity, which is the bond of perfection."

LEO XIII, Encyclical *Rerum novarum*.

Acta Leonis XIII, 1891, page 143.

Cf. S. CAMILLO DE LELIS, *Regole per servire con ogni perfettione i poveri malati nostri Signori e Padroni* (Rules for serving with all perfec-

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tion the poor sick, our Lords and Masters).

[*Latin ed. p. 252*]

^52 The Acts of the Apostolic See – Official Commentary. He had the power to cleanse those rightly infected, and to illuminate with heavenly light those who had strayed from the path of truth, or to raise up those who had finally fallen into the abyss of despair, to the celestial and eternal delights. Especially for those who were in danger in the final struggle of death, the most comforting and powerful helper was present, delivering them, snatched as they were by the claws of the enemy of the human race, into the hands of divine mercy, and leading them to eternal rewards. How many labors, how many sorrows, how many most difficult trials did this undefeated athlete of Christian virtue expend throughout the course of his entire life, "becoming a spectacle... to the world and to angels and to men." Therefore, beloved son, strive that from the meditation and consideration of his most holy life, you may receive new spirit and new incentives, by which you may be moved to more diligently pursue and promote your works of mercy, piety, and charity, driven indeed by the study of divine love, by which you devote yourselves and all that you do to the glory of God and to the salvation of your neighbors. As you know, a wider field of labor lies open to you today, since there are almost countless people who, whether suffering from illness or wounded by injuries sustained in the cause of war, seek help, consolation, and the services of piety from you. Moved by the same charity as your lawgiver, Father, dedicate yourselves to this task, generously and tirelessly; and be certain that "the Father of mercies and God of all consolation" will not only be present to you while you are working, offering the best advice and alleviating the sorrows of body and soul, but will also generously reward you in due time. May this Apostolic Blessing be your guide and companion, which we impart with all our heart to you, beloved son, and to all the members of your religious family, and also to all the sick for whose care you are responsible, and also to those who will devoutly participate with you in the upcoming solemnities.

4. Given at Rome, near Saint Peter, on the tenth day of the month of May, in the year 1946, in the eighth year of Our Pontificate.

PIUS PP. XII

Cf. 1 Corinthians 4:9.

Cf. 2 Corinthians 1:3.

[*Latin ed. p. 253*]

253 Acta Pii PP. XII ALLOCUTIONES I. Ad Reverendissimos PP. DD. Cardinales, in festo S. Eugenii I PP., Beatissimo Patri fausta ominantes.

Festiva ricorrenza. Ancora una volta, la festa del beato Papa Eugenio I,

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qui, come Noi, è figlio della Città eterna, Ci procura, Venerabili Fratelli, la gioia di trovarci in mezzo a voi, nell'intima cerchia dei Nostri più diretti e assidui collaboratori. Mentre il Nostro santo Patrono già da circa tredici secoli gode nella gloria del Signore la ricompensa delle sue virtù e delle sue opere, è di vivo conforto per Noi, che quaggiù portiamo il peso del supremo ministero Apostolico, il sentirci assistiti e sorretti dal suo potente patrocinio; ma Ci riesce anche di grande sollievo, in mezzo a circostanze così dolorose e a così ardui doveri, il saperci secondati dalla vostra infaticabile cooperazione e inalterabile fedeltà, delle quali il venerando vostro Decano, la cui vigorosa freschezza smentisce il numero degli anni, Ci ha dato una nuova testimonianza con la consueta sua nobiltà di forma e delicatezza di sentimento.

Instabilità e incertezze dell'ora presente. Il Nostro pensiero Ci riporta a un anno indietro. Su tutta la superficie dell'Europa erano state alfine deposte le armi; il turbine della guerra si era calmato; un senso di sollievo inondava tutti i cuori, che, dopo una così lunga e straziante angoscia, salutavano già l'avvento della pace; una pace, che, sebbene ancora insufficiente a colmare tutte le legittime speranze, bastasse almeno a creare sopportabili condizioni di vita. Un anno è trascorso. Oggi si vede chiaramente che avevamo allora pur troppo ragione di lasciar trasparire dalle Nostre parole l'inquietudine del Nostro animo paterno, la trepidazione che oscurava la Nostra letizia: «Dalla tregua delle armi (dicevamo in questa stessa ricorrenza) alla pace vera e sincera il cammino sarà arduo e lungo, troppo lungo per le ansiose aspirazioni di un'umanità affamata di ordine e di calma». Da quel tempo si sono moltiplicati gli sforzi, le discussioni, gli scambi di vedute, i contatti anche diretti fra gli Uomini di Stato, che hanno nelle loro mani i destini del mondo; ma si ha non di rado l'impressione.

[*Latin ed. p. 254*]

254 Acta Apostolicae Sedis - Commentarium Officiale: that true peace, a peace which corresponds to the needs and desires of the human and Christian conscience, rather than approaching, retreats; rather than becoming established and taking root in a reality that inspires confidence, it almost vanishes and disappears. The more documents accumulate on the tables of international conferences, the more difficulties and obstacles grow that oppose the attainment of morally justifiable solutions. How premature (if not illusory) it appears to us today that all, without exception, responsible men, educated in the bloody school of war, will truly be imbued with a supreme horror against every idea of despotism, against every attempt at domination over other peoples imposed by force! In the upright and just conduct of the powerful, the weak are manifested as sincere abandonment of the spirit of imperialism and domination, and a serious adherence to the principles of justice. But as long as the more or less veiled threat of resorting to violence, or political or economic pressures, oppress the voice

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of right, it must be clearly recognized that the first certain and resolute step towards a just peace has not yet been taken. How then can we be surprised if the lack of security, the state of precariousness and doubt weighs heavily on the souls of the peoples? If a general sense of malaise, discontent, and distrust pollutes the air, cripples noble endeavors, numbs good intentions, stifles the spirit of generosity and dedication necessary for a true restoration? If, disturbing international relations, as well as the internal conditions of the peoples, that very instability and uncertainty poisons the struggles of parties and conflicts of interest, increasing their harshness, exacerbating passions, until they prepare and provoke, in a dark future, their violent explosion? The Bold Work of the Church: The always weighty task incumbent upon the Church of instilling in all conscientiousness, rectitude, moderation, respect for truth and right, is more than ever arduous and ungrateful in times of agitation and crisis, but for that very reason it is also doubly important and urgent. For when the flood of earthly competitions and rivalries rises threateningly, like a tidal wave; when, in the heat of the struggle, the ephemeral unity dictated solely by economic and political interests risks causing the sense of true Christian fraternity to be lost; when the forces of subversion and atheism strive to lead, like a senseless flock, the deluded masses, concealing from them under false appearances the end to which they lead them, especially in the field of...

[*Latin ed. p. 255*]

Acts of Pope Pius XII, 255, concerning religious and moral matters; it is all the more necessary that the powerful light of Christ be radiated from the beacon of the Church, to illuminate the path and clearly indicate the boundaries; beyond which, on the right and the left, rocks and whirlpools lie in wait to split and swallow the ship. Without doubt, the bitter experiences of war, the disappointments of the post-war period, and the predictions of a future so devoid of hope, place the Church, in the carrying out of its work, before ever-increasing multitudes of men, to whom misery has exhausted their strength, diminished their vigor, and weakened their former energies.

Exhortations to trust and courage. This, however, is not a reason to be dismayed or overwhelmed, or to lose sight of the overall reality. Therefore, We will not tire of repeating to Our sons and daughters, and to all who share similar sentiments: Have confidence. Do not lose heart. You are numerous, more numerous than appearances would suggest, while others, through their boasts and impositions, seek to falsely inflate the effectiveness of their ranks. You are strong, stronger than your adversaries, because your innermost convictions – and these are paramount – are true, sincere, solid, founded on eternal principles, and not on false concepts, on erroneous constructions, on deceptive maxims, or on impressions or opportunities of the moment. God is with you!

With profound humility, but at the same time with the most heartfelt

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gratitude towards God, We can speak of the protection with which the Lord has not ceased to defend His Church, supporting victoriously the onslaughts of recent years, particularly the time of war, throughout the entire globe. We have before Our eyes the reports that reach Us from the entire world, and despite all contradictions, and despite shortcomings that may have manifested themselves, We are permitted to affirm: The Church, in its entirety, stands united and firm, both internally and externally. Wherever – either due to conscious and systematic persecutions, or as a result of the brutal destructions of war – it has found itself without any visible support or deprived of its legitimate possessions, it has seen the union of the faithful grow ever closer, and their zeal burn with ever greater fervor. And, if not everywhere, at least in the majority of cases, it has emerged from the storm with the vigor of renewed youth. It seems that, in the light of the terrible events of recent years, which evoked in the spirit the image of the final judgment, the children of the Church – not less in mission lands than in the ancient Catholic regions – have almost sensed...

[*Latin ed. p. 256*]

256 Acta Apostolicae Sedis — Commentarium Officiale. Having experienced the truth of their faith, and the immeasurable value of Christian thought, we declare that, concerning works of charity, courage, and heroism, even to the shedding of blood for the faith, we do not hesitate to affirm that the Church of today can certainly stand comparison with the past. Therefore, it is of paramount importance in the present hour that Catholics, and all who acknowledge and adore a personal God, and who observe His Decalogue, should not, under any circumstances, be intimidated, but should be aware of their own strength. The Church, advocate and guardian of true freedom. We are therefore aware that they, and they alone, can truly and effectively contribute to the work of reconstruction, convinced at the same time that this work will never be brought to a happy completion unless it is founded on justice, order, and freedom. By freedom, we mean the freedom to strive for what is true and good, a freedom which is in harmony with the well-being of each people in particular, and of the entire great family of peoples. The Church has always been an advocate, guardian, and defender of this freedom. Already more than sixty years ago, Our great Predecessor, Leo XIII, invoked the testimony of history to show how the Church has been incessantly diligent in protecting peoples against the despotism of rulers unconcerned with the common good, in defending municipalities and families against unjust interference by the State, in upholding the dignity of the human person and the rights of individual citizens. 1 Have not the last decades given new and convincing confirmation to these assertions? Considerations on the day of tomorrow. Tomorrow, the citizens of two great nations will flock in large numbers to the electoral booths. What is this, in essence? It is a matter of knowing

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whether one or the other of these two nations, these two Latin sisters, these civilizations of over a thousand years steeped in Christianity, will continue to rely on the firm rock of Christianity, on the recognition of a personal God, on the belief in the spiritual dignity and the eternal destiny of man, or whether, instead, they will wish to entrust the fate of their future to the impassive omnipotence of a materialistic State, without a transcendent ideal, without religion, and without God. One of these two possibilities will be realized, depending on whether the names of the champions or the destroyers of the faith emerge victorious from the ballots. 1 Cf. Encyclical *Immortale Dei*, November 19, 1885: Leo XIII, *Acta*, vol. V, p. 142.

[*Latin ed. p. 257*]

Acts of Pope Pius XII, 257, on Christian indignity. The answer lies in the hands of the electors; they bear the august responsibility, but how grave it is! On the one hand, it is the spirit of domination, the absolutism of the State, which seeks to hold in its hands all the "levers of control" of the political, social, and economic machinery, in which men, these living creatures, made in the image of God and participants, by adoption, in the very life of God, are nothing more than inanimate cogs. On the other hand, the Church stands serene and calm, but resolute and ready to repel every attack. She, a good, tender, and charitable mother, does not seek conflict; but precisely because she is a mother, she is more steadfast, indomitable, and unyielding, with the sole forces of her love, than all material forces, when it comes to defending the dignity, integrity, life, liberty, honor, and eternal salvation of her children.

For the prisoners and exiles. And now, Venerable Brothers, after having savored with you the intimacy of this festive occasion, how could we leave you without turning our thoughts to so many of our children, who for many years have already been deprived of all family joys by the war and its aftermath? For them, the days of celebration, the domestic anniversaries, make the bitterness of exile felt, even more painfully than on other days. We intend to speak of the prisoners of war and civilian internees; then of those who, after having been stripped, sometimes down to the last penny, of their savings, have been driven from their homes and native lands; and finally, of those, alone or in wandering groups, to whom it is not enough to have the desire to return to their former homes (indeed, in the present circumstances, they are no longer such for them), and who anxiously seek to create a new home elsewhere. We have already spoken of them recently in our last Christmas message and in the address to the diplomatic corps gathered around us last February. We gladly acknowledge that, in the months just past, important contingents of prisoners of war have been repatriated. Therefore, if we speak again today of these hundreds of thousands of men, still held in captivity, and of the unfortunate people without homeland or roof, it is because we feel compelled to do so by the countless pleas that

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implore our intervention, and because such a state of affairs urgently and imperatively requires effective assistance.

For the prisoners of war. These numerous and pressing appeals reach us from every social class. They are mothers who yearn to have their sons back; they are wives who can no longer bear the weight of the family's needs, pressing upon their weak and now exhausted strength.

[*Latin ed. p. 258*]

The *Acta Apostolicae Sedis* – Official Commentary – speaks of children who vainly await the comforting smile and the effective help of their father, who should form and prepare them for the harsh demands of life. Communities of citizens and public authorities demand the return of the youth, which is the best force to begin and develop that work of reconstruction of their countries, to which is connected the general restoration of the society of nations. Among those prisoners, some, very young, conscripted in large numbers immediately before the end of the war, were seen, without ever having handled a rifle, thrown into a concentration camp. Of the others, still very numerous, not a few, having been away from their country for seven years, have perhaps already spent five or six languishing in captivity or miserably dragging out their lives in work details. We do not ignore that the cold texts of international law obligate the victor to release the prisoners after the conclusion of peace. But the spiritual and moral needs of the prisoners themselves and of their relatives, which are increasing day by day, the sacred rights of marriage and family, cry out to heaven more loudly and strongly than all legal texts, and demand that an end be finally put to the regime of prisons and concentration camps. If one or another of the victorious states, for reasons of economic order, were to consider that it could not dispense with the labor of those workers, it would be well to consider whether such an advantage would not equally, or even better, be ensured by replacing them with free men from the prisoners' own country, under just and humane conditions of discipline and work. We are not unaware of another difficulty, repeatedly cited to justify the painful delays in the return home, namely the scarcity of shipping and the urgent needs of other transport; nevertheless, we cannot but hope that human piety and civil wisdom, for which the repatriation must be of concern to all, will prevail over other calculations and interests, even legitimate ones, and will suggest the appropriate means to combine the return of the prisoners, scattered abroad, to their homes with the needs of post-war trade. As for the other two categories of expatriates or otherwise forced to reside far from their land, sometimes in regions that already have a population greater than that which their agriculture and industry could normally support, it would be necessary to provide for the resettlement of these unfortunate people in overseas countries, and We have firm confidence that the states and continents capable of receiving them will not fail to open their doors to

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them, and thus accomplish an act of such high and Christian charity.

[*Latin ed. p. 259*]

Acts of Pope Pius XII. For the Feast of the Heart of Jesus. Today, on this first day of the month especially dedicated to the devotion of the Most Sacred Heart of Jesus, We feel, even more acutely than usual, immense sorrow in witnessing human society, now more than ever, estranged from Christ, and at the same time, an unspeakable compassion at the sight of unprecedented calamities with which it is afflicted because of its apostasy. Therefore, We feel compelled to raise Our voice anew to remind Our sons and daughters of the Catholic world of the admonition that the Divine Savior has never ceased to instill through the centuries in His revelations to privileged souls whom He deigned to choose as His messengers: Disarm the just punishment of the Lord with a crusade of expiation throughout the world; oppose to the ranks of those who blaspheme the name of God and transgress His law, a worldwide league of all those who render to Him the due honor and offer to His offended Majesty the tribute of homage, of sacrifice, and of reparation, which so many deny Him. It is therefore Our ardent desire, Our expressed intention, that this month, which begins today and which this year will end with the celebration of the solemn feast of the Sacred Heart of Jesus, be entirely a devout and fervent preparation, especially by putting into practice, with acts of piety, charity, and penance, that great work of expiation and reparation. We trust in the zeal of Our Venerable Brothers in the episcopate, of the priests, of the religious men and women, of the members of the Catholic Action, especially the youth, to draw from the hearts of the faithful sons and daughters of the universal Church the *Confiteor* of humility, of repentance, of confident recourse to divine mercy, with such sincerity, with such ardor, with such intensity of spirit, as to compel, as it were, Him who "is ready to forgive," to fulfill in favor of the people of the New Covenant the promise already made through the mouth of the Prophet to the people of Israel: "Return, O rebellious Israel, saith the Lord, and I will not turn away my face from you: for I am holy, saith the Lord, and I will not be angry for ever." And with the intimate hope that this confession and profession of the entire world, presented to the Father by the Heart of Jesus, which is "And he is the propitiation for our sins," "our peace and reconciliation," will appease Him.

[*Latin ed. p. 260*]

260 Acta Apostolicae Sedis — Commentarium Officiale: Justice will be brought about, and the largesse of His graces will extend to the entire human family; therefore, We impart to you, Venerable Brothers, to all who are your brothers in the Lord, to all who are with you in communion of thought and feeling, Our Apostolic Blessing.

To the Most Excellent Peter de Lemos Tonar, Count of Tovar, newly ap-

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pointed Envoy Extraordinary and Plenipotentiary of the Republic of Lusitania, letters were presented publicly to the Supreme Pontiff on June 8th, 1916.

My Lord Ambassador: The sentiments with which Your Excellency is moved, in delivering to Us the letters which accredit you as Envoy Extraordinary and Plenipotentiary of the Portuguese Republic, and which Your Excellency has expressed with such heartfelt and noble words, find in Us a profound understanding and a complete correspondence. After a long and fruitful diplomatic career, in which Your Excellency has rendered distinguished services to your country, the designs of Divine Providence and the particular confidence of your government have led you to this Eternal City, mother of Latin and Christian civilization, from whose fecundity the Iberian nations have received radical and lasting benefits, not only for their own benefit, but also for that of all humanity.

Two recent events have drawn the fervent and grateful gaze of the entire Catholic world to the homeland of Your Excellency: the recent celebrations at Fatima and the declaration of Doctor of the Universal Church to the great son of Lisbon, Saint Anthony, a beacon of science and sanctity, of whom Portugal and Italy can, with equal reason, justly be proud.

At such an important time, it falls to Your Excellency to begin, in the center of Christendom, your elevated office as representative of Portugal; of a people whose close union with the Apostolic See has already been manifest in the times of its ancient power and greatness; of a people whose most part, even in these days of agitated turmoil, has known how to remain faithful to its Catholic traditions, thus contributing to the preservation of those fundamental principles of the spirit which later served as the foundation for better times that were to come.

Fortunately, today, the relations between the Church and the State in Portugal are characterized and animated by mutual respect and by reciprocal trust.

[*Latin ed. p. 261*]

The Acts of the Holy See, Volume XII, page 261: The Concordat, concluded in 1940, together with the Missionary Agreement, aimed, as can be read in the preamble, "to regulate by mutual agreement and in a stable manner the legal situation of the Catholic Church in Portugal, for the peace and greater good of the Church and the State." The vitality and effectiveness of such agreements do not consist solely in the careful consideration, correction, and clarity of the legal formulations. Their true vital force is founded above all on the conscious certainty, indeed confirmed by experience, of seeing one's own loyal observance of the agreements, matched by equal fidelity from the other contracting party. Today, all sensible and honest people readily recognize that the conclusion of those agreements was not a temporary and fleeting event, but a historical act that corresponds

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to the true good of the Portuguese nation, and whose vast importance has always penetrated more deeply into the consciousness of the vast majority of the people. The blessed days of the celebrations of Fatima, of which our Cardinal Legate, upon his return, gave us a moving and consoling account, give us the certainty that the pious Portuguese people, deeply devoted to their heavenly Patroness, feel and know where they find the deepest and firmest roots of their strength: namely, in the fidelity to those truths of the Faith and those spiritual values that constituted for their ancestors the support and sustenance on the path, so often arduous, of life; and in the renewed vigor of an active Christianity, which has the courage not to allow the divine law entrusted in nature and in Revelation to be offended or violated, in any field whatsoever, whether it be private or public, social or economic, national or supranational. Also to the Portuguese people, who, despite everything, have managed to remain aloof from the terrible conflict, will not be spared the task of having to confront the multiple problems of the post-war period. We harbor in our hearts the desire and confidence that their contribution to this work of European and world importance may also serve to give a strong and lasting impetus to the resurgence of the spirit of fraternity among the nations, and to dispel the mutual distrust that today delays the coming of a true peace. In this expectation, as Your Excellency is invested in this high office, we offer you our most cordial welcome, and, invoking the protection and grace of the Almighty upon the person of the Most Reverend President of the Republic, and upon the Chief and members of the Government, and upon the entire beloved Portuguese nation, we wholeheartedly grant Your Excellency the requested Apostolic Blessing.

[*Latin ed. p. 262*]

Acts of the Apostolic See – Official Commentary III. To the Most Reverend Man, Joseph Patrick Walshe, newly appointed Ordinary of Ireland, with specific faculties, on the 12th day of June, in the year 1946, We publicly address the following letter to the Most Blessed Father. Your Excellency, the elevated words which Your Excellency has addressed to us, as the first Extraordinary and Plenipotentiary Ambassador of Ireland, are all inspired and permeated by the sincere sentiment of representing before Us a Nation, whose most brilliant boast is that it has always shown itself to be a devoted daughter of the Roman Catholic Church, and has opened the way to the true religion in other countries and on other continents. The history of Ireland, even in its vicissitudes, which have led it subsequently to splendid heights and to calamitous depths, nevertheless constantly manifests a greatness that has remained unchanged throughout the centuries: the unwavering fidelity and the unshakeable attachment to the See of Peter. Your Excellency has appropriately recalled the profession of faith of Saint Patrick, the vigor of which time never weakened in the people whom he evangelized, so that, in the year 1625, more than a thousand years after the

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death of the great Apostle of Ireland, that land resounded with the highest praise: "Let the praise of this nation be: steadfast in the Roman faith, most observant of the Roman Pontiffs." But what higher encomium and what more honorable testimony could We offer than that which Our immortal Predecessor, Leo XIII, gave to the religious steadfastness of the Irish people, when in 1881 he wrote to the then Archbishop of Dublin, Edward MacCabe: "For with the greatest fortitude and constancy, they have preferred to endure any hardship rather than to abandon their ancestral religion, or to deviate in the least from the ancient faith towards this Apostolic See?" We feel a deep satisfaction in making Our own the praise of that wise Pontiff, and while applauding the words of Your Excellency, We rejoice in expressing Our recognition of the spirit and missionary zeal of Ireland. Other lands may surpass "green Erin" in the natural riches of the soil and subsoil; but as for the riches of the soul, Ireland shines with a light that is truly unique.

[*Latin ed. p. 263*]

Acta Pii PP. XII 263: Nulla, in re naturali fidei, praestat "insula sanctorum," ita "vita spirituali plena, ut abundantiam suam etiam in gentes alias transferre possit." Nempe, non solum expeditiones heraldorum Evangelii ab aetate Sanctorum Columbani et Galli Hiberniae locum primarium inter populos qui missionibus praestant dederunt: magna eius opera apostolica, et adhuc continuat, praesertim per actionem emigratorum eius, millionum filiorum et filiarum, qui in continentibus aliter vitam catholicam novam et florentem suscitaverunt et promoverunt. Quamquam conditio praesens Hiberniae futurum eius praenoscere permittit, videtur nobis nunc aurora progressus renovati et pacati super illam nationem splendere. Cum magna Nostra consolatione, auspicium tam felix in fide immutabili salutamus, quam, in temporibus gravis et obscuris, gubernatio eius et populus ad traditiones catholicas suas et ad intima officia patriae nobilis cum Sede Apostolica et Successore Petri manifestant. Hoc faustum praesagium in nominatione Vostrae Excellentiae, ut Repraesentantis Hiberniae, gradu Ambasciatoris Straordinarii et Plenipotentiarii, ad Caput visibile Ecclesiae, confirmamus. Quapropter, Vostram Excellentiam cordialmente benedicimus, et cum speciali satisfactione litteras credentes accipimus, quas ad Nos veneratis. Qualitates Vostrae excellentiae personalis nobis sunt suffragium, ut in exercitio Missionis Vostrae, zelus Vostrum illuminatus, operam fructiferam praeclari predecessoris Vostri pro maiori bono Ecclesiae et civitatis, semper efficacius prosequatur. Omnipotens Vostram Excellentiam in perficiendo alto officio Vostro adjuvare velit! Et Providentia divina, cui activitas caritatis Hiberniae in bello et post bellum, audemus dicere, viam aperuit, lucem suam super praesentem et futurum illius generosae nationis splendere permittere! Hoc auspicio, Domine Ambasciator, super Vostram

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Excellentiam, super gubernationem Vostram et super omnem dilectum populum Hiberniae, abundantiam caelestium benedictionum invocamus.

[*Latin ed. p. 264*]

264 Acta Apostolicae Sedis — Commentarium Officiale NUNTIUS RADIOPHONICUS A BEATISSIMO PATRE; DIE XII MENSIS MAII A. MDCCLXXXVII, SOLLEMNIA RAE FATIMAE^ AUREA V. A MCMXLVI, CELEBRANTIBUS CORONA NOMINE AD SUMMI LUSITANIAE CHRISTI- SANCTUARIUM PONTIFICIS B. REDIMIT MAAE. Venerabiles Fratres et amati Filii, « Benedictus sit Dominus, Deus et Pater Domini Nostri Jesu Christi, Pater misericordiae et Deus omnis consolatio, qui nos consolatur in tribulationibus nostris omnibus »: et sit benedictus Dominus Illa quam Ille constituit Matrem misericordiae, Reginam et Advocatam nostram amorosissimam, Mediatoram gratiarum Suarum, Dispensatricem thesaurorum Suorum! 1 Cum, ante quattuor annos, in medio strepitu belli nefandi cui historia testimonium perhibuit, vobiscum primo ascissemus in spiritu ad hunc montem sanctum, ut vobiscum ageremus gratias Virgini Dominae de Fatima beneficiis immensis, quibus nuper vos gratias habuerat, nunc, Magnificat coniungentes, adjungimus clamorem confiduntiae filialis, ut Imaculata Regina et Patronae Portugalliae perficeret quod tam mirabiliter incepit. Praesentia vestra hodie in hoc Sanctuario, in turba tam immensa ut nemo eam numerare possit, testatur quod Virgo Domina, Imaculata Regina, cuius cor matre et compassivum prodigium Fatima gessit, superabundanter audivit preces nostras. Amoris ardens et recognoscens vos adduxit: et voluistis illi dare expressionem sensibilis, condens et symbolizans illam coronam preciosam; fructum tot generositatum et tot sacrificiorum, qua, per manum Nostri Cardinalis Legati, Imago thaumaturgica recens coronata est. Symbolum expressivum, quod, si ante oculos caelestis Reginae amorem filiale et gratiam vestram testatur, primum vobis recordatur amorem immensum, in beneficiis innumerabilibus expressum, quem Virgo Mater super ”Terram Suam” deposta est. Secula plena beneficiorum! Quae quinque prima sub signo Sanctae Mariae de Alcobaça, Sanctae Mariae de Victoria, Sanctae Mariae de Bethlehem, in pugnis epicis contra Saracenos pro constitutione nationalitatis, in omnibus heroicis adventuris explorationis novarum insularum et novorum continentium, per quos maiores vestri ambulabant, plantantes cum Quinis Crucem Christi. Haec tres ultima sub speciali protectione Imaculatae, quam Monarcha restaurator cum 1 2 Cor. 1, 3, 4.

[*Latin ed. p. 265*]

265 The acts of Pope Pius XII record that the entire nation, assembled in the Cortes, acclaimed the Virgin as the Patroness of their kingdoms and lordships, consecrating the crown to her, with a special tribute of vassalage, and with an oath to defend, even unto death, the privilege of her Immacu-

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late Conception: "hoping with great confidence in the infinite mercy of Our Lord, that through this Lady, Patroness and Protector of our kingdoms and lordships, of whom, for our honor, we confess and acknowledge ourselves as vassals and tributaries, she may support and defend us from our enemies, with great increase to these kingdoms, for the glory of Christ our God and the exaltation of our Holy Catholic Roman Faith, the conversion of the Gentiles, and the reduction of the heretics." 2 And the most faithful Virgin did not disappoint the hope placed in her. It suffices to reflect on these three last decades, through the crises endured and the benefits received, equivalent to centuries; it suffices to open one's eyes and see this Cova of Iría transformed into a fountain of sovereign graces, of physical prodigies, and even more of moral miracles, which flow forth from here in torrents over all of Portugal, and from there, breaking through the borders, spread throughout the Church and throughout the world. How can one fail to give thanks? Or rather, how can one give thanks fittingly? Three hundred years ago, the Monarch of the Restoration, as a sign of his love and recognition, and that of his people, laid the royal crown at the feet of the Immaculate, proclaimed Queen and Patroness. Today, you all, the entire people of the Land of Santa Maria, with your pastors, with your government, have joined that precious crown and, with it, have encircled the brow of Our Lady of Fatima, here in this blessed oasis, imbued with the supernatural, where her prodigious patronage is most keenly experienced, where all feel her Immaculate Heart beating with immense maternal tenderness and solicitude for you and for the world. Precious crown, expressive symbol of love and gratitude! But your very presence in such great numbers, the fervor of your prayers, the sound of your acclamations, the holy enthusiasm that vibrates within you, and, after all this, the sacred rite, which has just been performed in this hour of incomparable triumph of the Most Holy Mother, evoke in our spirit other multitudes far more numerous, other acclamations far more fervent, other triumphs far more divine, another hour—eternally solemn—on the day without sunset of eternity: when the glorious Virgin, entering triumphantly into the heavenly homeland, passed through the blessed hierarchies.

1 Auto of the acclamation of Our Lady of the Conception as Patroness of Portugal by the Cortes of Lisbon, in 1646.

[*Latin ed. p. 266*]

266 Acta Apostolicae Sedis — An Official Commentary, sublimated to the very throne of the Most Blessed Trinity, which, girding her brow with a triple diadem of glory, presented her to the celestial court, seated at the right hand of the Immortal King of Ages, and crowned Queen of the universe. And the heavens beheld that she was truly worthy to receive honor, glory, and dominion, because she was more full of grace, more holy, more beautiful, and more deified than the greatest of the Saints, or the most

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sublime of the Angels, whether separate or together; because, mysteriously united in the order of the hypostatic union with the entire Most Blessed Trinity, with Him who is by essence infinite Majesty, King of kings and Lord of lords, as the firstborn Daughter of the Father and most tender Mother of the Word, and beloved Spouse of the Holy Spirit; because she is the Mother of the Divine King, of Him to whom the Lord God gave the throne of David and eternal royalty in the house of Jacob from her very womb, and who Himself proclaimed that all power had been given to Him in heaven and on earth: He, the Son of God, reflects upon the celestial Mother the glory, the majesty, and the dominion of His royalty; because, associated as Mother and Minister with the King of Martyrs in the ineffable work of human redemption, she is forever associated with Him, with a power almost immense, in the distribution of the graces that flow from the Redemption.

Jesus is King of the ages eternal by nature and by conquest; through Him, with Him, and subordinate to Him, Mary is Queen by grace, by divine kinship, by conquest, and by singular election. And her kingdom, like that of her Son, is God, for nothing is excluded from her dominion. Therefore, the Church greets her as Lady and Queen of the Angels and the Saints, of the Patriarchs and the Prophets, of the Apostles and the Martyrs, of the Confessors and the Virgins; therefore, she proclaims her Queen of the heavens and the earth, glorious, most worthy Queen of the universe: *Regina caelorum, gloriosa Regina mundi; Regina mundi dignissima.* And she teaches us to invoke her day and night, amidst the sighs and tears that are the fruit of this exile: *Salve, Regina, Mater misericordiae, vita, dulcedo, spes nostra.*

For her royalty is essentially maternal, exclusively beneficent. And is it not precisely this royalty that you have experienced? Are not the countless benefits, the innumerable graces with which she has…

[*Latin ed. p. 267*]

"Diarium Romanae Curiae 267." Does the maternal Heart of the most august Queen move you, whom you proclaim and thank here today? The most terrible war that has ever afflicted the world, for four long years, circled your borders, but did not cross them, thanks especially to Our Lady, who, from her throne of mercy, like a sublime watchtower placed here in the center of the country, watched over you and your rulers; and did not allow the war to touch you, except to the extent that you might better appreciate the unheard-of calamities from which her protection preserved you. You have crowned her Queen of peace and of the world, so that she may help you to find peace and to rise from your ruins. And thus, that crown, a symbol of love and gratitude for the past, of faith and obedience in the present, becomes, for the future, a crown of loyalty and hope. By crowning the image of Our Lady, you have signed, with the attestation of faith in her royalty, an act of submission to her authority, of filial and constant

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correspondence to her love. You have done even more: you have enlisted yourselves as Crusaders for the conquest or reconquest of her Kingdom, which is the Kingdom of God. That is to say: you have obligated yourselves to work so that she may be loved, venerated, and served among you, in the family, in society, in the world. And now, at this decisive hour of history, as the kingdom of evil, with infernal strategy, employs all means and exerts all its forces to destroy the faith, the morals, the Kingdom of God, so the children of light and children of God must exert everything and commit themselves to everything to defend it, lest they see a ruin immeasurably greater and more disastrous than all the material ruins accumulated by the war. In this struggle, there can be no neutrals, nor the undecided. There must be a Catholicism that is enlightened, convinced, undismayed, of faith and of commandments, of sentiments and of works, both in private and in public. The motto that, four years ago, the valiant Catholic youth proclaimed in Fatima: "Catholics one hundred percent!" In the hope that Our wishes may be favorably received by the Immaculate Heart of Mary, and that they may hasten the hour of her triumph and the triumph of the Kingdom of God, as a pledge of heavenly graces, We bestow the Apostolic Blessing upon you, Venerable Brothers, and upon your entire Clergy, upon the Most Reverend President of the Republic, upon the illustrious Head and the Members of the Government, upon the most exalted civil and military authorities, upon all of you, beloved sons and daughters, devoted pilgrims of Our Lady of Fatima, and upon all those united with you in spirit throughout continental, insular, and overseas Portugal, with all paternal love and affection.

[*Latin ed. p. 268*]

288 Acta Apostolicae Sedis — Commentarium Officiale DIARIUM ROMANAE CURIAE. Die Saturni, 8 Iunii 1946, Sanctissimus Pater in sollemni Audiencia accipit Suam Excellentiam Dominum PEDRO DE LEMOS TOVAR, Comitem de Tovar, Legatum Aextraordinarium et Plenipotenentiarium Portugalliae, ad praebendam Litteras Credentiales. Die Mercurii, 12 Iunii 1946, Sanctissimus Pater in sollemni Audiencia accipit Suam Excellentiam Dominum IOSEPH PATRICK "WALSHE, Legatum Aextraordinarium et Plenipotenentiarium Hiberniae, ad praebendam Litteras Credentiales. Die Martii, 18 Iunii 1946, Sanctissimus Pater in sollemni Audiencia accipit Suam Excellentiam Dominum TOMMASO FRANCESCO MEDINA, Legatum Aextraordinarium et Ministrum Plenipotenentiarium Nicaraguensis, ad praebendam Litteras Credentiales. Die Mercurii, 19 Iunii 1946, Sanctissimus Pater in sollemni Audiencia accipit Suam Excellentiam Principem Dominum GIULIO PACELLI, Legatum Aextraordinarium et Ministrum Plenipotenentiarium Costaricensis, ad praebendam Litteras Credentiales.

SEGRETERIA DI STATO.

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Domine Bigüietti Secretarii Status, die 17 Maii 1946, Sanctissimus Pater Pius XII, feliciter regnans, benignissime dignatus est assignare: Eminentiissimo et Reverendissimo Domino Cardinale Giulio Saliège Sacras Congregationes Sacramentorum, Religiosorum et Ceremoniale, et Eminentiissimo et Reverendissimo Domino Cardinale Giuseppe M. Caro Rodríguez Sacras Congregationes Sacramentorum, Rituum et Seminariorum, et Universitatum Studiorum.

[*Latin ed. p. 269*]

Year and Volume XXXVIII, August 1, 1946 (Series H, Volume XIII) - No. 9. ACTA APOSOLICAE SEDIS. OFFICIAL COMMENTARY. The Acts of Pope Pius XII during the solemn canonization of the Blessed Francisca Xaveria Cabrini, Virgin, in the Basilica of the Vatican, on the seventh day of July in the year 1946.

Before the Supreme Pontiff formally issued the decree by which the Blessed Francisca Xaveria Cabrini was adorned with the honors of sanctity, the Reverend Monsignor Anthony Bacci, Prefect of the Apostolic Palace, in the name of His Holiness, spoke these words: "The Supreme Shepherd of the sacred rites is already prepared, and, readily and with good will granting the desires of the Christian faithful, he will adorn Francisca Xaveria Cabrini, Virgin, with the insignia of sanctity. And this for a most important reason. Firstly, it has been thoroughly proven that this Blessed Virgin has shone forth with the brilliance of virtues – as is fitting for a Christian heroine – as an example; and God Himself has demonstrated this with signs, truly wondrous and exceeding natural powers, as it were, with His divine finger. Furthermore, it is to be hoped that in this great obscurity of minds, the true light of sanctity in the Catholic Church may shine forth more clearly for all, that it has not failed, nor will it ever fail; and that all, privately and publicly, according to the particular circumstances of each one's life, may be earnestly encouraged and called back to that same sanctity, which must be attained with the utmost diligence. Therefore, as I have said, the Supreme Pontiff, with the unchanging oracle of his voice, which the joyful choirs of all the heavens will receive with delight, is about to issue the decree. Let the numerous descendants of this Blessed Virgin rejoice, who will see their Lawgiver Mother elevated with such dignity; let the Italian people rejoice, which, although at present it is almost crushed by a great burden of miseries, adds a new honor to its ancient glory, derived from the Catholic Religion."

[*Latin ed. p. 270*]

Acts of the Apostolic See – Official Commentary 270 1. It is pleasing that a strong American youth group, which, with generous charity, has contributed to this humble Virgin, so that it may foster such great works of charity and humanity. And above all, let the Church rejoice, for – as is now

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made clear – it truly fulfills the promises and gifts of its Divine Founder, so that the world is never barren of Christian virtue. Therefore, let all who are present attend, with bowed heads and minds, to this decree. Peter will speak through Pius; and his solemn decree will be received with reverence by men, admired by angels, and will be eternally ratified in Heaven. Then, Our Most Holy Lord, with all present having their heads uncovered, rose, sitting in the Chair and wearing the mitre, and solemnly pronounced the following: For the honor of the Holy and undivided Trinity, for the exaltation of the Catholic Faith, and for the growth of the Christian Religion, by the authority of Our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our own; after mature deliberation and frequent invocation of divine help, and with the counsel of the Venerable Brothers, Our Cardinals, Patriarchs, Archbishops, and Bishops of the Holy Roman Church present in the City; We decree that Blessed Francesca Saveria Cabrini is to be declared a Saint, and We define and add her to the Catalogue of Saints, establishing that her memory should be devoutly observed each year on the anniversary of her birth, that is, on the twenty-second of December, among the holy Virgins who are not martyrs. In the name of the Father, and the Son, and the Holy Spirit. HOMILY OF OUR MOST HOLY LORD. VENERABLE BROTHERS, BELOVED SONS: The glories, the undertakings, and the works that Christian sanctity produces are such that, as the years pass – while other human affairs follow one another, and all things gradually weaken, decay, and collapse – they not only persevere in their own standing, but sometimes are even driven forward with a certain wonderful force, as if...

[*Latin ed. p. 271*]

"Acta Pii PP. XII 271: 'Omnia semina... cum seminatum fuerit, ascendit et fit maius omnibus olerebus,' 1 cotidie magis augeantur, in omnemque invadant terrarum orbem." Quid quidem, si non tempore ex Providentissimi Dei consilio in Ecclesiae annalibus cernere gratum est, at hac nostra aetate videtur gratius, cum numquam fortasse magis sanctitatis fulgore ac fructibus indiguerint homines. Haec Nos summo cum animi solacio recogitamus, dum divina adspirante gratia datum est Beatam Virginem Franciscam Xaveriam Cabrini sanctorum caelitum honoribus decorare. Ea enim humilis virgo fuit, non nomine, non opibus, non potentia, sed virtute praestans. Inde a tenera aetatulá candidum innocentiae lilium, paenitentiae spinis diligentissime septum, illibatum servavit; ac progredientibus annis superno quodam instinctu atque afflatu permota, se totiusque suae vitae cursum divino servitio divinaeque augendae gloriae mancipavit. Et quandoquidem singulari erat animi fortitudine praedita, etsi praegracili corpore, cum Dei erga se voluntatem novit, nihil reliqui fecit ut eam — quamvis res arduas et supra femíneas vires postulare videretur — omni ope ad effectum deducere conaretur. Itaque suffragante gratia factum est, ut quod sacrarum virginum institutum humili initio condidit, illud brevi temporis

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spatio per Italiam, per Foederatas Americae Civitates perque multas alias terrarum orbis partes propagaretur. Iuventam, e recto interdum aberrantem itinere, tutum in hospitium recepit, ac recte sancteque educavit; qui publico detinebantur carcere, eorum animos lenivit, superna spe auxit, et ad frugem bonam renovandamque probitatem erexit, excitavit; qui corpore infirmi, vel morbo infecti in valetudinariis versabantur, eos non modo consolata est, sed omni ope curavit, adiuvit; atque eis potissimum, qui, paterna relicta domo, exsules per alienas vàgabantur terras, ac nimio saepius ab omnibus, derelicti non modo inopem traducebant miseramque vitam, sed 1 MABC. 4, 31-32.

[*Latin ed. p. 272*]

272 Acta Apostolicae Sedis— Official Commentary on the Christian virtue and on the Cattolica Religion, these were thrice endangered, but she offered a helping hand and a timely refuge, solace, and assistance. But, Venerable Brothers and beloved sons, from what source did this humble virgin draw strength, what invincible fortitude did she possess, that allowed her to endure so many labors, and to overcome so many difficulties of affairs, journeys, and people? From what did she derive the ability—although burdened with countless concerns—to always proceed serenely and confidently towards her appointed goal, and to never be disturbed by the fear of dangers or the turmoil of life? Undoubtedly, from the virtue of faith, which always burned brightly in her soul; from the divine charity, with which she was inflamed; and finally, from her unwearied devotion to prayer, by which, being closely united to God, she supplicated and always obtained whatever human frailty could not achieve. While she was almost overwhelmed by countless cares and the vicissitudes of things, in this one thing—from which she could not be separated—her mind was steadfast: in God, whom she loved alone, and for whose greater glory no labor seemed burdensome, no task difficult, and nothing beyond human strength, supported by divine grace. In all her actions, her face radiated with a certain heavenly serenity and a supernatural light, so that the sacred virgins who followed her were drawn by a sweet impulse to diligently imitate her most holy example, considering her a worthy mother and teacher. Thus, she could indeed use the exhortations and admonitions of the Apostles: ”Be ye followers of me, as I also am of Christ.” 1 Corinthians 11:1. But not only the sacred virgins, but all, indeed, should contemplate and imitate the virtues of Saint Francis Xavier Cabrini. And since in this our age, many are easily drawn away to external things in a certain ordered and disordered manner, let them learn from her, in particular, to hold dear the internal goods of the soul. 1

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Corinthians 4:16; 11:1.

[*Latin ed. p. 273*]

From the Acts of Pope Pius XII, page 273: "May all things be for the glory of God, and may every effort be directed towards the eternal salvation of souls." Furthermore, let all nations and all peoples learn from this – who not only loved their own land with the most ardent love, but also tirelessly bestowed the fruits of their charity and ingenuity upon foreign regions – to form one family. This family should not be divided and dissolved by obscure and turbulent rivalries, nor by eternal enmities arising from accepted injustices, but rather should be united by that fraternal love which arises from the precepts of Jesus Christ and His divine example. May this most holy Virgin, knowing this, implore from the Prince of Peace and our Father of all, that hatred may finally cease, that minds may be at peace, and that, with private and public affairs composed, not by the pursuit of each one's own advantage, but by justice and equity, true peace may smile upon human society, from which common prosperity may daily increase. Amen.

LETTER I TO THE MOST REVEREND AND HOLY FATHER JOHN, CARDINAL, PRIEST, ARCHBISHOP OF ULTRAIECTENSEM: CONCERNING THE CONVENCION SUMMONED FROM ALL OF HOLLAND TO COMMEMORATE THE EUCHARISTIC MIRACLE IN THE CITY OF AMSTELODAM, TO BE CELEBRATED AFTER THE PASSING OF SIX CENTURIES.

PIUS PP. XII

My beloved Son, greetings and the Apostolic Blessing.

In the past year, the sixth century has happily elapsed since that Eucharistic miracle occurred in the illustrious city of Amsterdam in Holland, which is still annually remembered with singular devotion of spirit and gravity of countenance by many thousands of people who visit the shrine of the miracle. However, the subsequent atrocious war and difficulties prevented a special and solemn commemoration of this miracle from being held. Now, however, since the condition of public affairs has improved here, it is opportune to begin among the faithful Catholics of Holland...

[*Latin ed. p. 274*]

274 Acta Apostolicae Sedis – The official record indicates that, with you, esteemed Bishop of Harlem, at the forefront, a plan has been conceived to celebrate a national Eucharistic Congress in Amsterdam this month, for the purpose of observing the secular festivities. Indeed, the fervor of faith and charity, and the zeal with which the faithful Catholics in Holland persevere, are evident. The most recent gathering of this kind, held two and twenty years ago, provided a most brilliant example. Therefore, we not only

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duly commend the proposed plan, but we also intend to participate in the upcoming celebration in honor of the Blessed Sacrament, in accordance with our wishes and intentions. We are confident that these devout sons will receive new increases in the salutary faith and religion, and will gain new strength to more diligently perform their duties each day, especially to repair the recent damages and losses, particularly in the moral and social order. May the Apostolic Blessing, a harbinger of heavenly gifts and a witness to our greatest charity, be imparted to you, our beloved son, esteemed Bishop of Harlem, to the other prelates of Holland, and to all your flocks, with the greatest affection in the Lord. Given at Rome, near St. Peter's, on the second day of June, in the eighth year of our pontificate. PIUS PP. XII

TO THE REVEREND FATHER CHARLES PASQUINI, GENERAL SUPERIOR OF THE ORDER OF FRATRES EREMITAE OF ST. AUGUSTINE: ON THE FIFTIETH ANNIVERSARY OF THE SOLEMN CANONIZATION OF ST. NICHOLAS OF TOLENTINO.

PIUS PP. XII, Beloved Son, greetings and the Apostolic Blessing. – Five centuries ago, our predecessor, the blessed and revered Eugene IV, surrounded by a vast multitude of clergy and people, adorned the illustrious hero of Christian virtue, Nicholas of Tolentino, with the sacred vestments in the majesty of the Vatican Basilica, through solemn rites. We are aware that you are eager to commemorate this significant event with appropriate celebrations, and we earnestly desire to participate in them in some way ourselves. We are pleased to do so through these letters, briefly recalling the distinguished merits of this Order of St. Augustine, from which so many beneficial and salutary fruits have flowed into the Church and into human society. Living in turbulent times, he proved to be a brother of peace and a most zealous promoter of fraternal concord; while not a few...

[*Latin ed. p. 275*]

275 The acts of Pope Pius XII show that men readily indulged in pleasures, and it was not uncommon for them to fall into shameful vices. However, he himself "was modest, chaste, and virtuous... and had an angelic countenance," and not only did he "desire to avoid concupiscences and evil temptations," but he also "punished his own flesh by fasting, vigils, prayers, and harsh penances... and he often succeeded in bringing back many others to the path of virtue, through sermons, wise counsel, and exhortations, especially in the sacred tribunal of penance." He was inflamed by an intense love for God and his neighbor, so that he provided assistance to the poor, in whom he saw the very Redeemer, and he consoled all those afflicted by weakness, sorrow, and every kind of misery, with joy and kindness. He was also constant in prayer, spending long hours in it, and sometimes, as if transported beyond his senses and filled with the Holy Spirit, he was rapt in the sweetest contemplation of God. And although he was occupied with apostolic labors and various duties, his mind and heart were so closely

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united with God that he seemed to live a heavenly life on earth, and he truly could embody the sentiment of the Apostles: "I live now not I; but Christ liveth in me." He held the Divine Redeemer, crucified, in the highest reverence, and there was nothing he desired more than to spend long hours before his sacred image, shedding tears over his bitter sufferings. He also venerated the most holy Virgin Mary, his most beloved Mother, and he entrusted to her powerful patronage whatever seemed difficult or more arduous. He showed the same loving care for the souls of the departed, who were being cleansed by the fire of purgatory, and he not only offered prayers, labors, and sacrifices to the Divine Majesty on their behalf, but he also encouraged others to do the same, urging them with fervent exhortations. Nothing was sweeter to him, nothing more pleasing, than to adore the Sacrament of the Altar with bent knees and bowed head, and from it he sought both the heavenly fire with which he might set the world ablaze with the flame of Christian charity, and the heavenly powers with which he might further his own eternal salvation and that of others. 1 2 3 You therefore see from his outstanding virtue and his most holy deeds, how you should foster the ardor of your religious life and your apostolate. 1 2 3 V Relation of the process, presented in the Consistory: Ms. Vat. Lat. 4027, f. 9, 9. Ibid., f. 3. Galatians, II, 20.

[*Latin ed. p. 276*]

276 Acta Apostolicae Sedis — Official Commentary: The study of ecclesiastical novelties; nor do all the faithful, to whom the extraordinary deeds of this sanctity are suitably presented, lack the incentive to apply Christian precepts more widely, more eagerly, to restore mutual concord, to stimulate piety again and again, and to promote works of charity—especially today, if ever—with the utmost zeal. And that this may happen as felicitously as possible, We implore from God through Our wishes and Our prayers; while, as a pledge of heavenly graces and a witness of paternal benevolence, We freely impart the Apostolic Blessing to you, beloved Son, and to the entire religious family entrusted to your care, in the Lord. Given in Rome, at St. Peter's, on the fifth day of the month of June, in the year 1946, in the eighth year of Our Pontificate. PIUS PP. XII. RADIO ADDRESS FROM THE SUPREME PONTIFF, GIVEN ON THE THIRTIETH DAY OF JUNE, IN THE YEAR 1946, TO THE FAITHFUL, ON THE OCCASION OF THE EUCHARISTIC CONGRESS HELD IN THE CITY OF SUCRENSI, FROM THE ENTIRE REPUBLIC OF BOLIVIA. Venerable Brothers and beloved children, who, as a culmination of Our legacy, conclude with this solemnity your great National Eucharistic Congress of Bolivia. Amidst the sorrows and concerns of the present time, which, with necessity and bitterness, affect Our paternal heart, the echoes of your Congress have reached Us as a refreshment, as a breath of fresh air that penetrates the depths of a dark and heated valley; and Our thoughts have flown to beloved Bolivia, the

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land of the harsh plateau and snowy peaks, the land of the wide lakes, the land with a foundation of silver; and in considering you gathered in the aristocratic Sucre, the noble and proud Sucre, in seeing you all kneeling before the Holy Host, united in love, without distinctions of lineage, class, or social categories, to honor the King of kings, Our spirit rejoiced in the Lord. And precisely so that We may express to you all the comfort you have brought to Our soul with such a magnificent and edifying spectacle, We have wished to speak to you.

[*Latin ed. p. 277*]

Acts of Pope Pius XII, 217. Our heart, and all hearts in which a remnant of feeling and a trace of humanity still remain, are grieved and suffer because they see the earth being transformed into the kingdom of discord, because they realize that the world is becoming increasingly divided by such profound schisms, that not only separates peoples from one another, but penetrates into the very heart of nations, divides classes, sows hatred among brothers, and makes the harmony of those who must live together ever more difficult. Who, oh beloved brothers and sons, who will bring stability and peace to the world? Hatred, some reply; and to hasten the infernal remedy, they exacerbate the unrest and then place weapons in the hands of those who have been driven to the brink of despair. But others, the best, reply: Love! And that is what you are demonstrating at this moment in a nation where Providence has brought together such ancient and diverse peoples; in a people where those who earn their living through the labor of their hands know what it is to toil in the depths of the earth. Love, the Sacrament of Love, is the only thing that can soften the fury of selfishness, the root of all difficulties, by drowning it in charity: "caritas... non quaerit quae sua sunt": charity... seeks not its own; love, the Sacrament of Love, is the solution to all differences and the foundation of all unity: "Quoniam... unum corpus multi sumus, omnes qui uno pane participamus," because all those who partake of the same bread, become... one body: love, the Sacrament of Love, must be what erases social injustices and teaches us to endure the hardships that, by necessity, will always exist in this life. In a word, beloved Bolivian congressmen, before Our eyes you appear at this moment as a family, where the members love one another and are seated at the common table to share the common bread that gives life to man; and We are once again convinced that only in this eucharistic spirit of charity will the internal and external peace of nations be possible. 1 2 You, with the keen sensitivity that characterizes you, have given your Congress this social stamp, so in tune with one of the main concerns of the day. We desire only to offer to the Eucharistic God, on this solemn occasion, the incense of Our prayer, so that the fruits of the Congress may soon be seen in the elevation of the indigenous people, in the moral health of the family, in...

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1 2 1 Corinthians 13, 4-5. 1 Corinthians 10, 17.

[*Latin ed. p. 278*]

•278 Acta Apostolicae Sedis — Commentarium Officiale, concerning the depth of religious life, and especially one of the greatest gifts that a Christian people can receive, namely, the abundance and holiness of priests, who will lead you to the altar and distribute to you with their consecrated hands this Sacrament of unity and love. And so that Our prayers may be received with greater assurance, We wish to place them in the hands of your Mother and Queen, Our Lady of Capocabana, turning to her with confidence – with the words of a pious anonymous author – "to this divine stone, where the gold of faith is refined." For whoever possesses it finds, through it, "goodness, fruit, peace, health, remedy." God placed your Patria in the center of South America, and then willed to give it a capital adorned with the symbolic name of La Paz. As if to complete this thought, your brothers from Peru, Chile, Argentina, Uruguay, Paraguay, and other nations have joined you in peaceful assembly. May it be so that, just as blood flows from the heart to the most remote extremities, so this longing, this promise of social peace, starting from your Congress as a center, may spread and soon fill your entire continent! Then indeed, the Eucharist, "Sacramentum caritatis, quae est vinculum perfectionis," would have fully produced its effect. With the fervent desire that such hopes may soon become a fruitful reality, We bless all those present: Our Legate, who has so worthily occupied Our place; Our brothers in the Episcopate with all their clergy; the authorities, and all the faithful; and with you, We bless the beloved Bolivian people, always present in Our paternal heart.

II. TO THE SUPREME PONTIFF, GIVEN AT BELGIUM, IN THE CITY OF X, IN THE XXX MONTH OF JUNE, SACRED YEAR 1946. CELEBRATING THE EUCHARIST WITH THE FAITHFUL ON THE SEVEN HUNDREDTH ANNIVERSARY OF THE INSTITUTION OF THE FEAST OF THE BODY OF CHRIST IN THAT DIOCESE.

While you celebrate, dear sons and daughters of Belgium, with the fervor of your robust faith, with the joy of your enthusiastic devotion, the seven hundredth anniversary of the institution by the Bishop of Liège, Robert de Toro, of the Feast of the Sacred Body of the Lord, which you call by so beautiful a name, "La Fête-Dieu," Our spirit spontaneously recalls...

[*Latin ed. p. 279*]

Acts of Pope Pius XII, 279, concerning that vision of Heaven which the Apostle Saint John, after contemplating it with his eagle-like gaze, recounted to men in a language not of this earth. Of this entire vision, the center is the Lamb, the Lamb immolated, the Lamb followed by virgins, and in whose blood the sinners, cleansing their soiled garments, are clothed with splendor; the Lamb, towards whom converge, with the

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adorations of millions and myriads of angels, the countless multitudes of all peoples and all nations. The ingenious brush of your countrymen, the two van Eycks, has magnified this triumph and this fecundity of the mystical Lamb, center of the Church, center of minds, hearts, and souls, a permanent source of all life, all good, all salvation, all vigor, all holiness, all love. And behold, these two Sundays, this magnificent painting has come to life, and today, at this very moment, in the most absolute reality, the Lamb of God presides over your imposing assembly, in this Belgium, a land eucharistic par excellence, where flourishes, around the Word made flesh and made living bread, the most wonderful history of human and Christian activity in all forms, through the brilliance of the great university chairs where the voices of the most eminent doctors still resonate, through the flourishing of all arts and all industries, through the sublime elevation of holiness, both mystical and apostolic, through the abundance of all social and charitable works. Should we be surprised that the Christ of light, of love, and of charity has chosen your homeland to entrust to it, through the hidden ministry of the Augustinian Virgin of Cornillon, this jewel of the Catholic liturgy, the "Feast of the Blessed Sacrament," so that, shining first among you with the purest brilliance, it may radiate from you to the entire world, so that all, without distinction of country, class, or condition, sated with the same divine nourishment, may taste together the fortifying sweetness of the unity and peace that the appearances of bread and wine signify, under which are veiled the "body, the blood, the soul, the divinity of Christ, our true food and our true life. Such is the object of the prayer that rises, ardent, from Our heart to the Heart of Jesus, presented by the Immaculate Heart of Mary, Mother and Mediatrix; may it draw down upon you an abundance of all graces with the blessing that We shall give you in the fullness of Our paternal love, to you, the people of Liège, to your spiritual leaders, and particularly to the newly ordained priests and deacons on this memorable day.

1 Cf. Miss., in festo Corp. Dom., Secr.

[*Latin ed. p. 280*]

280 Acta Apostolicae Sedis — Official Commentary

ACTA OF THE HOLY CONGREGATIONS

SUPREME HOLY CONGREGATION OF THE HOLY OFFICE

DECREE: Ferdinandus Tartaglia, of the Diocese of Parma, is declared excommunicated and to be avoided.

Whereas, the priest Ferdinandus Tartaglia, from the Diocese of Parma, residing in the Archdiocese of Florence, having been lawfully deprived of

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the habit of the ecclesiastical state, because he had stubbornly refused to obey the legitimate commands and prohibitions of his proper Ordinary, forbidding him from spreading false doctrine, and had, by words and writings, defended heresy, and indeed had attempted to undermine the very foundations of religion, and having neglected to cease his obstinacy after a warning of excommunication was declared;

The Most Eminent and Reverend Fathers, entrusted with the safeguarding of faith and morals, after the vote of the Reverend Consultors, in a Plenary Session on the fourth day of the week, May 22nd of the present year, declared the aforementioned Ferdinandus Tartaglia, a priest, excommunicated, according to canon 2314, with all its legal effects, and ordered that he be avoided.

• On the following day, the fifth day of the week, May 23rd, 1946, the Most Holy Pope Pius XII, by the divine Providence, in an audience granted to the Most Reverend and Illustrious Lord Assessor of the Holy Office, approved the resolution of the Most Eminent Fathers, confirmed it, and ordered that it be made public.

Given at Rome, from the Offices of the Holy Office, on the 4th day of June, 1946.

IOANNES PEPE, Notary of the Supreme Holy Congregation of the Holy Office.

[*Latin ed. p. 281*]

The Sacred Congregation for the Discipline of the Sacraments, 281.

SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS.

DECREE CONCERNING THE ESTABLISHMENT OF ECCLESIASTICAL TRIBUNALS WITHIN THE JURISDICTION OF CANADA, FOR DECIDING CASES OF NULLITY OF MARRIAGE.

To the Most Reverend Ordinaries within the jurisdiction of Canada, having before Our eyes those things which were prudently established by the Apostolic Letters ("Qua cura," of December 11, 1938, issued *motu proprio* by Pope Pius XI, of blessed memory [A. A. S., vol. XXX, p. 410]), as well as by the Decree of the Sacred Congregation for the Discipline of the Sacraments of December 20, 1940, concerning the reduction of tribunals in the Philippine Islands [A. A., vol. XXXIII, p. 363], and having considered both the relative rarity of cases of nullity of marriage which are usually brought before the tribunals, and especially the difficulties which are commonly encountered in establishing suitable tribunals, We have decided, in a meeting held in January 1945, to humbly present the following requests to the Holy See: That, in a similar manner to what was done in Italy by the aforementioned *motu proprio*, and in the Philippine Islands by the afore-

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mentioned Decree, provincial tribunals may also be established within the Canadian jurisdiction for the examination of cases of nullity of marriage, and that, analogously, tribunals of appeal may be established within the same jurisdiction.

After the Sacred Congregation for the Discipline of the Sacraments duly considered these matters, and also having taken into account the opinion of the Most Reverend Apostolic Delegate for the jurisdiction of Canada, the same were presented by the undersigned Cardinal Prefect to His Most Holy Holiness, Pope Pius XII, of blessed memory, who graciously granted an audience on January 28, 1946. His Holiness was pleased to decree all that follows, ordering that the same be put into effect, notwithstanding any contrary provisions, even those which might be deemed particularly worthy of mention.

I. Within the Canadian jurisdiction, with regard to the examination of cases concerning the nullity of marriage in the first instance, the following tribunals and jurisdictions shall be established:

1) The Tribunal of Quebec City for the two ecclesiastical provinces of Quebec City and Saint-Germain de Rimouski, namely, for the territory of the following dioceses: Quebec City, Amos, Chicoutimi, Nicolet, and Trois-Rivières.

[*Latin ed. p. 282*]

282 Acta Apostolicae Sedis — Official Commentary, concerning the Vicariate Apostolic of Saint Germain de Rimouski, Gaspésie, and the Bay of Saint Lawrence; 2) The Tribunal of Marianopolis, for its entire ecclesiastical province, namely, the territory of the following dioceses: Marianopolis, Joliet, Saint Hyacinthe, Saint John of Quebec, Sherbrooke, and Campbellton; 3) The Tribunal of Halifax, for the two ecclesiastical provinces of Halifax and Moncton, namely, the territory of the following dioceses: Halifax, Antigonish, Carolina, Moncton, Bathurst, in Canada, Edmundston, and Saint John of Canada; 4) The Tribunal of Ottawa, for its entire ecclesiastical province, namely, the territory of the following dioceses: Ottawa, Hearst, Mont-Laurier, Pembroke, Timmins, and the Vicariate Apostolic of James Bay; 5) The Tribunal of Toronto, for the two ecclesiastical provinces of Toronto and Kingston, namely, the territory of the following dioceses: Toronto, Hamilton, London, Kingston, Alexandria, in Ontario, Peterborough, and Saint Mary of Ermen; 6) The Tribunal of Regina, for the two ecclesiastical provinces of Regina and Saint Boniface, as well as the immediately subordinate archdiocese of Winnipeg, namely, the territory of the dioceses of: Regina, Gravelbourg, Prince Albert, Saskatoon, the Nullius S. Petri Abbey near Muenster, Saint Boniface, the Vicariate Apostolic of Hudson Bay, the Vicariate Apostolic of Keewatin, and Winnipeg; 7) The Tribunal of Vancouver, for the two ecclesiastical provinces of Vancouver and Edmonton, namely, the territory of the following dioceses: Vancouver,

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Nelson, Victoria, on Vancouver Island, Kamloops, the Vicariate Apostolic of Prince Rupert, the Vicariate Apostolic of Withorse, Edmonton, Calgary, the Vicariate Apostolic of Grouard, and the Vicariate Apostolic of Mackenzie.

II. For the consideration of the aforementioned cases in the appellate instance, always preserving the faculty of directly appealing to the Most Holy Roman Court, according to canon 1599 § 1 of the Code of Canon Law, the following procedure shall be observed: Cases initially heard before the Tribunals of Quebec and Toronto shall be referred to the Tribunal of Marianopolis; cases heard before the Tribunal of Marianopolis shall be referred to the Tribunal of Ottawa; cases heard before the Tribunal of Ottawa shall be referred to the Tribunal of Quebec; and cases heard before the Tribunal of Halifax shall be referred to the Tribunal of Quebec; cases heard before the Tribunal of Regina shall be referred to the Tribunal of Toronto; and cases heard before the Tribunal of Vancouver shall be referred to the Tribunal of Toronto.

III. Officials, judges, promoters of justice, defenders of the bond, and other administrators of the provincial tribunals mentioned above shall be chosen and appointed for a definite term by the Most Reverend Ordinaries of the dioceses respectively pertaining to each provincial tribunal, within the Provincial Councils.

[*Latin ed. p. 283*]

The Holy Congregation for the Discipline of the Sacraments, IV. Regarding the rights and duties of the provincial tribunals, as mentioned above, and also regarding the manner in which they should operate, the Holy Congregation for the Discipline of the Sacraments will define, as well as concerning the time for the execution of those things established above, and concerning temporary regulations. V. The Holy Congregation for the Discipline of the Sacraments will diligently watch over, and, according to its office, will strive to ensure that both officials and judges, and, especially, promoters of justice and defenders of the bond, properly and faithfully fulfill their duties according to the norms issued or to be issued by the same Holy Congregation. Given in Rome, from the offices of the Holy Congregation for the Discipline of the Sacraments, on the 28th day of the month of January, in the year 1946. D. Card. JORIO, Prefect. L. © S. F. Bracci, Secretary. NORMS FOR THE IMPLEMENTATION OF THE DECREE OF JANUARY 28, 1946, CONCERNING THE ESTABLISHMENT OF ECCLESIASTICAL TRIBUNALS OF THE CANADIAN DIOCESE. In order to bring about the effects prescribed by the Decree of January 28, 1946, this Holy Congregation establishes the following: CHAPTER I Concerning the moderator, judges, and officials of the provincial tribunal. Article 1. The provincial tribunal is under the authority of the Archbishop of the place in which it is located, who, therefore, governs and regulates it in the name of

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all the Bishops of the jurisdiction of the tribunal, and to whom all rights and duties are attributed that pertain to the local Ordinaries, according to the sacred canons and the Instructions of this Holy Congregation for the Discipline of the Sacraments of August 15, 1936 (A. A. S., vol. XXVIII, p. 313), unless otherwise provided herein, or unless the subject matter clearly requires it. Article 2. The judges and officials of the provincial tribunal are constituted in the Assembly of the Most Reverend Ordinaries of the jurisdiction of the tribunal, by a majority vote. Article 3. Care will be taken to ensure that those elected not only possess integrity of character, and a degree or at least a license in Canon Law, but also that they truly possess legal knowledge and experience, and that they are also able to dedicate sufficient time to properly performing the duties assigned to them. Article 4. The names of those who are elected to official duties (and,

[*Latin ed. p. 284*]

284 Acta Apostolicae Sedis – Official Commentary, if applicable, or the vice-official or vice-officials), judges, promoters of justice, and defenders of the bond (and, if present, their substitutes), must communicate with the Most Reverend Apostolic Delegate for the Canadian jurisdiction, first by the Most Reverend President of the College of Bishops, along with an indication of their age, studies, curriculum vitae, and also with a testimony regarding their priestly virtues, so that the same Apostolic Delegate may be given the opportunity to indicate whether anything hinders the nomination of any of the elected. Article 5. Nominations of which we have spoken generally are made for a period of five years, with the reservation that they may be confirmed for subsequent five-year periods. Article 6. All those who constitute or assist the provincial tribunal must take an oath, before the Archbishop of the seat of the provincial tribunal, if the matter concerns an official; otherwise, before the Ordinary of that same seat, or before the judge by whom they were elected, or before an ecclesiastical person delegated by either of them, to faithfully and duly fulfill their office: and this must be done from the beginning of their office, if they are permanent, or before the cause begins, if they are appointed for a specific reason, or before they begin to perform their duties, if, while a cause is pending, they are appointed according to Article 19 of the aforementioned Instructions. Article 7. Officials, judges, promoters of justice, and defenders of the bond (and, if present, their substitutes, unless they are acting as delegates) cannot be removed by the Archbishop of the seat of the provincial tribunal, during their term of office, except for a serious reason and after prior consultation with the entire Episcopal body of the jurisdiction. Article 8. No one can perform the function of judge in a case who actively exercises the function of advocate or procurator in matrimonial cases, either directly or through an intermediary, even if it is done before other tribunals, including the Holy See: the same applies to the promoter of justice and the defender of the

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bond. All of these are also strictly prohibited from interfering in any way in matrimonial cases outside of their official duties. Article 9. The Archbishop of the seat of the provincial tribunal, after consulting with the other Bishops of the jurisdiction, must prepare a list of procurators and advocates for the tribunal, according to articles 67-75 of the aforementioned Instructions. CHAPTER II Concerning the procedure to be followed in the treatment of matrimonial cases. Article 10. In order to proceed safely in the treatment of matrimonial cases before the provincial tribunals, the aforementioned Instructions must be strictly observed, with only the additions or modifications noted below.

[*Latin ed. p. 285*]

Sacred Congregation for the Discipline of Sacraments, 285, Article 11. Regarding the jurisdiction of the provincial tribunal, the norms of articles 1-12 of this Instruction shall be observed, bearing in mind that the provincial tribunal, with respect to matrimonial causes, is common to the dioceses of its circumscription, and also proper to each diocese within that circumscription. Article 12. Causes shall be registered as follows: first, the name of the provincial tribunal shall be stated; then, the diocese where the marriage was celebrated or where one of the parties resides; finally, the title of the cause, for example, "Provincial Tribunal of Quebec City-Nicolet. Nullity of Marriage (N. N.)"; but when the cause is brought before the court on appeal, it shall be registered as follows: "Appellate Tribunal of Marianopolis-Nicolet. Nullity of Marriage (N. N.)". Article 13. It belongs to the Bishop of the domicile of the spouses to render judgment regarding the existence of impediments, as mentioned in articles 38, § 2, and 39, b) of this Instruction; however, before rendering such judgment, he should consult appropriately with the Archbishop of the seat of the provincial tribunal. Article 14. The Archbishop of the seat of the provincial tribunal shall admit or designate a guardian or curator, in accordance with article 78 of this Instruction, after consulting with the Ordinary of the diocese to which the guardian or curator is to be appointed. Article 15. In the excepted cases mentioned in canons 1990-1992, any petition shall be referred to the Archbishop of the seat of the provincial tribunal, who, after obtaining the opinion of the Bishop of the domicile of the spouses, shall examine the matter in accordance with title XV of the cited Instruction. The official mentioned in article 228 of this Instruction is the official of the provincial tribunal. Article 16. The Defender of the Bond should readily consider the possibility of filing an appeal, as mentioned in article 229 of this Instruction, with the tribunal of a higher instance, especially when dealing with impediments from which dispensations are commonly granted.

CHAPTER III Concerning the Judges and Tribunal Officials to be Appointed*

Article 17. The Most Reverend Ordinary shall determine the stipends

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or remuneration and fees of the judges and officials of the tribunal in the Episcopal Assemblies of the circumscription of the tribunal, taking into account the needs of the dioceses and, in particular, the number of cases to be handled; so that they may be given a suitable compensation, adequate to the work actually performed for the tribunal. Article 18. These emoluments should generally be moderate, also considering that the judges and officials of the tribunal are often already provided with some ecclesiastical benefit; nevertheless, they must be sufficient.

[*Latin ed. p. 286*]

286 Acta Apostolicae Sedis — Official Commentary: To ensure that these [clergy] are not hindered from diligently performing their duties before the tribunal, the necessity of seeking assistance elsewhere for their livelihood is considered. Article 19. The Most Reverend Ordinaries in the Episcopal Assemblies of the jurisdiction shall determine (if they deem it necessary) the contribution of the individual dioceses for the expenses of the provincial tribunal, in proportion to the number of Catholics, and, if it seems opportune, to the specific causes of the individual dioceses. CHAPTER I: Concerning taxes and judicial expenses, as well as the remuneration of procurators and advocates. Article 20. The Most Reverend Ordinaries in the Episcopal Assemblies of the jurisdiction of the provincial tribunal, after carefully considering the circumstances of the place and time, shall approve the schedule of taxes and judicial expenses, as well as the fees pertaining to procurators and advocates for cases to be heard in the provincial tribunal; these fees, as is fitting, shall differ from the fees in force for procurators and advocates in the Sacred Roman Rota (A. A. S., vol. XXXI, p. 622). Article 21. The schedule of expenses and fees, of which mention is made in the preceding article, shall be notified to all litigants; the Most Reverend Ordinaries and the tribunals shall diligently keep in mind the prescriptions of article 54 of the Instructions. TEMPORARY OR TRANSITIONAL PROVISIONS: The foregoing shall be put into effect on the date to be established by the Most Reverend Apostolic Delegate of the Canadian jurisdiction. With regard to cases that are pending on that date in the first instance in the diocesan tribunals, the following procedure shall be followed: 1) If the petition has already been filed, and the dispute has not yet reached the stage of contesting the pleadings or reaching an agreement on the points at issue (c. 1727 of the Code of Canon Law, article 88 of the Instructions), the petition itself shall be transmitted to the competent provincial tribunal, and the diocesan tribunal shall not proceed further in the case. 2) If the process has only been initiated, and the parties, as well as the defender of the bond and, if applicable, the promoter of justice, do not object, the process may be transferred to the provincial tribunal. 3) If the case has already been concluded (article 177 of the Instructions), the diocesan tribunal must issue a final judgment. 4) The same shall apply, with appropriate modifications,

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to cases pending on appeal. 5) From the judgment of the diocesan tribunal, if it was of the first instance,

[*Latin ed. p. 287*]

The Sacred Congregation for the Discipline of the Sacraments decrees that my appeal be presented before the competent court of appeal, should the same sentence have been issued by the provincial tribunal of first instance. If it is of the second grade, the common provisions outlined in articles 212-222 of the Instruction shall apply. Our Lord, Pope Pius XII, by divine Providence, in an audience granted to the undersigned Prefect of this Sacred Congregation on May 13, 1946, deigned to confirm and ratify these Norms. Given in Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on May 13, 1946. D. Card. JORIO, Prefect. L. © S. F. Bracci, Secretary.

SACRED CONGREGATION FOR RITES

Concerning the Beatification and Canonization of the Venerable Servant of God, John Martin Moyé, Priest of the Society of Missions to Foreign Lands of Paris, Founder of the Institute of the Sisters of Providence.

ON THE QUESTION of whether it is established that he possessed the theological virtues of Faith, Hope, and Charity, both in God and in his neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and their corresponding qualities, in the case and to the extent of what is being considered.

As Christ, as the Apostle says, when ascending into the heavens, "captive led captivity captive, and gave gifts unto men" (Ephesians 4:8). For He led the souls of the Saints, who were awaiting redemption, to heaven; but also, He bestowed the most blessed captivity upon all men, who were captives of the devil; and He enriched His Apostles, the ministers of the Church, with numerous gifts, and instructed them with necessary aids, so that they might pursue the mission which He had received from the Father; therefore, He said to them: "Go ye therefore into the world, and preach the Gospel to every creature."

[*Latin ed. p. 288*]

288 Acta Apostolicae Sedis — Official Commentary on the Gospel for all creatures. He who believes and is baptized shall be saved, but he who does not believe shall be condemned (Mark 10, 15-16). The Venerable John Martin Moyë perfectly fulfilled this mandate, intimately connected with the priestly ministry. Among faithful and unfaithful peoples, he diligently labored to expand the Kingdom of God, subjecting them to the sweet yoke of Christ, and, through his writings in Europe and through the Institute of Virgins in China, he successfully enabled countless souls to receive the

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grace of baptism. It is difficult to say much that is praiseworthy about his life. On January 27th, in the year of our Lord 1730, in the town of Cutting, in the diocese of Metz, now Nanceien, John Martin was born to John Moyë and Catherine Démange, a couple of virtuous character and Christian piety, he was the sixth of thirteen children, of whom three entered the priesthood. His piety grew with his age within the family; he delighted in attending the Holy Mass daily and in other Church functions, even as a boy. He studied philosophical disciplines under the guidance of the Society of Jesus in Strasbourg, and finally, in the Seminary of Metz, he devoted himself to sacred theology, and on March 9th, in the year 1754, he was promoted to the order of the priesthood. He was entrusted with the office of cooperating vicar, in which he performed admirably, exhibiting signs of zeal for souls, a love for the hardships of life, and devotion to God. He often prolonged his time in adoration of the Most Holy Sacrament. This manner of life earned him not only the esteem of the faithful, but also of his superiors, so that many entrusted themselves to his spiritual guidance, and he was chosen as the pious Master of the Episcopal Seminary. When he first visited a rural parish, he found boys who, as if abandoned by everyone, were lacking in all Christian and civil instruction, and he lamented that they seemed destined for a life of crime. He conceived the idea of founding a society of Sisters who would address this great evil. Therefore, although the Ordinary initially hesitated, he later approved, and in the year 1762, the Institute of the Sisters of Providence was founded, and he provided them with rules, which, still today, for the good of the education of youth, is confirmed by pontifical authority, and flourishes and grows in the garden of the Church. After working diligently for fifteen years in his diocese to evangelize the unfaithful, and also spurred by a desire for martyrdom, in the year 1769 he applied to be admitted to the Parisian Seminary of Missions for the foreign lands; from there, two years later, he was sent to the Apostolic Vicariate of Sut-chuen in the Chinese Empire, to which he arrived after a year. For thirteen years he exercised an unwearied apostolate, and was esteemed not only by the Apostolic Vicar, but also by the faithful, for his sanctity.

[*Latin ed. p. 289*]

The Sacred Congregation of Rites, 289. For he suffered greatly in this ministry; indeed, before the tyrant who subjected him to torments, he bravely confessed his faith, and was prepared to give his life for Christ. He completely eradicated usurers, even among the faithful. He founded the evangelical work, that is, the Institute of the Virgins of Sinis, who ministered baptism to dying children, and were concerned with the education and instruction of girls; which still flourishes to this day; and he published pious books adapted to the understanding of the people. He diligently fulfilled all these and other works of his office, with the greatest care and for the benefit of the souls entrusted to him, which were

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moved to embrace the faith, inspired by his sanctity, or were confirmed and persevered in it. Indeed, all were astonished by the harshness of his way of life, the voluntary penances with which he afflicted his body, and the other virtues which far surpassed even the most pious of men. Almost exhausted by his labors, he was compelled to return to his homeland in 1782, and he lived there for nearly eleven years. He attended to the Institute which he had founded with great zeal, and, during the great French sedition, he went to Treviso in 1791, together with several members of the Institute. There, the following year, while attending to the sick and dying afflicted with typhus, he himself was struck by the same disease, and, fortified by the sacraments, he peacefully passed away on May 4, 1793. For legitimate reasons, an inquiry into the reputation of his sanctity was begun in the episcopal curia of Saint-Dié in 1880, and concluded four years later. In 1891, Pope Leo XIII, of blessed memory, signed the introduction of the cause with his own hand. In 1895, after a thorough examination of the writings, this Sacred Congregation issued a favorable decree. The Apostolic investigations were completed in 1900. Two years later, a decree was issued, with prior approvals, confirming the ordinary and Apostolic legal validity of the proceedings. 4 A meeting of the preparatory committee regarding the virtues was held before Cardinal Dominic Ferrata, Promoter of the Cause, on February 25, 1913, in which, as in the two subsequent preparatory meetings, on March 9, 1920, and June 21, 1927, the Consultors expressed various opinions, because the documents on which the entire cause is based had not been seen by them, nor had they been subjected to absolute or critical examination. The historical section of this Sacred Congregation, except as otherwise ordered, subjected all these documents to critical examination, and conducted further investigations, from which it clearly appears that the Servant of God was endowed with all virtues, and indeed in a heroic degree, that he overcame the difficulties encountered, and that the cause had reached the condition in which it could be presented before the Pope. Therefore, the General Congregation was held before His Holiness Pope Pius XII on April 24, of the year...

[*Latin ed. p. 290*]

290 Acta Apostolicae Sedis – The official commentary thereof was held, in which the undersigned Cardinal, Prefect and Promoter of the Sacred Roman Congregation, posed the following question for discussion: Whether it can be affirmed of the theological virtues of Faith, Hope, and Charity, both concerning God and one's neighbor, as well as of the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those virtues connected to them, in the heroic degree, in the case and with regard to the effects in question. The Reverend Cardinals, Official Prelates, and Consultor Fathers gave their votes, which the Supreme Pontiff attentively heard. However, he postponed issuing his judgment on this matter until May 21st, the second

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day within the octave of Pentecost, having meanwhile offered prayers to the Holy Spirit, so that His mind, enriched by the intimate grace of the Holy Spirit, might render a just judgment. Therefore, the undersigned Cardinal, the Reverend Father Salvatore Catucci, General Promoter of the Faith, and myself, the Secretary, were summoned, and after the Holy Sacrifice of the Mass was duly celebrated, it was declared that the theological virtues of Faith, Hope, and Charity, both concerning God and one's neighbor, as well as the cardinal virtues of Prudence, Justice, Temperance, and Fortitude, and those virtues connected to them, are present in the Venerable Servant of God, John Martin Moyé, in the heroic degree, in the case and with regard to the effects in question, so that further proceedings may be undertaken, namely, the examination of the four miracles. This decree was ordered to be promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on May 21, 1945. [Signature] C. Card. SALOTTI, Titular Archbishop, Prefect. [Signature] S. A. Carinci, Secretary.

[*Latin ed. p. 291*]

The Sacred Congregation of Rites, 291, concerning additions and variations in the Feast of St. Anthony of Padua, Confessor and Doctor of the Church. On the 13th of June, the Feast of St. Anthony of Padua, Confessor and Doctor of the Church, the following are added to the Common Office of Doctors, besides the following:

In the First Vespers, at the Magnificat: Antiphon. O most excellent Doctor, light of the holy Church, blessed Anthony, lover of the divine law, pray for us to the Son of God.

Collect. May the solemnity of your blessed Confessor and Doctor, Anthony, gladden your Church, O God, that he may always be strengthened by spiritual aids, and may deserve to enjoy eternal joys. Through our Lord.

Variations and additions for the sixth lesson in the last period: Whom Gregory IX, the most holy Pope, added to the number of the holy Confessors, and Pius XII, after consultation with the Congregation of Sacred Rites, declared a Doctor of the Universal Church.

In the Second Vespers, from the chapter concerning the following feast of St. Basil the Bishop, Confessor and Doctor of the Church, with the commemoration of the aforementioned: Antiphon. This man. If, concerning St. Anthony, the complete Second Vespers are celebrated, at the Magnificat, the Antiphon "O Doctor" is sung, as in the First Vespers, and for the commemoration of St. Basil, the Antiphon "Sacerdos et Pontifex" is sung.

Mass. In the middle of the Church, besides the proper prayers: Collect. May the solemnity of your blessed Confessor and Doctor, Anthony, gladden your Church, O God, as above in the First Vespers.

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Secret. Let this offering be pleasing to you, O Lord, as on this day.

[*Latin ed. p. 292*]

292 Acta Apostolicae Sedis — Official Commentary

After Communion: Lord, having been satisfied with the divine services, we beseech You; that through the merits and intercession of the blessed Anthony, your Confessor and Doctor, we may experience the effect of the saving sacrifice. Through the Lord.

ADDITIONS TO THE ROMAN MARTYROLOGY

On the 15th of June, at Patavii, Saint Anthony of Lusitania, a priest of the Order of the Minorites, Confessor, and Doctor of the Church, whose life, miracles, and preaching are renowned; whom, one year after his death, before the year was completed, Pope Gregory IX placed among the Saints.

The Sacred Congregation of Rites, by virtue of the faculties specially granted to it by Our Most Holy Lord Pope Pius XII, has approved these additions and variations in the Office and Mass concerning Saint Anthony of Patavii, Confessor and Doctor of the Church, as well as the eulogy in the Roman Martyrology, and has decreed that they be inserted in the Roman Breviary and Missal.

Notwithstanding any objections.

June 1, 1946.

£B C.

Card. SALOTTI, Prefect, Archbishop of Praeneste.

L. © S. t A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 293*]

From the Roman Curia Diary:

SACRED CONGREGATION OF RITES

Tuesday, May 14, 1946, in the Apostolic Palace at the Vatican, the preparatory session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Reverend Prelates Officials, and the Reverend Theological Consultors discussed two miracles, which are asserted to have been performed through the intercession of the Blessed Joseph Cafasso, confessor, Director of the Ecclesiastical College of Turin, and which are proposed for his canonization.

Tuesday, May 28, 1946, in the Palace of Congregations at San Callisto, in the presence of His Eminence, the Reverend Lord Cardinal Raffaello Carlo Rossi, Promoter of the Cause of canonization of the Blessed Mary Giuseppina Rossello, foundress of the Institute of the Daughters of Our Lady of Mercy, the preliminary session of the Sacred Congregation of Rites

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was held, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed two miracles, which are asserted to have been performed through the intercession of the aforementioned Blessed, and which are proposed for her canonization.

Tuesday, June 11, 1946, in the Apostolic Palace at the Vatican, in the presence of the Most Reverend and Venerable Lords Cardinals, and with the participation of the Reverend Prelates and Consultors of the Sacred Congregation of Rites, the preparatory session concerning the miracles of the Venerable Servant of God, Brother Benildo, of the Institute of the Brothers of the Christian Schools, took place.

Tuesday, June 25, 1946, in the Apostolic Palace of the Dataria, in the presence of His Eminence, the Reverend Lord Cardinal Federico Tedescumi, Promoter or Relator of the Cause of the Servant of God, Raffaela Maria del Sacro Cuore, foundress of the Congregation of the Handmaids of the Most Sacred Heart, the preliminary session of the Sacred Congregation of Rites was held, in which the Reverend Prelates Officials and the Reverend Theological Consultors discussed the heroic virtues of the aforementioned Servant of God.

Tuesday, July 9, 1946, in the Apostolic Palace at the Vatican, the ordinary session of the Sacred Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Reverend Prelates Officials discussed: 1) The introduction of the Cause of beatification and canonization of the Servant of God, Emmanuel Domingo y Sol, priest and foundress of the Congregation of Diocesan Worker Priests.

[*Latin ed. p. 294*]

294 Acta Apostolicae Sedis — Official Commentary

2) Introduction of the cause for beatification and canonization of the Servant of God Meinrado Engster, a religious convert of the Order of Saint Benedict.

3) They also examined the report of the theological censors regarding the writings of the Servants of God: Monsignor Guy M. Conforti, Archbishop and Bishop of Parma; Reverend Saturnino Ibarguren, of the Society of Jesus; and the Servant of God Cecily Eusepi, of the Third Secular Order of the Servants of Mary.

On Tuesday, July 16, 1946, the Ordinary Session of the Sacred Congregation of Rites was held in the Vatican Apostolic Palace, during which the Most Reverend and Venerable Cardinals discussed:

1) The resumption of the cause of the Blessed Charles of Sezze, a lay professed of the Order of Friars Minor.

2) The granting of the Office and Mass proper in honor of the Blessed Mary Crucified of Rosa, a virgin.

3) The granting of the Office and Mass proper in honor of the Blessed

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Magdalene of Canosa, a virgin.

4) The granting of the Office and Mass proper in honor of Saint Margaret of Hungary, a virgin.

5) The granting of an Office and a Mass proper in honor of the Blessed Virgin Mary, Queen of the Friars Minor.

On Tuesday, July 23, 1946, at the residence of His Eminence, the Reverend Cardinal Alessandro Verde, Promoter of the Cause of the Servant of God Giovanni Maria Roberto La Mennais, a priest, founder of the Institute of the Brothers of Christian Instruction and the Daughters of Providence, the preparatory Congregation of Sacred Rites was held, during which the Reverend Consultors gave their vote on the degree of the virtues of the aforementioned Servant of God.

SECRETARY OF STATE

BY APOSTOLIC BREVES

The Holy Father Pius XII, may He reign happily, deigned to appoint:

April 23, 1946.

His Excellency, the Reverend Monsignor Alfred Pacini, titular Archbishop of Germia, Apostolic Nuncio to the Republics of Haiti and the Dominican Republic.

May 2, 1946.

His Excellency, the Reverend Monsignor Giuseppe Burzio, titular Archbishop of Gortina, Apostolic Nuncio to Bolivia.

May 9, 1946.

His Excellency, the Reverend Monsignor David Mathew, titular Archbishop of Apamea of Bitinia, Apostolic Delegate to

[*Latin ed. p. 295*]

Diarium Romanae Curiae 295. Africa, through missions dependent on the Holy Congregation "de Propaganda Fide." May 11, 1946. His Excellency, Reverend Monsignor Saverio Ritter, titular Archbishop of Egina, Apostolic Nuncio, Internuncio in Czechoslovakia. -31. His Excellency, Reverend Monsignor Luigi Arrigoni, titular Archbishop of Apamea of Syria, Apostolic Nuncio in Peru. With a letter from the Secretariat of State dated July 1, 1946, the Holy Father Pius XII, happily reigning, deigned to appoint the Reverend Monsignor Paolo Igino Cecchetti, Under-Secretary of the Sacred Congregation of Seminaries and Universities. Similarly, with letters from the Secretariat of State, the Holy Father Pius XII, happily reigning, deigned to appoint Prelates domestic to His Holiness: February 1946. Monsignor Federico Pfanzelt,

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of the archdiocese of Munich and Freising. Monsignor Antonio Fischer, of the same archdiocese. March 17. Monsignor Giuseppe Bernrieder, of the same archdiocese. Monsignor Gualtiero Taubert, of the archdiocese of Vienna. Monsignor Clemente Echelmeyer, of the diocese of Münster. Monsignor Francesco Vorwerk, of the same diocese. Monsignor Emerico Nemeth, of the archdiocese of Strigonia. Monsignor Carlo Kozlowski, of the archdiocese of Cracow. Honorary Secret Chamberlains of His Holiness: 1944. Monsignor Giuseppe Bothe, of the diocese of Münster. Monsignor Giuseppe Kamps, of the same diocese. 1945. Monsignor Giovanni Kodatsch, of the apostolic administration of Burgenland. Monsignor Carlo Michel, of the same apostolic administration. Monsignor Riccardo Casey, of the archdiocese of Dublin. Monsignor Giovanni Gabriel, of the archdiocese of Vienna. Monsignor Genesio Ferrari, of the diocese of Cremona. November 1. Monsignor Giovanni K. Olarke, of the archdiocese of Los Angeles. Monsignor Patrick Joseph Dignan, of the same archdiocese. Monsignor James E. Dolan, of the same archdiocese. Monsignor Fidenzio Edmondo Esparta, of the same archdiocese. Monsignor Michael Francis A. O'Connor, of the same archdiocese. January 22, 1946. Monsignor Giuseppe Bank, of the archdiocese of Strigonia. Monsignor Placido Blaskovics, of the same archdiocese. June. October.

[*Latin ed. p. 296*]

296 Acta Apostolicae Sedis — Commentarium Officiale January 22nd through January 26th; February 15th through February 20th. In the year 1946.

Most Reverend Francesco Ibranyi, of the same archdiocese.

Most Reverend Giuseppe Marczy, of the same archdiocese.

Most Reverend Alessandro Szepesdi, of the same archdiocese.

Most Reverend Andrea Zakar, of the same archdiocese.

Most Reverend Giuseppe Horvath, of the diocese of Veszprém.

Most Reverend Ladislao Lekai, of the same diocese.

Most Reverend Giovanni Pierobon, of the diocese of Padua.

Most Reverend Calogero Cumbo, of the diocese of Agrigento.

Most Reverend Agostino Sansone, of the same diocese.

Most Reverend Carlo Braccini, of the diocese of Gubbio.

Most Reverend Francesco Signorelli, of the diocese of Vallo di Lucania.

Most Reverend Zenone Kalinowski, of the diocese of Włocławek.

Most Reverend Ignazio Majewski, of the same diocese.

Most Reverend Stefano Martuzalski, of the same diocese.

Most Reverend Francesco Cipriota, of the diocese of Cassano all'Ionio.

Most Reverend Francesco Pennini, of the same diocese.

Most Reverend Emanuele Lopes da Cruz, of the Patriarchate of Lisbon.

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Most Reverend Giuseppe Soriani, of the diocese of Montefeltro.

Most Reverend Augusto Guerra, of the same diocese.

Most Reverend Francesco Mirra, of the diocese of Nepi.

Most Reverend Giuseppe Stelzle, of the archdiocese of Munich and Freising.

Most Reverend Paolo Adamus, of the diocese of Berlin.

Most Reverend Giacomo Bolvin, of the same diocese.

Most Reverend Felice Hasse, of the same diocese.

Most Reverend Renato Leppelt, of the same diocese.

Most Reverend Adolfo Nolevaika, of the same diocese.

Most Reverend Giorgio von Unold, of the same diocese.

Most Reverend Giuseppe Heurigs, of the apostolic administration of Burgenland.

Most Reverend Edoardo Maitz, of the same apostolic administration.

Most Reverend Francesco Aegenwort, of the diocese of Münster.

Most Reverend Bernard Bonkamp, of the same diocese.

Most Reverend Ulderico Huthmacher, of the same diocese.

Most Reverend Bernard Behmen, of the diocese of Osnabrück.

Most Reverend Giorgio Drener, of the archdiocese of Saint Louis.

Most Reverend Mark S. Ebner, of the same archdiocese.

Most Reverend Carlo Enrico Helmsing, of the same archdiocese.

Most Reverend Giovanni W. Marren, of the same archdiocese.

Most Reverend Giovanni J. Martin, of the same archdiocese.

Most Reverend Giovanni S. Moser, of the same archdiocese.

Most Reverend Edoardo Enrico Prendergast, of the same archdiocese.

Most Reverend Rodolfo Bernardo Schüler, of the same archdiocese.

[*Latin ed. p. 297*]

Diarium Romanae Curiae 297, 20 February 1946. Monsignor Enrico Edoardo Stitz, of the same archdiocese. Monsignor Giovanni Schmid, of the archdiocese of Chicago. March 1st, Monsignor Guglielmo Gorman, of the same archdiocese. Monsignor Giovanni Fitzgerald, of the same archdiocese. Monsignor Eugenio Mulcakey, of the same archdiocese. Monsignor Matteo Cummins, of the same archdiocese. Monsignor Martino Hayden, of the same archdiocese. Monsignor Ludovico Kasprzyk, of the archdiocese of Cracow. Monsignor Edoardo Lubowiecki, of the same archdiocese. Monsignor Andrea Mroczck, of the same archdiocese. Monsignor Leonardo Prochownik, of the same archdiocese. Monsignor Giovanni Skarbek, of the same archdiocese. Monsignor Giuseppe Winkowski, of the same archdiocese. Monsignor Giovanni Quiel, of the diocese of Münster. Monsignor Enrico Roth, of the same diocese. Monsignor Giuseppe Schmitz,

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of the same diocese. Monsignor Alfonso Maria Parent, of the archdiocese of Quebec. Monsignor Giuseppe De La Cerda Plaz, of the archdiocese of Santiago del Chile. Monsignor Eladio del Villar, of the same archdiocese. Monsignor Augusto Molina, of the same archdiocese. Monsignor Alberto Munita Portales, of the same archdiocese. Monsignor Giulio van Nuffel, of the archdiocese of Malines. Monsignor Ermanno Jansen, of the archdiocese of Colonia. Monsignor Uberto Jansen, of the same archdiocese. Monsignor Guglielmo Robens, of the same archdiocese. Monsignor Enrico Schneider, of the same archdiocese. Monsignor Alberto Ooppenrath, of the diocese of Berlin. Monsignor Guglielmo Kutsch, of the same diocese. Monsignor Giacomo Cornelio van der Loos, of the diocese of Haarlem. Monsignor Emilio Venturi, of the archdiocese of Chieti. Monsignor Giuseppe Panichi, of the diocese of Gubbio. Monsignor Antonio Ascione, of the archdiocese of Naples. Monsignor Giovanni Del Gatto, of the same archdiocese. Monsignor Francesco De Rosa, of the same archdiocese. Monsignor Andrea Pancrazio, of the diocese of Padua. Monsignor Benedetto Caiola, of the diocese of Patti. Monsignor Antonino Portale, of the same diocese. Monsignor Marco Carlesso, of the diocese of Vicenza. Monsignor Giuseppe Garcia Vega, of the archdiocese of San Cristobal de la Habana. Monsignor Apollinare Lopez, of the same archdiocese. Monsignor Arcadio Marinas, of the same archdiocese. Monsignor Alfredo Mulier, of the same archdiocese. Monsignor Riccardo Sch Wickert, of the diocese of Limburg.

[*Latin ed. p. 298*]

298 Acta Apostolicae Sedis – Official Commentary, March 21, April 4, 1946. Monsignor Giuseppe Pazzaglia (Rome). » Monsignor Davide D'Aniello, of the diocese of Castellammare di Stabia. » » » Monsignor Giovanni D'Autuono, of the same diocese. Monsignor Mose Mascólo, of the same diocese. » » » Monsignor Nicola Santarpia, of the same diocese. » » » Monsignor Giulio Melani, of the diocese of Livorno. » » » Monsignor Antonio Rosario Mennonna, of the diocese of Muro Lucano. » Monsignor Pasquale Quaremba, of the same diocese. » Monsignor Carlo Pierantoni, of the diocese of Vallo di Lucania. 16 » Monsignor Stefano Robino, of the diocese of Asti. » » » Monsignor Luigi De Lotto, of the diocese of Belluno. » Monsignor Leone Bentivoglio, of the archdiocese of Trento. May 2, 1946. Monsignor Adolfo Viera, of the diocese of Concezione and Chaco. » » Monsignor Gerardo Pietro Giuseppe van der Burg, of the diocese of Haarlem. » » Monsignor Giuseppe Menga, of the diocese of Monopoli. » 8 » Monsignor Francesco Antonio Cangro, of the diocese of Sorocaba. » » Monsignor Giovanni Sandoval Pacheco, of the same diocese. Extraordinary Knights of the Order of the Sword and Cape, of the rank of 8. 8.: August 8, 1939. The Right Honorable Count Casimiro Kalka Ledochowski, of the diocese of Culma. February 24, 1944. The Right Honorable Marquis Gastone de Maupeau Moubail, of the diocese of

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Tolone. January 10, 1946. The Right Honorable Count Frederick Charles de Schönborn Wiesentheid, of the diocese of Wurzburg. March 1 » The Right Honorable Count Christopher Bernard von Galen, of the diocese of Münster. » » » The Right Honorable Edward Marin Larrain, of the archdiocese of Santiago del Chile. 9 » » The Right Honorable Count Don Aldrighetto of Castelbarco Albani, of the diocese of Pesaro. Extraordinary Knight of Honor of the Order of the Sword and Cape, of the rank of 8. 8.: December 23, 1945. The Right Honorable Ludomillo Pulaski, of the diocese of Wladislavia. Knights of Honor in the paonazzo habit, of the rank of 8. 8.: October 21, 1945. Monsignor Edward Köck, of the archdiocese of Vienna. » » » Monsignor Giuseppe Streidt, of the same archdiocese. January 26, 1946. Monsignor Adam Jankowski, of the diocese of Wladislavia, » » » Monsignor Peter Kotarski, of the same diocese. » » » Monsignor Stanislaus Kowalski, of the same diocese.

[*Latin ed. p. 299*]

Diarium Romanae Curiae, 26 Ianuarii 1946. Reverendissimus Dominus Iosephus Lesnik, ex eadem dioecesi. Et Reverendissimus Dominus Ludovicus Wyssòkowski, ex eadem dioecesi. Reverendissimus Dominus Philippus Baldassini, ex dioecesi Montetfeltri. 15 Februarii. Reverendissimus Dominus Clemens Altobelli, ex dioecesi Veroli. Reverendissimus Dominus Antonius Biondi, ex eadem dioecesi. Reverendissimus Dominus Adolphus Brocchi, ex eadem dioecesi. Reverendissimus Dominus Guido Spani Molella, ex eadem dioecesi. Reverendissimus Dominus Guido Ranalli, ex eadem dioecesi. Reverendissimus Dominus Gaetanus Vitaliani de Bellis, ex eadem dioecesi. Reverendissimus Dominus Henricus Portmann, ex dioecesi Münster. 1 Martii. Reverendissimus Dominus Entericus Toma, ex archidioecesi Strigonia. 3. Capellani secreti honoris, 8. 8.: 22 Ianuarii 1946. Reverendissimus Dominus Matthias Geiszbuhl, ex dioecesi Giavarino. Reverendissimus Dominus Iohannes Lanyi, ex eadem dioecesi. 15 Februarii. Reverendissimus Dominus Armando Nascetti, ex archidioecesi Bologna. Reverendissimus Dominus Iohannes Crociani, ex dioecesi Orvieto. Reverendissimus Dominus Hieronymus Montini, ex eadem dioecesi.

HONORES. Per litteras Secretarii Status, Sanctissimus Pater Pius XII, feliciter regnans, dignatus est conferre:

Commendam Ordinis Sancti Gregorii Magni, classis civiles: 17 Februarii 1946. Domino Comiti Iosepho Maria de Soden, ex archidioecesi Monachii et Frisingae. Domino Hermann Vitalovitz, ex eadem archidioecesi. 20 Februarii. Domino Stephano Pau Chao ying (Cina). Domino Francisco Hsieh Tsuum shing (Cina). 3 Martii. Domino Paulo Heinemann, ex archidioecesi Coloniae.

Militiam Ordinis Sancti Gregorii Magni, classis civiles: 20 Februarii 1946. Domino Oscari Kuehn, ex archidioecesi Viennae. 2 Martii. Domino Nicola

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Bertmann, ex archidioecesi Strigoniae.

Commendam Ordinis Sancti Silvestri Papae: 17 Februarii 1946. Domino Iosepho Lurtsch, ex archidioecesi Monachii et Frisingae. 3 Martii. Domino Carlo Hauke, ex archidioecesi Coloniae.

[*Latin ed. p. 300*]

500 Acta Apostolicae Sedis - Official Commentary. The Knighthood of the Order of St. Sylvester, February 17, 1946. To Mr. Giuseppe Berenbold of the Archdiocese of Munich and Freising. March 2. To Mr. Adamo Kramarzynski, of the Archdiocese of Cracow. ... ... To Mr. Daniele Rabey-Rabel, of the Archdiocese of Strigonia.

NECROLOGY

March 3, 11, 20, 24, 5, 6, 7, 8, 18, 19, 20, 25, 30.

April 19, 20, 23, 1946.

Most Reverend Benedict Paolo Alves de Souza, Titular Bishop of Orisa.

Most Reverend Giovanni Bargiggia, Bishop of Vigevano.

Most Reverend Giorgio Chaquet, Bishop of Tarbes and Lourdes.

Most Reverend Giovanni Kurio, Bishop of Amida of the Caldeans.

Most Reverend Antonio Colturato, Bishop of Botucatú.

May.

Most Reverend Casimiro Bukraba, Bishop of Pinsk.

Most Reverend Enrico Vielle, Titular Bishop of Thebe of Phthiotis, Apostolic Vicar of Rabat.

Most Reverend Adolfo Ivone Maria Duparc, Bishop of Quimper.

Most Reverend Giacomo Dey, Titular Bishop of Sebastopol.

Most Reverend Filippo Rincón Gonzalez, Archbishop of Caracas.

Most Reverend Giovanni Maria Blois, Archbishop of Mukden.

Most Reverend Edoardo Rostaing, Titular Bishop of Curio, Apostolic Vicar of Antsirabé.

Most Eminent Cardinal Enrico Gasparri, Suburbicarian Bishop of Velletri, Prefect of the Supreme Tribunal of the Apostolic Signatura.

Most Reverend Gaspare Thaçi, Archbishop of Scutari.

Most Reverend Giuseppe Stefano Garic, Bishop of Banjaluka.

June.

Most Reverend Emanuele Fulcheri y Pietrasanta, Bishop of Zamora in Mexico.

Most Reverend Rodolfo Orler, Titular Bishop of Prusiade, Apostolic Vicar of the Bahr-el-Ghazal.

Most Reverend Luciano Geraci, Titular Bishop of Metone, Prelate of Santa Lucia del Mela.

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Most Reverend Pasquale Berardi, Titular Archbishop of Nacolia.

[*Latin ed. p. 301*]

Year XXXVIII, September 14, 1946 (Series II, Volume XIII) - No. 10. ACTA APOSOLICAE SEDIS, OFFICIAL COMMENTARY. ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION CONCERNING THE HIERARCHY OF BISHOPS IN CHINA. PIUS, BISHOP, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING MEMORY: Daily, it is permitted to Us, unworthy though We are, to be placed at the head of the entire Christian world, and from this Chair of Peter, as if from a watchtower, to survey the Lord's field, and with a longing heart to turn Our thoughts to those peoples who are still ignorant of the Gospel. We pour forth the humblest prayers to Our Father, Who is in Heaven, that His kingdom may be spread throughout the entire world, according to the precept of Christ. And indeed, the merciful God never fails to deign to hear these our humblest prayers; and it is certainly not unknown to anyone, and it brings Us great comfort in this harsh time, that already many and vast regions are ripe for harvest (John 4:35), especially in the East, in the populous region of China, where, with God's help, the labors of the heralds of the Gospel, the tireless clergy, and the diligent apostolic endeavors are already generously expended. Indeed, the Catholic faith was first introduced into China at the end of the thirteenth century by the venerable Father John of Montecorvino and the Blessed Odoric of Portuona, and was greatly spread throughout the entire fourteenth century by members of the Franciscan Order. Afterwards, when Christian affairs had completely declined, happily, at the end of the sixteenth century...

[*Latin ed. p. 302*]

302 Acta Apostolicae Sedis – The official record, widely disseminated, under the wise guidance of Alexander Valignano, primarily through the efforts of Michael Ruggieri, Matthew Ricci, and other Fathers of the Society of Jesus, to whom were later added Fathers from the Franciscan and Dominican families, as well as from the Order of the Eremites of Saint Augustine, from the Congregation of Missions, and from the Parisian Society for Missions to Foreign Lands. During these times, the Catholic name experienced great growth following the establishment of the Apostolic Delegation, by the late and revered Pope Pius XI, our predecessor, through apostolic letters dated on the ninth of August, in the year of Our Lord nineteen hundred and twenty-two, which was successfully completed, after the Plenary Council and the first Council, solemnly celebrated in the city of Shanghai in the year nineteen hundred and twenty-four, after the election of several Ordinaries from the Chinese people themselves, effectively assisted by more recent missionary congregations and institutes, so that there are now one hundred and thirty-seven ecclesiastical jurisdictions; of which

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ninety-nine have been raised to the rank of Apostolic Vicariates, the others being constituted as Apostolic Prefectures. Of these, twenty-eight are now governed by Prelates from the native clergy, of whom twenty-one, adorned with the episcopal character, preside over the Apostolic Vicariates; furthermore, more than three hundred thousand people are counted among those cleansed by the sacred baptism, and approximately seven hundred thousand catechumens; there are also nearly five thousand religious workers, of whom about two thousand are from the Chinese people themselves; all of whom are assisted by the diligent work of one thousand two hundred and sixty-two religious members and six thousand one hundred and thirty-three religious women. In each Apostolic Vicariate and in most of the Prefectures, there is a school for the instruction of boys, in the hope of the growth of the Church; who are then imbued with sacred disciplines in larger seminaries, of which twelve are canonically erected regional seminaries, and five are called missionary seminaries. We have recently seen one of the Chinese Ordinaries, the venerable Brother Thomas Tiench'en-hsin, titular Bishop of Ruspae and Apostolic Vicar of Tsingtao, newly admitted to the Sacred College of Cardinals of the Holy Roman Church. Thus moved by these most auspicious advancements of the Catholic name, concerning the venerable Fathers, our brethren, the Sacred

[*Latin ed. p. 303*]

The Acts of Pope Pius XII, page 303, state: "To the council of the Congregation for the Propagation of the Faith, with a willing heart, We, having received the supplications offered to Us by Our beloved sons, Thomas, Cardinal of the Sacred Roman Church of Tienchensin, and having considered it opportune, We have decided to establish, in a more firm and orderly manner, the pastoral care, governance, and discipline within the vast territory of China, and to institute a hierarchical structure in China, as in the other nations of the Catholic world. Therefore, with the necessary consents, and invoking the light of the Holy Spirit, and the blessed intercession of the Most Blessed Virgin, the Apostles Peter and Paul, and also of the Blessed Martyrs, who with generous hearts and shed blood proclaimed Christ to the Chinese, and with certain knowledge, having carefully considered all matters, by the tenor of these letters, We establish and constitute the hierarchical structure in China, as follows. Firstly, We establish the following twenty ecclesiastical provinces, and for each of them We constitute a metropolitan see, and We assign suffragan dioceses to each metropolitan Church, namely: I) in the province of Mongolia, the see of Hohhot will be metropolitan; the dioceses of Ningxia, Xiwanzi-Chongli, and Jining will be suffragan; II) in the province of Manchuria, the see of Shenyang will be metropolitan; the dioceses of Jilin, Fushun, Siping, Yanji, and Jinzhou will be suffragan; III) in the province of Hopeh, the see of Beijing will be metropolitan; the dioceses of Anguo, Zhaoxian, Xianxian, Zhengding,

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Baoding, Shunde, Tianjin, Yongnian, and Yongping will be suffragan; IV) in the province of Shantung, the see of Jinan will be metropolitan, and the dioceses of Yantai, Chowtsun, Linyi, Caozhou/Heze, Qingdao, Yangku, and Yanzhou will be suffragan; V) in the province of Shansi, the see of Taiyuan will be metropolitan; the dioceses of Fenyang, Changzhi, Shouchow, Datong, and Yuci will be suffragan."

[*Latin ed. p. 304*]

304 Acta Apostolicae Sedis — Official Commentary: The province of Shensi will have its seat in Singanensis (Xi'an), which will be an archdiocese, while the dioceses of Fomsiamensis (Fengxiang), Hanciomensis (Hanzhong), Saniüenensis (Sanyuan), and Ienngganensis (Yenan) will be suffragan sees.

VII) In the province of Kansu, the seat of Laneeuvensis (Lanchow) will be an archdiocese, with the diocese of Zinceuvensis (Tianshui) as a suffragan.

VIII) In the province of Kiangsu, the seat of Nganchimensis (Nanking) will be an archdiocese, with the dioceses of Haemenensis (Haimen), Sciamhaevensis (Shanghai), and Siüceuvensis (Xuzhou) as suffragan sees.

IX) In the province of Anhwei, the seat of Nganchimensis (Anqing) will be an archdiocese, and the dioceses of Pampüvensis (Bengbu) and Uhuvensis (Wuhu) will be suffragan sees.

X) In the province of Honan, the seat of Chaefomensis (Kaifeng) will be an archdiocese, with the dioceses of Cemceuvensis (Zhengzhou), Ciumatienensis (Zhumadian), Loiamensis (Luoyang), Naniamensis (Nanyang), Siniamensis (Xinyang), and ITeihoeivensis (Weihwei) as suffragan sees.

XI) In the province of Szechwan, the seat of Ciomchimensis (Chungking) will be an archdiocese, with the dioceses of Cemtuana (Chengtu), Chiatimensis (Jiading), Mmiüenensis (Ningyuan), Scioenchimensis (Shunqing), Siüfuana (Suifu), Camtimensis (Kangding), and Uaiiscienensis (Wanhsien) as suffragan sees.

XII) In the province of Hubei, the seat of Haniamensis (Wuchang) will be an archdiocese, with the dioceses of Haniamensis (Hanyang), Iciamensis (Yichang), Chiceuvensis (Qichun), Laoliocheuvensis (Laohokow), Scenanensis (Enshi), and Uciamensis (Wuchang) as suffragan sees.

XIII) In the province of Hunan, the seat of Ciamsciavensis (Changsha) will be an archdiocese, with the dioceses of Ciamteana (Changde), Hemceuvensis (Hengzhou), and lüenliménsis (Yüanling) as suffragan sees.

XIV) In the province of Kiangsi, the seat of Nanciamensis (Nanchang) will be an archdiocese, with the dioceses of Oanceuvensis (Kanchow), Chinganensis (Ji'an), Nancemensis (Nancheng), and Iüchiamensis (Yujiang) as suffragan sees.

XV) In the province of Chekiang, the seat of Hamceuvensis (Hangzhou)

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will be an archdiocese, with the dioceses of Mmpuovensis (Ningbo) and Tseceuvénsis (Taizhou) as suffragan sees.

XVI) In the province of Fukien, the seat of Fuceuvensis (Fuzhou) will be an archdiocese, and the dioceses of Sciiamenensis (Xiamen) and Funimensis (Xiapu) will be suffragan sees.

XVII) In the province of Kwangtung, the seat of Ooamceuvensis (Guangzhou) will be an archdiocese, with the dioceses of Sciiamctriamensis (Xianggang), Chiaïmensis (Meixian), and Ohiammenensis (Jiangmen) as suffragan sees.

[*Latin ed. p. 305*]

Acta Pii PP. XII 305 (men seu Kongmoon), the dioceses of Pehaevensis (from Pehai or PaJch-oi), Sciaoceuvensis (from Shaochow or Shiuchow), and Scianteuvensis (from Shantow or Bwatow); XVIII) in the province of Coamsiana (Kwangsi), the seat of Nannimensis (from Nmming) will be metropolitan, and the diocese of Uceuvensis (from Wuohoiv) will be suffragan to it; XIX) in the province of Coeiceuvensi (Kweichow), the seat of Coeiiamensis (from Kweyang) will be metropolitan, to which the diocese of Nganlomensis (from Anlung or Lanlung) will be suffragan; XX) in the province of Iünnanensi (Yinman), the metropolitan seat will be Ooenmimènsis (from Kungming or Yünnan), to which the seat of Taliana (from Tali) will be assigned as a suffragan. These twenty ecclesiastical provinces, along with their metropolitan sees and cathedrals, as established and constituted above, we establish and ordain that the Archbishops or Bishops shall have their seat in the places from which each archdiocese or diocese derives its name; and we establish the episcopal chair in the church which has hitherto been the principal one in the Apostolic Vicariates which are now raised to the rank and dignity of archdioceses or dioceses. To the ordinaries of these new archdioceses or dioceses, we grant for the time being all rights and privileges, honors, insignia, and favors, by which other Metropolitans or Bishops are commonly entitled and enjoy; and we likewise impose upon these ordinaries all the duties and obligations by which other ordinaries are bound; and we grant to the Archbishops the special privilege of carrying the cross before them and of using the sacred pallium, after it has been requested and obtained in due form in the sacred Consistory by the Apostolic See. Furthermore, since the circumstances of this place and time do not permit the immediate institution of canonical chapters in these new dioceses, we grant that, for the time being, canonical consultors be chosen and appointed for the diocese to expedite legal matters. And with regard to the governance and administration of these same dioceses, we command that the procedures for the election of a Capitular Vicar in the event of a vacancy, the rights and obligations of the clergy and laity, and other matters of this kind, be observed in accordance with the dictates of the sacred canons. We also establish the episcopal mensal

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of each diocese, consisting of the revenues already existing there and the offerings of the faithful which shall be collected for this purpose. Moreover, desiring to provide these newly established sees with suitable pastors, we appoint our venerable brothers, the most worthy prelates, who have hitherto devoted themselves to the care of the Catholic religion in their assigned Apostolic Vicariates, as Archbishops or Bishops.

[*Latin ed. p. 306*]

306 Acta Apostolicae Sedis — We renounce and establish the aims of each See, and therefore, absolving them from the bonds of the episcopal Churches, of which they have hitherto held the titles, together with the Vicariate, we fully entrust to them the care, governance, and administration, both spiritual and temporal, of the new Churches assigned to them, together with all rights and privileges, burdens and obligations inherent in their pastoral office. Therefore, by the fullness of Our apostolic authority:

IN THE PROVINCE OF MOMCUVA:

V. Father Ludovicus Morel is transferred from the titular Church of Araxa to the metropolitan Church of Soeiiuenensem.

V. Father Leonem Desmedt is transferred from the titular Church of Adraena to the cathedral Church of Sivanzeanani.

V. Father Ioseph Fanhemngan is transferred from the titular Church of Paphiensi to the cathedral Church of Zinimensem.

V. Father Carolum van Melckebeke is transferred from the titular Church of Sufetana to the cathedral Church of Mmsciianam.

IN THE PROVINCE OF MANCEUVENSI:

V. Father Ioannem Mariam Blois is transferred from the titular Church of Lambaesitana to the metropolitan Church of Fomtienensem.

V. Father Augustum Gaspais is transferred from the titular Church of Canopitana to the cathedral Church of Chilinensem.

V. Father Aloisium Janssens is transferred from the titular Church of Faustinopolitana to the cathedral Church of Geholensem.

V. Father Aloisium Lapierre is transferred from the titular Church of Oardicensi to the cathedral Church of Sepimchiaevensem.

V. Father Theodorum Breher is transferred from the titular Church of Hieritana to the cathedral Church of Ienchivensem.

V. Father Franciscum Aloisium Lane is transferred from the titular Church of Hypaepena to the cathedral Church of Fuscioenensem.

IN THE PROVINCE OF HOPEANA:

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V. Father Ioannem de Vienne is transferred from the titular Church of Abrittena to the cathedral Church of Tienzinensem.

V. Father Eugenium Lebouille is transferred from the titular Church of Oonanensi to the cathedral Church of lompimensem.

3 Anglice: Fang Heng-an.

[*Latin ed. p. 307*]

Acta of Pope Pius XII, 307, 3. Reverend Father Joseph Oeuzisce, from the titular Church of Cratia, to the cathedral Church of Baoding.

4. Reverend Father John Ciampité, from the titular Church of Antipyrgos, to the cathedral Church of Xianxian.

5. Reverend Father Joseph Zoeisceusiün, from the titular Church of Tanaita, to the cathedral Church of Linyi.

6. Reverend Father Joseph-Ciamgioenpuo, from the titular Church of Tadamata, to the cathedral Church of Xuanhua.

7. Reverend Father John Baptist Uamzemi, from the titular Church of Eamia, to the cathedral Church of Anguo.

8. Reverend Father Francis Xavier Ciaocensce, from the titular Church of Bisica, to the cathedral Church of Shunde.

9. Reverend Father Job Cenchimim, from the titular Church of Perta, to the cathedral Church of Zhengding. Reverend Father Ignatius Krause, from the titular Church of Bindaea, to the cathedral Church of Jinan.

IN THE PROVINCE OF SCIANTOMENSIS:

Reverend Father Cyril Rodulphus Jarre, from the titular episcopal Metropolitan Church in Asia, to the metropolitan Church of Jinan.

Reverend Father Thomas, His Holiness, Cardinal Tienchensin, from the titular Church of Ruspae, to the cathedral Church of Qingdao.

Reverend Father Francis Hoowaarts, from the titular Church of Tjcensi, to the cathedral Church of Caozhou.

Reverend Father Theodorus Schu, from the titular Church of Trapezopolis, to the cathedral Church of Yanzhou.

Reverend Father Henry Ambrose Pinger, from the titular Church of Capitolias, to the cathedral Church of Ceuzüen.

Reverend Father Charles Weber, from the titular Church of Daldiana, to the cathedral Church of Linyi.

Reverend Father Lewis Prosper Durand, from the titular Church of Sebela, to the cathedral Church of Lentaeven.

10. Reverend Father Thomas Meuhoeichim, from the titular Church of Serteitana, to the cathedral Church of Yanggu.

3, 4, 5, 6, 7, 8, 9, 10: In English: Chou Chi-shih. In English: Chang Pi-te,

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also signs: Tchang. In English: Tsui Shou-hsün, also signs: Ts'oei. In English: Chang Jun-po, also signs: Tehang. In English: Wang Tseng-yì. In English: Chao Chen-sheng, also signs: Tchao. In English: Chen Chi-ming, also signs: Tehenn. In English: Niu Hui-ching.

[*Latin ed. p. 308*]

308 Acts of the Apostolic See – Official Commentary, in the Province of Scian:

V. Rev. Fr. Dominicum Lucam Capozi, from the titular Church of Attale in Pamphylia, to the metropolitan Church of Taeiüen.

V. Rev. Fr. Franciscum Lieuchinuen, from the titular Church of Lampsacene, to the cathedral Church of Feniam.

V. Rev. Fr. Franciscum Joosten, from the titular Church of Germanicopolis, to the cathedral Church of Tatom.

V. Rev. Fr. Edgarium Antonium Haering, from the titular Church of Antedon, to the cathedral Church of Scioceuven.

V. Rev. Fr. Hermenegildum Focaccia, from the titular Church of Antiphrae, to the cathedral Church of Iüzeanaín.

V. Rev. Fr. Franciscum Gerardum Constantem Kramer, from the titular Church of Europus, to the cathedral Church of Lungan.

11. In the Province of Scen:

V. Rev. Fr. Pacificum Iulium Vanni, from the titular Church of Zaparena, to the metropolitan Church of Singan.

V. Rev. Fr. Caelestinum Ybañez y Aparicio, from the titular Church of Bagena, to the cathedral Church of Ienngan.

V. Rev. Fr. Marium Civelli, from the titular Church of Tabbora, to the cathedral Church of Hanciom.

V. Rev. Fr. Philippum Silvestrum Üamtaonan, from the titular Church of Athribita, to the cathedral Church of Fomsia.

V. Rev. Fr. Ferdinandum Fulgentium Pasini, from the titular Church of Byblus, to the cathedral Church of Saniüen.

12. In the Province of Cansu:

V. Rev. Fr. Theodorum Buddenbrock, from the titular Church of Issus, to the metropolitan Church of Lanceuven.

13. In the Province of Chiamsu:

V. Rev. Fr. Paulum Iüpin, from the titular Church of Sozusena, to the metropolitan Church of Nanchim.

V. Rev. Fr. Simonem Ciuchsemin, from the titular Church of Lesvita, to the cathedral Church of Höemen.

14. In English: Liu Chin-wen, who also signs: Lieou. In English: Wang

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Tao-nan. In English: Yü Pin. In English: Chu Kai-niin, who also signs: Tsu.

[*Latin ed. p. 309*]

Acts of the Holy Fathers, XII, 309. Reverend Father Augustum Haouisée, from the titular Church of Cercini, to the cathedral Church of Shanghai. Reverend Father Philippum Côté, from the titular Church of Polystylus, to the cathedral Church of Wuhu. IN THE PROVINCE OF NGAN-HOBIVENSI: Reverend Father Fridericum Melendro, from the titular Church of Remesiana, to the metropolitan Church of Anqing. Reverend Father Zenonem Arámburu, from the titular Church of Eressus, to the cathedral Church of Wuhu. Reverend Father Cyprianum Cassini, from the titular Church of Drivasto, to the cathedral Church of Bengbu. IN THE PROVINCE OF HONANENSI: Reverend Father Assuerum Theoi'anum Bassi, from the titular Church of Tabena, to the cathedral Church of Loiamensi. Reverend Father Franciscum Xaverium Ochoa, from the titular Church of Chusira, to the cathedral Church of Shangqiu. Reverend Father Petrum Massa, from the titular Church of Citharizena, to the cathedral Church of Nanyang. Reverend Father Vitum Ciamzohoan, from the titular Church of Eguga, to the cathedral Church of Xinyang. Reverend Father Ioseph Iuencocé, from the titular Church of Calydon, to the cathedral Church of Zhumadian. 15, 16. IN THE PROVINCE OF SECIOANENSI: Reverend Father Aloisium Gabrielem Xaverium Jantzen, from the titular Church of Tremithusia, to the metropolitan Church of Chungking. Reverend Father Iacobum Victorem Rouchouse, from the titular Church of Aegeae, to the cathedral Church of Cemtuana. Reverend Father Petrum Silvanum Valentin, from the titular Church of Zeugmatensis in Syria, to the cathedral Church of Kangding. Reverend Father Stanislaum Baudry, from the titular Church of Isauropolitana, to the cathedral Church of Mmiüenensi. Reverend Father Franciscum Uamcepu, from the titular Church of Sinda, to the cathedral Church of Uamscienensi. 17. 15, 16, 17. In English: Chang Tso-huan. In English: Yuan Ko-chih, who also signs. Tuen. In English: Wang Tse-pu, who also signs: Ouang ts'ee p'ou.

[*Latin ed. p. 310*]

310 Acts of the Apostolic Vicariates — Official Commentary 18. Reverend Father Paul Wamuenc, from the titular Church of Olena, to the cathedral Church of Shunqing; Reverend Father Renato Desiderato Roman Boisguérin, from the titular Church of Oelenderita, to the cathedral Church of Suifu; IN THE PROVINCE OF HUPE: Reverend Father Edward Galvin, from the titular Church of Myrina, to the cathedral Church of Hanyang; Reverend Father Natale Gubbels, from the titular Church of Attuda, to the cathedral Church of Yichang; Reverend Father Alphonsus M. Conrad Ferroni, from the titular Church of Ipsus diensi, to the cathedral Church of Laohekou; Reverend Father Rembert Kowalski, from the titular

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Church of Ipsus, to the cathedral Church of Yichang; IN THE PROVINCE OF HUNAN: Reverend Father Secundino Petronio Lacchio, from the titular Church of Praenetus, to the metropolitan Church of Changsha; Reverend Father Raphael Angelo Palazzi, from the titular Church of Nara, to the cathedral Church of Hengzhou; Reverend Father Gutbert Martin (PGara), from the titular Church of Elis, to the cathedral Church of Yüenlimen; Reverend Father Gerard Herrero Garrote, from the titular Church of Zorolus, to the cathedral Church of Changde; IN THE PROVINCE OF CHIAMSIAN: Reverend Father John O'Shea, from the titular Church of Midila, to the cathedral Church of Ganzhou; Reverend Father Caietan Mignani, from the titular Church of Cassandria, to the cathedral Church of Ji'an; Reverend Father Patrick Cleary, from the titular Church of Amathusia in Cyprus, to the cathedral Church of Nancheng; Reverend Father Charles William Quinn, from the titular Church of Halicarnassus, to the cathedral Church of Yichang; IN THE PROVINCE OF CECHIAMENSI: Reverend Father John Joseph George Deymier, from the titular Church of Diospolis in Thrace, to the metropolitan Church of Hangzhou; 18. In English: Wang Wen-cheng, likewise writes: Ouang Ouen tchen.

[*Latin ed. p. 311*]

Acts of Pope Pius XII, page 311, May 19th. Reverend Father Joseph Hugioscian, from the titular Church of Theodosiopolis in Armenia, to the cathedral Church of Tseceuvensem. Reverend Father Andrew John Defebvre, from the titular Church of Gibba, to the cathedral Church of Mmpuovensem.

IN THE PROVINCE OF FTJCHTENENSIS:

Reverend Father Emmanuel Prat, from the titular Church of Mactaritana, to the cathedral Church of Sciiamenénsem.

Reverend Father Theodore Labrador, from the titular Church of Fussala, to the cathedral Church of Funing.

IN THE PROVINCE OF COAMTOMENSIS:

Reverend Father Anthony Peter John Fourquet, from the titular Church of Themisonium, to the metropolitan Church of Coamceuvensem.

Reverend Father Henry Valtorta, from the titular Church of Lerus, to the cathedral Church of Sciiamchiamensem.

Reverend Father Gustav Deswazières, from the titular Church of Maximianensis, to the cathedral Church of Pehœvensem.

Reverend Father Ignatius Canazei, from the titular Church of Carystus, to the cathedral Church of Sciaoceuvensem.

Reverend Father Charles Vogel, from the titular Church of Parlaitana, to

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the cathedral Church of Scianteuvensem.

Reverend Father Francis Xavier Ford, from the titular Church of Etenna, to the cathedral Church of Chiaïmensem.

Reverend Father Adolph John Paschang, from the titular Church of Sasima, to the cathedral Church of Chiammenensem.

IN THE PROVINCE OF COAMSIANA:

Reverend Father Justin Paul Albouy, from the titular Church of Cidyessus, to the metropolitan Church of Nanning.

Reverend Father Frederick Anthony Donaghy, from the titular Church of Setea, to the cathedral Church of IJceuvensem.

IN THE PROVINCE OF COEICEUVENSI:

Reverend Father John Larrart, from the titular Church of Aulonitana, to the metropolitan Church of Coeiiamensem.

Reverend Father Alexander Carlo, from the titular Church of Hadrianopolis in Honoriade, to the cathedral Church of ISTganlomensem.

May 19th, in English: Hu Jo-shan, likewise subscribes: Hon.

[*Latin ed. p. 312*]

3J2 Acta Apostolicae Sedis — Official Commentary IN THE PROVINCE OF YUNNAN: V. Father Alexander Derouineau, from the titular Church of Bida, to the metropolitan Church of Kunming. But the sees of Beijing, Tianshui, Zhengzhou, Jixian, Jiading, Hankou, Qichun, Enshi, Nanchang, and Fuzhou, which, having been raised from Apostolic Vicariates to archdioceses or dioceses, are now without their resident pastors, shall, as soon as we shall see fit, be provided for by other Apostolic Letters. Furthermore, We desire that all Apostolic Vicars who have been transferred to metropolitan or cathedral churches, as mentioned above, before they canonically take possession of the archdioceses or dioceses assigned to them, shall, with the consent of some Catholic Bishop, who enjoys the grace and communion of the Apostolic See, and who professes the Catholic faith and makes the prescribed oath of fidelity according to the established formulas, issue a declaration of this, and shall send copies thereof, duly signed and sealed by their own superiors, to the Sacred Congregation of Propaganda Fide, and they shall be entirely bound to do so. For all of the matters as above stated and established, We entrust the execution thereof to the venerable Father Marius Zanin, titular Archbishop of Trajanopolis in Rhodope and Apostolic Delegate in China, and We grant him the necessary and appropriate powers, including the power to delegate to any person in ecclesiastical dignity, anyone he deems fit, for the purpose of what is being done, and We impose upon him the duty of transmitting to the aforementioned Con-

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gregation of Propaganda Fide, as soon as possible, a copy of all actions carried out. Moreover, these present Letters and everything contained therein, even with regard to those who may be concerned or who may presume to have an interest, and who have not been heard and have not agreed to the foregoing, even if they are worthy of express, specific, and individual mention, shall never, at any time, be subject to any flaw of surreptition or fraud, or of nullity, or of intention, or by any other, even substantial and unforeseen, defect, be noted, impugned, or brought into controversy; but these shall always be considered as having been made and issued with full knowledge and authority, and shall remain perpetually valid, and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply, and if, by anyone, with or without knowledge, any attempt should be made to alter these, We will and decree that it shall be entirely void and of no effect. Finally, We desire that copies of these Letters, even printed copies, shall be.

[*Latin ed. p. 313*]

3. The acts of Pope Pius XII shall have the same force, provided they are certified by the hand of a public notary and are secured with the seal of a person holding an ecclesiastical office. They shall be given the same credence as if they were presented, exhibited, or shown in person. Notwithstanding any rules in synodal, provincial, general constitutions and apostolic ordinances, and any other dispositions of the Roman Pontiffs, Our Predecessors, and any other contrary provisions, even those deserving of special mention. No one shall be permitted to infringe or contradict the statutes established in these Our Letters concerning erection, constitution, concession, subjection, statute, election, mandate, decree, delegation, derogation, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-six, on the eleventh day of April, in the feast of St. Leo the Great, in the eighth year of Our pontificate.

For the Holy Roman Church:

●; I. Card. GRANITO DI BELMONTE

P. Card. FUMASONI BIONDI, Dean of the Sacred College

Prefect of the Congregation for the Propagation of the Faith

V. Bianchi

Cagliesi, Regent of the Apostolic Chancery.

● f

A. Carinci, Secretary

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Aren. Seleuc, Secretary
Decanus Collegii Proton. Apost.
C. Respighi, Apostolic Protonotary
* * *

APOSTOLIC LETTER

APOSTOLIC INTERCOMMUNICATION

IN CHINA, POPE PIUS XII ESTABLISHES

For the perpetual memory of the matter.

— Among the many and weighty concerns that Roman Pontiffs undertake for the good of the Christian faithful, they devote themselves especially to establishing Apostolic Legations with the Governments of Nations, which, through mutual relations, consult with the Holy See and with those Nations themselves. Therefore, since the public relations between this Apostolic See and the Republic of China require it, in order to promote the common good of the Catholic Church and the Chinese Nation,

[*Latin ed. p. 314*]

3,14 Acta Apostolicae Sedis — Official Commentary. In order that the Apostolic Legation may more suitably fulfill its duties, We have deemed it opportune to establish a new Apostolic Legation in the Republic of China, which is very distant from this Apostolic See. After therefore considering all matters with diligent study, by Our own authority, with certain knowledge and mature deliberation, and by the fullness of Our Apostolic power, by the tenor of the present document, We erect and establish the Apostolic Legation, or Apostolic Delegation, in China, and We grant to this Delegation, thus established by Us, all and singular rights, privileges, honors, prerogatives, and indulgences which are proper to such Legations. We decree these things, being certain that this Our intention will be beneficial to the common good between the Holy See and the Republic of China, and will greatly contribute to fostering concord in religious and civil matters, and We declare that these present documents shall always remain firm, valid, and efficacious, and shall produce and obtain their full effect, and that the Apostolic Delegation established by Us in the Republic of China shall be fully supported now and in the future, and that it shall be rightly judged and defined, and that whatever, to the contrary, may be attempted by anyone, with any authority whatsoever, knowingly or unknowingly, shall be null and void from now on. Contrary to anything to the contrary

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notwithstanding. Given at Rome, at St. Peter's, under the Fisherman's Ring, on the sixth day of the month of July, in the year 1946, in the eighth year of Our Pontificate. PIUS PP. XII. LETTER TO THE MOST REVEREND HUMBERT RA VETTA, BISHOP OF SENIGALLIA: CONCERNING THE SACRED CELEBRATIONS, COMMEMORATING THE HUNDREDTH ANNIVERSARY OF THE ELECTION OF POPE PIUS IX TO THE SUPREME PONTIFFATE. PIUS PP. XII. To the Venerable Brother, greetings and the Apostolic Blessing. As the hundredth anniversary of the election of Our Predecessor, the blessed and revered Pope Pius IX, to the Supreme Pontificate approaches, Your noble See of Senigallia has arranged public expressions of gratitude and celebrations to commemorate the memory of so worthy a citizen and so munificent a benefactor, which will be carried out shortly through the Sacred Pontifical Office in the cathedral church.

[*Latin ed. p. 315*]

The acts of Pope Pius XII, page 315, speak favorably of Chełmno. Furthermore, that eminent leader of the Catholic flock, who has always striven for truth and justice with an unyielding spirit, and who, through the splendor of his virtues and the magnitude of his deeds, has so greatly illuminated this Apostolic See, we, with a willing heart, have approved and pursued such plans and endeavors, following them with fervent and zealous desires. Now, that the forthcoming celebration of this sacred event may bring forth more abundant fruits of salvation, we freely grant you, Venerable Brother, the power to, on a day appointed, after the Sacred rites have been performed according to the pontifical manner, in the presence of the faithful, to bestow a plenary indulgence upon them, according to the accustomed conditions of the Church. May the Apostolic Blessing, which is the herald of heavenly gifts and the reconciler, and a particular witness of our love, be imparted to you, Venerable Brother, and to the entire clergy and people entrusted to your care, most lovingly in the Lord. Given in Rome, at Saint Peter's, on the sixteenth day of the month of June, in the year 1946, in the eighth year of our pontificate. PIUS PP. XII, TO THE DISTINGUISHED M. CAROL FLORY, PRESIDENT OF THE ASSOCIATION OF CATHOLIC CONVENTIONS ("SEMAINES SOCIALES") IN FRANCE. PIUS PP. XII: It is a touching gesture that you finally accomplished during your last journey to Rome, by placing in our hands the report of the Social Week of Toulouse. The work that you undertook, just after the war, was not without difficulties; but We knew the zeal and competence of the social Catholics gathered in the Languedoc metropolis, around the courageous Prelate, whom We had the consolation of raising to the dignity of Cardinal, and We see today, while examining this important collection of your work in Toulouse, that the hopes We placed in you and your colleagues were not in vain, but rather, on the contrary, We are pleased to congratulate and bless them again. We see in the works of your new sessions, which will be held this time in

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the Alsatian capital, as a complement and extension of the Social Week of Toulouse, in a setting and atmosphere where just social reforms can be accomplished.

[*Latin ed. p. 316*]

316 Acta Apostolicae Sedis — Commentarium Officiale: Les institutions postulées par un plus grand besoin de véritable liberté s'épanouissent. Vous étudierez donc, à cet effet, les divers problèmes de la communauté nationale, non pas, comme certains philosophes d'inspiration positiviste et anti-intellectualiste semblent le vouloir, dans le sens d'une collectivité où les impulsions instinctives et les passions grégaires obscurcissent les caractères rationnels, juridiques et moraux de toute véritable société, mais uniquement pour mieux faire ressortir tout ce qu'un pays – surtout lorsqu'il s'agit d'un pays comme la France et d'un peuple tel que la *nobilissima Gallorum gens* – comporte de légitimes diversités dans son unité nécessaire, de spontanéité et de libre consentement, de don mutuel au sein de cette famille élargie et transcendante qu'est la patrie. Ce terme de communauté, ainsi compris, n'a-t-il pas, d'ailleurs, une saveur spécifiquement chrétienne, et l'Église primitive elle-même ne l'a-t-elle pas consacré? Comment, enfin, ne verrait-on pas dans l'Institution divinement fondée par Notre Seigneur Jésus-Christ un incomparable exemple, dont les sociétés d'ordre humain elles-mêmes ne trouveraient qu'avantage à s'inspirer? Et il est étonnant que l'Église soit le modèle de toute vie sociale précisément parce qu'elle a sauvé la véritable valeur de la personne humaine de la dégradation où les philosophes et les mœurs païennes l'avaient reléguée, et que, dans cette même personne humaine, créée à l'image de Dieu, elle reconnaît et défend la racine et la fin de toute vie sociale. Vous ne sauriez trop dégager et affirmer ces grandes vérités, qui doivent présider à l'édification du corps social, alors que les systèmes exacerbés jusqu'aux prétentions totalitaires dans tous les domaines, sans autre idéal qu'un égoïsme collectif et sans autre expression qu'un étatisme omnipotent, s'asservissent les individus comme des pions sur l'échiquier politique ou des numéros dans les calculs économiques. Il est inadmissible qu'un chrétien, fût-ce en vue de maintenir le contact avec ceux qui sont dans l'erreur, se compromette le moins du monde avec l'erreur elle-même. Ce contact ne manquera d'ailleurs pas de s'établir et de se maintenir entre les chrétiens qui usent loyalement et humblement des prérogatives de la vérité et les autres qui, loyalement et humblement aussi, cherchent la vérité. Un esprit communautaire de bon aloi doit donc informer les membres de la collectivité nationale, comme il informe naturellement les membres de cette cellule-mère qu'est la famille. C'est à cette condition seulement qu'on y verra prospérer les grands principes de liberté, d'égalité et de fraternité,

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dont veulent se réclamer les démocraties modernes, mais qui...

[*Latin ed. p. 317*]

Acta Pii PP. XII, 317: Ces documents, sous peine des plus graves erreurs, doivent être compris, cela va sans dire, selon la compréhension du droit naturel, de la loi évangélique et de la tradition chrétienne, qui en sont à la fois – et eux seuls – les inspirateurs et les interprètes authentiques. Cette remarque s'applique, par exemple, au cas particulier qui vous intéresse en ce moment : la nationalisation des entreprises. Nos Prédécesseurs et Nous-mêmes avons plus d'une fois abordé l'aspect moral de cette mesure. Or, il est pourtant évident que, au lieu d'atténuer le caractère mécanique de la vie et du travail en commun, cette nationalisation, même lorsqu'elle est licite, risque plutôt de l'accentuer davantage, et que, par conséquent, le profit qu'elle apporte au bénéfice d'une véritable communauté, telle que vous la concevez, est fort sujet à caution. Nous estimons que l'établissement d'associations ou d'unités corporatives, dans toutes les branches de l'économie nationale, serait bien plus avantageux pour le but que vous poursuivez, et en même temps, pour le meilleur rendement des entreprises. En tout cas, cela vaut certainement partout où, jusqu'à présent, la concentration des entreprises et la disparition des petits producteurs autonomes n'ont profité qu'au capital et non à l'économie sociale. Il n'est aucun doute que, dans les circonstances actuelles, la forme corporative de la vie sociale et, en particulier, de la vie économique, favorise pratiquement la doctrine chrétienne concernant la personne, la communauté, le travail et la propriété privée. Il n'est donc pas indifférent, aujourd'hui plus que jamais, d'inventorier les conditions d'une telle communauté nationale, vivante et forte, non exclusive, certes, ni niveleuse des légitimes autonomies, mais respectueuse de tous les droits et ouverte sur cette communauté plus vaste qu'est l'humanité. Strasbourg, où la vie universitaire et catholique a toujours été honorée, et dont la position géographique elle-même n'est pas sans accroître son heureuse influence jusque sur les pays et les peuples baignés par les eaux du Rhin, se prêtera particulièrement bien à cet enseignement de lumière et de paix. Il n'est jusqu'à la haute flèche de sa célèbre cathédrale qui ne Nous paraisse, à cette occasion, comme le point de ralliement de tous les hommes de bonne volonté, pour l'élaboration d'une juste et pacifique communauté nationale et internationale. La Semaine Sociale de Strasbourg, sous l'égide d'un Évêque, en qui révivent la fermeté de caractère et la bonté d'âme du vénéré et regretté Monseigneur Ruch, contribuera efficacement à remettre, à cet égard, de l'ordre dans les esprits et de la charité dans les cœurs. L'Alsace, terre...

[*Latin ed. p. 318*]

118 Acta Apostolicae Sedis -r An Official Commentary, demonstrating

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good sense and solid virtues, deserved to see this monument of Christian wisdom rise from its generous soil, where, in this instance, a host of professors and technicians, politicians and men of action, will converge; to all of whom We send, with all Our heart, along with their numerous and fervent disciples, and above all to the Commission of Social Weeks of France and the members of the Hierarchy, Our Apostolic Blessing, as a pledge of fruitful work and supernatural success. From the Vatican, July 10, 1946. PIUS PP. XII

TO THE MOST EXCELLENT FATHER CELSIUS CONSTANTINI, ARCHBISHOP TITULAR OF THEODOSIOPOLIS IN ARCADIA, FOR THE PROPAGATION OF THE CHRISTIAN NAME, WHO HAS SUCCESSFULLY COMPLETED FIVE YEARS OF HIS EPISCOPAL OFFICE.

PIUS PP. XII

We have gladly learned that you are about to complete your fifth and twentieth years from the beginning of your episcopate. This happy event provides Us with the opportunity to publicly confirm Our benevolent feelings towards you and to augment your joy with Our authority. Indeed, We know of the concerns that have occupied you in the very prime of your youth, first in Concordia, then in Aquileia amidst the heat of war, and then again in the Concordiensis diocese, holding the office of General Vicar. It is also known that you have published several works on sacred art, full of doctrine and piety, both for the preservation of the beauty of the House of God, and for the effective fostering of the faith of the faithful, especially in the sacred missions. Moreover, after having been raised to the episcopal dignity twenty-five years ago, whether in the Apostolic Administration of the city of Fiume for one year, or for more than a decade in the Apostolic Delegation of Sinensi, or finally in this sacred Congregation for the Propagation of the Faith, where you diligently perform the duties of a secretary, you have constantly poured forth the treasures and ornaments of your intellect and spirit for the good of souls and for the advancement of the Kingdom of Christ. Therefore, for your outstanding merits towards the Church, we heartily congratulate you on the approaching happy occasion, and we foretell that the celebration of this sacred event will be marked by every auspicious sign.

[*Latin ed. p. 319*]

Following the acts of Pope Pius XII, we earnestly pray to God that He may graciously grant you new strength and enrich you with abundant gifts and consolations. As a pledge of these heavenly favors and as a token of our special paternal care, we impart to you, Venerable Brother, and to your assistants, as well as to the Pontifical Athenaeum Urban of Propaganda Fide, which you diligently direct, our Apostolic Blessing. Given in Rome,

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at Saint Peter's, on the fifteenth day of the month of July, in the year 1946, in the eighth year of Our Pontificate.

PIUS PP. XII

To the Most Reverend Father, LUCAS HERMENEGILDUM PASETTO, Archbishop in Title of Iconium, Prefect of the Secretariate of the Sacred Congregation for Religious Orders, celebrating the Fiftieth Anniversary of his Priesthood and the Twenty-Fifth Anniversary of his Episcopal Office.

PIUS PP. XII, to Venerable Brother, greetings and Apostolic Blessing.

The Fiftieth Anniversary of your priesthood and the Twenty-Fifth Anniversary of your episcopal dignity, which you are about to celebrate surrounded by your religious brethren, cannot pass without our notice, moved as we are by the affection that binds us to you, and by the high esteem in which we hold you and your endeavors. For a long period of time, endowed with outstanding talents and learning, you have served the Apostolic See, thereby earning considerable merit. After having diligently fulfilled the office of Apostolic Preacher, in which you displayed a clear knowledge of divine matters and a wealth of eloquence, having been raised to the episcopal dignity, you have distinguished yourself by your zeal, prudence, and skill in all matters, and the Roman Curia has entrusted you with many important and difficult tasks, especially concerning religious institutes. Now, as Prefect of the Secretariate of the Sacred Congregation for Religious Orders, you devote yourself with customary diligence to your duties, from which great benefits flow to the Church.

Giving due thanks to God, who has strewn the path of your life with a wealth of heavenly gifts, we implore that He may grant you even greater heavenly blessings in the future, so that, freed from bodily and mental labors, you may cultivate virtues and prepare for yourself a radiant crown of eternal happiness. May He fulfill our wishes who inspired them in our heart.

[*Latin ed. p. 320*]

320 Acta Apostolicae Sedis — Official Commentary. Nothing remains for us now, except to lovingly bless you and those who will rejoice with you in remembering these most auspicious anniversaries. Given in Rome, near St. Peter's, on the fifth day of August, in the eighth year of Our Pontificate. PIUS PP. XII.

ADDRESSES.

I. To the Most Reverend Henry De Nicola, President ad interim of the Italian Republic.

*To the highest Magistrate of the Italian State, accompanied by the Honorable and illustrious Signor President of the Council of Ministers, Minister

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Secretary of State for Foreign Affairs, and the members of his entourage, we give a welcome in this Our dwelling. In a period of transition, so grave with events, as is the present, Your Excellency, because of your eminent qualities of intellect, of legal knowledge, and of dedication to the good of the Country, has been called by the trust of the Constituent Assembly to an Office that places you at the center of profound transformations. A new era of European and world history is about to dawn. Situated between the East and the West, the Italian Nation occupies, today more than ever, a place, the increasing responsibilities and dangers of which no one can escape; — a place where conflicting political and social conceptions are confronted, without it being given to human eyes to foresee with certainty in what forms and with what means they will achieve a just and salutary solution. Meanwhile, the people, burdened by grievous anxieties, await from the work of their Governors a passage from a troubled and obscure present to a more tranquil and luminous future. He who is aware of the magnitude of this undertaking and who also knows that « unless the Lord buildeth the house, they labour in vain that build it » (PSALM 126, 1), raises his gaze and his heart to the Giver of all good things and invokes His divine help upon the Italian people and upon those who have...

The 31st of July, in the year 1946.

[*Latin ed. p. 321*]

The Acts of Pope Pius XII, page 321, do not obscure the mission of restoring [Italy] and bringing it from a state of suffering and depression to new dignity and renewed vigor, in a peace of truth and justice: of that truth, which liberates from every error of law and of fact; of that justice, which consists in giving to each what is due. But how could truth and justice fully triumph where the supreme source of all truth and all justice, and the very name of God, were ignored? In this work of rebirth and reconstruction, great vigilance, wise foresight, manly constancy, and unwavering resolve are required to discern the true and genuine from the illusory and deceitful, the beneficial forces from the destructive energies, the means of health from the intoxicating poison, and to educate the people, whom so many painful disappointments might disturb the serenity of judgment, to a certain knowledge of what truly serves their good, or which, instead, sooner or later becomes a source of misfortune and harm. Upon the Church, mother and ancient educator of the peoples, falls in such historical periods, with its religious and moral action, an important part, to which it dedicates itself with all the greater fervor, the more pressing are the needs of the people. But for the fulfillment of this salutary activity, it is necessary that the relations between the two Powers ensure the Church that complete freedom of movement and development, which derives from the will of its divine Founder. We have full confidence that the Italian people and its rulers will always be aware of the benefits which come from the rec-

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ognized permanence in force of the Lateran Treaties, and will take pride in demonstrating in Rome and before the eyes of the whole world that the "incorrupta fides" and the "constantia et veritas dictorum conventorum," inherited from the wisdom of their ancestors, are also today and for all time immutable laws. Taking an intimate part in the needs and trials, no less than in the hopes and expectations of the Italian nation, so close to our heart, we implore for this beloved people, and in particular for Your Excellency and for all those who have the arduous task of leading it along the paths of virtue, honesty, prosperity, and honor, the most abundant assistance and guidance of the Most High, of which may the Apostolic Blessing be a sign, which we impart to all with paternal affection.

[*Latin ed. p. 322*]

Acta Apostolicae Sedis – Commentarium Officiale II Ad Delegatos Supremi Consilii Populi Arabici Palestinas. We are, above all, pleased to receive a Commission which comes in the name of a People, whose generous character and attachment to certain principles, which are the foundation of Religion, and therefore constitute an indispensable condition for social order and civilization, We know and appreciate. Furthermore, We cannot fail to consider the manner in which this Commission, which is present here, is composed, which We are pleased to recognize as a symbol of social solidarity and of that peaceful community, which, regardless of belonging to the various ethnic families, should, as it were, have its seat precisely in Palestine, where Jesus, Prince of Peace, announced and brought peace to men of all times and of all nations. Certainly, peace can only be realized in truth and in justice. This presupposes respect for the rights of others, for certain acquired positions and traditions, especially in the religious sphere, as well as the strict fulfillment of the duties and obligations to which each group of inhabitants is bound. Therefore, having, moreover, received these past days numerous appeals and demands from various parts of the world, and for various reasons, it is superfluous to tell you that We condemn any recourse to force and violence, from whatever source, as We have also repeatedly condemned in the past the persecutions that a fanatical anti-Semitism unleashed against the Hebrew people. This attitude of perfect impartiality, We have always observed in the most varied circumstances, and We intend to conform to it in the future as well. But it is clear that this impartiality, which Our Apostolic Ministry imposes upon Us, which places Us above the conflicts that agitate human society, especially at this difficult time, cannot mean indifference. Therefore, We assure you that, to the extent that it will depend on Us, and according to the possibilities that will be offered to Us, We will strive to ensure that justice and peace in Palestine become a beneficial reality, creating, through the effective cooperation of all those involved, an order that guarantees to each of the parties currently in conflict the security of existence, as well as

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Die 3 Augusti mensis a. 1946.

[*Latin ed. p. 323*]

Acts of Pope Pius XII, 323: concerning the physical and moral conditions of life, upon which a normal state of material and cultural well-being may be established. It is with these sentiments that, thanking you from the bottom of our heart for the visit which you have kindly made to Us, We express Our most paternal wishes, for you, for your families, for those who are dear to you, and for your entire People.

III. To the Most Excellent Sir Arthur Maixner, newly appointed Envoy Extraordinary and Minister Plenipotentiary of the Republic of Czechoslovakia, presenting public letters of credence to the Supreme Pontiff on the 13th of August, in the year 1936.

Sir Minister,

The letters of credence, by which Your Excellency, through the person of His Excellency the President of the Czechoslovak Republic, communicated to Us the appointment of a new Envoy Extraordinary and Minister Plenipotentiary to the Holy See, bring to a close a past that was painfully troubled, and manifest the desire to achieve a better and more serene future.

The words which Your Excellency has just pronounced on this solemn occasion attest to his resolution to provide effective support for the maintenance and development of normal and trusting relations between the Church and the State, after the tragic years of the most horrible of all wars.

In the re-establishment of this Legation, there shines for the Catholic faithful of your country – We have the firm assurance – the hope and conviction of having regained a precious support and a solid foundation for the safeguarding of their rights and their religious liberties.

No one could welcome the realization of this hope with more satisfaction than We. And no one could have a more ardent desire to do, on Our part, to fulfill this expectation, everything that is in Our power and in accordance with the dictates of Our conscience.

It is precisely from this point of view that We highly appreciate the noble expressions with which Your Excellency was pleased to acknowledge the courage which the Catholics have shown in the face of all the oppressions which weighed upon them during the years of foreign domination.

In the new Europe, this Europe which is in the process of emerging,

[*Latin ed. p. 324*]

The Acts of the Apostolic See – An Official Commentary. Amidst the painful crisis and upheavals of war and the post-war period, the peoples of the Czechoslovak Republic have their place marked, their role assigned, and, by the very fact, they find themselves facing responsibilities and risks that, by putting their fate at stake, demand from their leaders wisdom, prac-

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tical vigilance, and moral conscience, as well as discipline and moderation from all citizens, the most vigorous and constant efforts. Whoever sincerely desires the true well-being of the peoples of Czechoslovakia wishes, in this decisive hour of their history, to see clearly how, above all the disagreements born of the war, the advent of a worthy, constructive, and vital peace is inextricably linked to principles of legal and moral order that all the skills and all the political energies of the world will never be able to replace. We ask you to kindly convey to the President of the Republic, with our thanks, the expression of our best wishes for his personal happiness. As for you, Mr. Minister, be assured that, in the fulfillment of your high mission, you will always find with Us understanding and cordial support. As a testimony of the wishes that We address to you from the bottom of Our heart for the prosperity and peaceful progress of your people, We gladly grant, as you have just requested, to all the faithful Catholics of Czechoslovakia, and particularly to Your Excellency and to your entire family, Our Apostolic Blessing.

BROADCAST MESSAGE FROM THE SUPREME PONTIFF, DAY X OF THE MONTH OF JULY, IN THE YEAR 1946, GIVEN TO THE FAITHFUL FROM THE ENTIRE COLOMBIAN REPUBLIC, GATHERED TOGETHER IN THE CITY OF BOGOTENSI FOR A MARIAN CONVIVIALITY.

Venerable Brothers and beloved sons, congressmen of Bogota: Among the first dawns of a peace, still uncertain, and animated by the most fervent and filial devotion to the Mother of God, you have finally managed to gather, after four years of waiting, your national Marian Congress. Your hearts could not bear any further delay, because Colombia, among its many titles of glory and nobility, which was not without reason...

[*Latin ed. p. 325*]

Acts of Pope Pius XII, 325: A gateway for faith and civilization – it counts as one of the first (to be) a people ardently Marian. Its rich and beautiful soil, both in the imposing peaks of its mountain ranges and in the cheerful and fertile lowlands, is presented to us as a precious mantle, where countless sanctuaries of the Mother of God gleam like pearls and rubies; from Our Lady of the Rock in Bogotá to the Virgin of La Popa in Cartagena; from the one of the Rosary in Tunja, or the one of Monguí, or the one of La Candelaria in Medellín, to the devoted Our Lady of Las Lajas, dominating over all these invocations, like the sun among the stars, is Our Lady of Chiquinquirá, solemnly crowned in your first Marian Congress of 1919. Colombia, land of the Virgin; Colombia, Marian garden! Will this not be one of the reasons that make your homeland a firm bulwark of our holy faith in the American continent, to the point that, especially in some of your regions, that Christian aura, healthy, innocent, and profound, is still breathed, which, alas, is becoming increasingly rare in the vitiated atmosphere of our century? "Great was his care, never interrupted," said our

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immortal predecessor Leo XIII, an outstanding devotee of Mary, "that the Catholic faith might be preserved firm in the nations and flourish whole and fruitful." And those who wish to delve into the undeniable and admirable fact of the spread and preservation of our holy faith in the regions colonized by Mother Spain, will have to confess that, in order to obtain such great fruit, the Holy Spirit inspired those heroic missionaries who, with one hand held high the Holy Cross and with the other showed those peoples the image of Our Lady, planting there deeply that triple love, which has resisted all hurricanes: love for the Eucharist, love for the Mother of God, and love for the Supreme Pontiff. "Under the auspices of Our Lady, the Virgin Mary, in the mystery of her Immaculate Conception," decreed the absolute independence the electoral college of Cundinamarca; and likewise, "under the special protection of the Most Holy Virgin, Our Lady," the Federal Congress of the united provinces of New Granada was established; in her name your ancestors placed their foot in the stirrup, looking towards the summit they were to cross; invoking her, travelers greeted each other when they met on the path, perhaps lost in the forest; with the angelic salutation, those strong men who preceded you thrice blessed their journey; in the classic Colombian home, whether in the city, village, or estate, the end of the day was always sanctified. "Adiutricem populi christiani." Acts of Leo XIII, vol. XV, p. 304.

[*Latin ed. p. 326*]

326 Acta Apostolicae Sedis — Official Commentary. The family head, with all members of the household, both family and servants, diligently recited the Holy Rosary. And now you, assembled in the national Marian Congress to honor and crown the Virgin of Mount Carmel, proclaim that Colombia is always Colombia, that is, Marian, and consequently, unshakeably Catholic. O Virgin of Mount Carmel, patroness of sailors, who entrust their lives each day to the instability of the waves and the wind! From our position as helmsman of the barca of Peter, when we feel the storm raging and see before our eyes the fury of the waves, which would seek to destroy our vessel, we raise our gaze, serene and confident, to the Virgin of Mount Carmel – "Look upon the star, call upon Mary" – and we ask her not to abandon us. And although hell does not cease its assaults, and the violence, audacity, and fury of the forces of evil always increase, as long as we have her powerful patronage, we will never doubt victory. O Virgin of Mount Carmel, Queen of Colombia! Solemnly promise her absolute fidelity to the faith of your fathers, to the doctrine that they declared the foundation of your nation, to the Catholic, Apostolic, and Roman Religion, "a copious source of the blessings of heaven," as your Liberator, the great Simón Bolívar, called it in a solemn moment of your national life; implore the celestial Queen that she preserve for you what has always been the basis of the happiness, well-being, and wholesome joy of your people: a living faith,

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purity of customs, and sanctity of life; ask her to continue to show herself as Mother of humanity – "Monstra te esse Matrem" – because our poor century needs her, now more than ever, for her humility, her simplicity, and her purity, lest it end by plunging into the abysses of pride, duplicity, and corruption, towards which it rushes headlong; pray that she console the many who today suffer, for, as one of your poets said, speaking of the Virgin of the Rocks, "She listens to all, she leaves none behind; she looks upon all, she gladdens all; she has love for the soul that complains, and solace for the soul that weeps." We wish you, and we ask for you, the fullness of the protection and maternal love of Mary, and above all, her powerful intercession before her Divine Son. We fervently invoke her in favor of our worthy Legate, of all our most beloved brothers in the Episcopate with their zealous clergy; of the present authorities, of the congressmen, and of the entire Colombian people, whom we wholeheartedly bless.

[*Latin ed. p. 327*]

327 Acta of the Sacred Roman Rota.

SACRED ROMAN ROTA.

Summons by edict.

CONCERNING THE NULLITY OF MARRIAGE (FODOR-MESZAROS).

Since the actual place of residence of the aforementioned Lord John Meszaros, in this cause, is unknown, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Roma, Palazzo della Cancelleria) on November 9, 1946, at the tenth hour, to discuss the doubt in question, or to affix his signature thereto, and to designate the day on which the Rota will hear the case for its determination: Whether there exists a nullity in the marriage in this case.

The Ordinaries of the places, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned John Meszaros, must take care to inform him of this edictal summons.

Albert Canestri, Presiding.

From the Chancery of the Tribunal of the Sacred Roman Rota, July 23, 1946.

I. Stoppini, Notary.

[French Translation, included for context, but not to be translated.]

*Etant inconnu le lieu de la demeure actuelle de M. Jean Meszaros, défendeur en cette cause, nous le citons à comparaître, par propre personne

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ou par un procureur légitimement constitué, au siège du Tribunal de la S. Rote Romaine (Roma, Palazzo della Cancelleria) le 9 novembre 1946, à 10 heures, pour coucorder ou souscrire le doute ci-dessus rapporté, et fixer le jour de la décision de la cause devant la Rote. Gonste-t-il de la nullité du mariage dans le cas? Les Ordinaires des lieux, les curés, les prêtres, les fidèles ayant connaissance du lieu de la résidence du dit Jean Meszaros devront, dans la mesure du possible, l'avertir de la présente citation.

[*Latin ed. p. 328*]

328 Acta Apostolicae Sedis – Official Commentary, DIARY OF THE ROMAN CURIA. Wednesday, July 31, 1946, the Holy Father received in a solemn audience His Excellency the Honorable Enrico DE Nicola, Provisional President of the Republic of Italia, accompanied by His Excellency the Honorable Alcide De G-asperi, President of the Council of Ministers, Secretary of State Minister for Foreign Affairs. Tuesday, August 13, 1946, the Holy Father received in a solemn Audience His Excellency Mr. Arturo Maixner, Extraordinary Envoy and Minister Plenipotentiary of the Republic of Czechoslovakia, for the presentation of the Credentials.

SECRETARY OF STATE

APPOINTMENTS

By Apostolic Briefs, the Holy Father Pius XII, happily reigning, has deigned to appoint:

March 15, 1946. The Most Reverend and Illustrious Cardinal Luigi Lavitrano, Protector of the Institute of the Religious Sisters of the Sacred Hearts of Jesus and Mary (Castellammare di Stabia).

April 8. The Most Reverend and Illustrious Cardinal Francesco Marmaggi, Protector of the Institute of the Sisters of the Divine Savior (Roma).

March 15. The Most Reverend and Illustrious Cardinal Enrico Sibilia, Protector of the Institute of the Religious Sisters of Our Lady of Mercy (Aix).

March 30. The Illustrious Mr. Umberto Tupini, Consistorial Advocate.

May 21. The Most Reverend and Illustrious Cardinal Francesco Marmaggi, Protector of the Institute of the Sisters of the Poor of Saint Catherine of Siena (Roma).

[Illegible] The Most Reverend and Illustrious Cardinal Massimo Massimi, Pre-

[*Latin ed. p. 329*]

From the Roman Curia Diary, page 329, of the Supreme Tribunal of the Apostolic Signature. June 7, 1946. The Most Reverend and Illustrious Cardinal Benedetto Aloisi Masella, Protector of the Congregation of

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Secular Priests of Christian Doctrine (Rome). June 19. The Most Reverend and Illustrious Cardinal Federico Tedeschini, Protector of the Order of the Premonstratensians (Rome). July 36. The Most Reverend and Illustrious Cardinal Giuseppe Pizzardo, Protector of the Little Sisters of the Poor (Tour Saint-Joseph). Assistants at the Papal Throne: July 5, 1941. His Excellency, the Most Reverend Monsignor Giuseppe Tupynamba da Frota, Bishop of Sobral. September 29, 1944. His Excellency, the Most Reverend Monsignor Gioacchino Domingues de Oliveira, Archbishop of Florianopolis. December 4, 1945. His Excellency, the Most Reverend Monsignor Angelo Giuseppe Jelmini, Apostolic Administrator of Lugano. May 30, 1946. His Excellency, the Most Reverend Monsignor Giuseppe Gawlina, Titular Bishop of Mariamme and Ordinary Military Bishop for the Poles. Apostolic Protonotaries *ad instar participantium*: October 18, 1945. Monsignor Giovanni Biava, of the diocese of Bergamo. Monsignor Vincenzo Gallicchio, of the diocese of Sant'Angelo. Monsignor Pietro Paolo Matranga, of the eparchy of Piana dei Lombardi. December 20, for the Albanians. April 25. May 9, 1946. Monsignor Giorgio J. Casey, of the archdiocese of Chicago. Monsignor Salvatore Venturini, of the suburbicarian diocese of Frascati. July 16. Monsignor Sigismondo D'Alessio, of the diocese of Tivoli. July 25. Monsignor Paolo Botto, of the diocese of Chiavari. Domestic Prelates of His Holiness: June 7, 1945. Monsignor Edoardo R. Gaffney, of the archdiocese of New York. Monsignor Roberto E. McCormick, of the same archdiocese. Monsignor Giovanni J. Hartigan, of the same archdiocese.

[*Latin ed. p. 330*]

330 Acta Apostolicae Sedis — Official Commentary • June 7, 1945. Monsignor Giorgio G. Murdock, of the same archdiocese.

Monsignor Filippo J. Furlong, of the same archdiocese.

Monsignor Martino A. Scanlan, of the same archdiocese.

Monsignor Giovanni J. O'Brien, of the same archdiocese.

Monsignor Tommaso J. Deegan, of the same archdiocese.

Monsignor Roberto B. Mulcahy, of the same archdiocese.

Monsignor Giuseppe C. Herri'ek, of the same archdiocese.

October 2. Monsignor Giacomo E. O'Connell, of the diocese of Green Bay.

November 20. Monsignor Ahraham Tschen, of the apostolic vicariate of Lanchow.

December 10. Monsignor Emilio Savi, of the diocese of Lodi.

April 10, 1946. Monsignor Giovanni Battista Apear, of the diocese of Ispaban of the Armenians.

November 30. Monsignor Carmelo Merola, of the diocese of Vallo di Lucania.

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Monsignor Angelo Infante, of the same diocese.

May 3. Monsignor Luigi Boccadoro, of the diocese of Ventimiglia.

May 15. Monsignor Nazareno Secondini, of the diocese of Pergola.

July 10. Monsignor Candido Fent, of the diocese of Feltre.

Monsignor Pietro Tiziani, of the same diocese.

July 25. Monsignor Ugo Rossi (Rome).

HONORS

By Apostolic Briefs, the Most Holy Father Pius XII, happily reigning, has graciously deigned to bestow:

The Commander's Cross of the Order of St. Pius: April 22, 1946. Upon Mr. Giuseppe De Rossi (Rome).

June 2. Upon Mr. Carlo O. Kerwin, of the archdiocese of Chicago.

The Grand Cross of the Order of St. Gregory the Great, civil class: June 10, 1946. Upon Mr. Giovanni E. Swift, of the diocese of Springfield, Massachusetts.

The Grand Cross of the Order of St. Gregory the Great, military class: January 3, 1946. Upon His Excellency, General Eurico Gaspare Dutra, Minister of War of the Brazilian government.

[*Latin ed. p. 331*]

Diarium Romanae Curiae 331: The Order of Saint Gregory the Great, Civil Class: July 13, 1946. To Mr. Dr. Giorgio Max Rohde, Plenipotentiary Minister, Counselor of the Republic of Strasbourg to the Holy See. The Order of Saint Gregory the Great, Civil Class: March 12, 1946. To Mr. Engineer Francesco Micara (Rome). The Order of Saint Gregory the Great, Civil Class: February 15, 1946. To Mr. Engineer Antonio Amodio, of the "nullius" prelature of Pompeii. To Mr. Wassef Laham, of the archdiocese of Tolemaide. To Mr. Antonio Javello, of the archdiocese of Turin. June 13: The Knighthood of the Order of Saint Gregory the Great, Civil Class: December 20, 1945. To Mr. Giuseppe Emanuele Rivas Sacconi, of the archdiocese of Bogota. To Mr. Guglielmo Hjalmar Schaeffer (Denmark). January 20, 1946. To Mr. Giorgio Coello (Honduras). February 5: To Mr. Ernesto Paganelli, of the archdiocese of Palermo. To Mr. Giacomo Sarkis, of the Patriarchate of Zülz of the Armenians. April 10, 1946. To Mr. David F. Bremner, of the archdiocese of Chicago. To Mr. Giulio F. Smietanka, of the same archdiocese. To Mr. Edoardo J. Doyle, of the same archdiocese. To Mr. Giuseppe O'Hern, of the same archdiocese. To Mr. Italo Volini, of the same archdiocese. To Mr. Giacomo F. Burns, of the same archdiocese. To Mr. Clemente Berghoff, of the same archdiocese. To Mr. Guglielmo J. Hoffmann, of the same archdiocese. To Mr. Ivan A. McKenna, of the same archdiocese. The Order of Saint Sylvester, with Insignia: December 6, 1944. To Mr. Luigi Rego Monteiro, of the archdiocese of San Sebastiano of Rio de Janeiro. April 25, 1946. To Mr. General Iltyd Mcholl Clayton (Great Britain). The Order of

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Saint Sylvester: November 24, 1945. To Mr. Attilio Lambiase, of the diocese of Castellammare di Stabia. January 16, 1946. To Mr. Vincenzo Marajulo (Rome).

[*Latin ed. p. 332*]

332 Acta Apostolicae Sedis – Official Commentary, February 22, 1946. To Mr. Augusto Onorio Frascari (Rome). To Mr. Giovanni Zironi, of the archdiocese of Modena. April 16, To Mr. Giuseppe Bosio, of the archdiocese of Turin. April 30, To Mr. Beniamino Luciani, of the archdiocese of Naples. May 6, To Mr. Nicola Migliore (Rome). May 10, To Mr. Roberto Pagani, of the diocese of Lodi. May 13, To Mr. Carlo De Micheli, of the archdiocese of Milan. May 17, To Mr. Emilio Colombo, of the diocese of Trieste. May 20, To Mr. Dr. Eric Spitz (Rome). June 3, To Mr. Giuseppe Buitoni, of the diocese of Borgo S. Sepolcro. June 9, To Mr. Rosario Spina, of the archdiocese of Catania. To Mr. Lelio Balli, of the archdiocese of Florence. June 13, To Mr. Bartolomeo Aprile, of the archdiocese of Turin. July 1, To Mr. Narbal Costa (Brazil). Knighthood of the Order of St. Sylvester Pope: September 16, 1945. To Mr. Dr. Luigi Russo, of the diocese of Monopoli. To Mr. Giuseppe Campanelli, of the same diocese. November 25, To Mr. Attorney Antonio Racchini, of the diocese of Rimini. December 24, To Mr. Henning Valeur Fausbòll (Denmark). January 15, 1946. To Mr. Francesco Cesarino, of the diocese of Policastro. January 24, To Mr. Antonio Perugini (Rome). April 10, To Mr. Fathallah Assiun, of the Armenian archdiocese of Aleppo. To Mr. Elie Khayat, of the diocese of Beirut. To Mr. Giuseppe Tchelebi, of the Armenian Patriarchate of Zülz. To Mr. Basile Meguerditch, of the diocese of Beirut. To Mr. Habib Codsi, of the diocese of Damascus. To Mr. Raffaele Hindiè, of the Armenian Patriarchate of Zülz. May 2, To Mr. Alfonso Edoardo Zuquete, of the diocese of Leiria. May 21, To Mr. Tommaso Volpicelli (Rome). June 29, To Mr. Lieutenant Felice Villa, of the Palatine Guard of Honor of His Holiness. To Mr. Lieutenant Massimiliano Casali, of the Palatine Guard of Honor of His Holiness.

[*Latin ed. p. 333*]

Year and Volume XXXVIII, 3rd of October, 1946 (Series II, Volume XIII) - No. 11. ACTA APOTOLICAE SEDIS, Official Commentary. ACTA of Pope Pius XII. APOSTOLIC CONSTITUTIONS.

1. HUDSON BAY and SAINT LAWRENCE BAY, LE HAVRE (of LABRADOR). A portion of the territory belonging to the Apostolic Vicariates of Hudson Bay and Saint Lawrence, and to the Diocese of Le Havre, is separated and a new Apostolic Vicariate is established, "of Labrador."

PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE EVERLASTING REMEMBRANCE:

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That the Kingdom of Christ may be more widely extended, it certainly helps to properly define the boundaries of the Churches among the newly converted. Therefore, it has recently been proposed to the Apostolic See that certain parts of the eastern Canadian region, namely the Apostolic Vicariates of Hudson Bay and Saint Lawrence, and the Diocese of Le Havre, which are adjacent to each other, be separated from those same jurisdictions, and a new Apostolic Vicariate be established there. We, who have nothing older than that the Catholic cause may be promoted more and more, gladly accede to this proposal.

[*Latin ed. p. 334*]

334 Acta Apostolicae Sedis — Official Commentary. We have received the petition, and, after deliberation, and to the extent that it is fitting, with the consent of those who believe it to be in their interest, and with the advice of the Venerable Brothers Our Cardinals, Prefects of the Congregation for the Propagation of the Faith, and also with the consent of the Sacred Congregation of the Consistory, within whose jurisdiction the diocese of Portus Gratiae, as mentioned above, is located, with certain knowledge and after mature consideration, we establish and constitute in that region a new Apostolic Vicariate, to be called Labrador, with the following boundaries: to the west, the meridian circle 72 from the parallel circle 53 to the parallel 56; a line from the parallel 56 to the ApisJcigamish lake; a line through the lake and through the emissary river Great Whale to the sea; the local parallel to the meridian 82; this meridian to the parallel 62; then a line to the intersection of the parallel 63.44 with the meridian 78; to the north: a line from there to the intersection of the meridian 75 with the parallel 63; this parallel to the meridian 73; then a line to the intersection of the meridian 71 with the parallel 63; a line to the intersection of the meridian 65 with the parallel 61; this parallel to the meridian 64; to the east: a line from there to the intersection of the meridian 59 with the parallel 56; a line to the intersection of the meridian 55 with the parallel 54; the meridian 55 to the parallel 51.45; to the south: the parallel 51.45 to the meridian 56; a line to the intersection of the meridian 59 with the parallel 50; then a line to the mouth of the NatashJcwam river, including the adjacent islands; the same river to the north to the parallel 52; this parallel to the meridian 63; this meridian to the parallel 53; this parallel to the meridian 72. This new Apostolic Vicariate of Labrador, thus established and defined, we entrust to the Congregation of Oblates of Mary Immaculate, for apostolic care, for Our pleasure and that of the Holy See. Furthermore, we grant to this Apostolic Vicariate and to its Prefects, for the time being, all rights, privileges, honors, and powers, with which other Apostolic Vicariates and Apostolic Vicars commonly enjoy and are endowed in the Catholic world, and we subject them equally to the same burdens and obligations with which others are burdened. We will and order that all of these things, as above arranged and

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established, be considered valid and in effect, notwithstanding any contrary provisions. Moreover, we will that these Letters, whether transcribed or excerpted, even if printed, but signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if these present were exhibited or shown. To no one is it permitted to infringe or contradict this page of division, erection, constitution, concession, commission, statute, and Our will. If anyone should presume to attempt such a thing with rash audacity, he will incur the penalties of a reserved judgment.

[*Latin ed. p. 335*]

335 Acts of Pope Pius XII – may the omnipotent God and the blessed Apostles Peter and Paul know that this [document] is issued. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-five, on the thirteenth day of July, in the seventh year of Our Pontificate. Signed: His Holiness, with the seal. The Cardinal Secretary of State, [I.] Granito di Belmonte. The Prefect of the Sacred Congregation of Propaganda Fide, Franciscus Hannibal Ferretti. The Apostolic Protonotary, Arthurus Mazzoni. The Apostolic Protonotary, [Loco] £3 Plumbi Reg. in Cane. Ap., Vol. LXIX, n. 86. - Al. Trussardi. II. The diocese of Chicoutimi and the Vicariate Apostolic of San Lorenzo (Sinus Sancti Laurentii) are divided from the territory of the diocese of Chicoutimi, and a new diocese is erected therefrom, under the name "Sinus S. Laurentii," which is constituted as a suffragan of the metropolitan Church of Quebec. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION. For the good of the Christian faithful and for the greatest benefit of spiritual governance, it is most advantageous that ecclesiastical divisions be suitably changed, if the circumstances of the times require it. Therefore, since the venerable Brother Hildebrandus Antoniutti, titular Archbishop of Synnades in Phrygia, Apostolic Delegate in the Canadian Prefecture, having requested, with the consent of the venerable Brothers George Melançon, Bishop of Chicoutimi; and Napoleon Alexander La Brie, titular Bishop of Limata and Apostolic Vicar of San Lorenzo, that the diocese of Chicoutimi and the Apostolic Vicariate of San Lorenzo be divided in order to erect a new diocese, We, after deliberation with the advice of the Most Reverend Brothers, Our Cardinals, Prefects of the Sacred Congregation Consistorial, and after a favorable vote of the Sacred Congregation of Propaganda Fide, having carefully considered all things, and having approved the proposal...

[*Latin ed. p. 336*]

336 Acta Apostolicae Sedis - Official Commentary: Regarding the petition for the establishment of a new diocese for the growth of religion, we have deemed it fitting to receive it favorably. Therefore, with the

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necessary additions, and with the consent of those who may have an interest, by the fullness of Our Apostolic authority, we separate portions from the territory of the diocese of Chicoutimi and the Apostolic Vicariate of the St. Lawrence Estuary, which are to be described below, and from the territory thus separated, we erect a new diocese, which we shall call the St. Lawrence Estuary. This new diocese shall be bounded by the following limits: to the south: the rivers Saguenay and St. Lawrence, up to the river Natashquan, including the island of Anticosti; to the east: the river Natashquan; to the north: the limits of the Apostolic Vicariate of Labrador, established by Our Apostolic Letters on the thirteenth day of July of this very year, up to the intersection with the parallel 51 degrees, and then the parallel 51 degrees up to the intersection with the meridian 70 degrees; to the west: the meridian 70 degrees up to the river Saguenay. Within the limits thus described above, the following shall remain included: a) the parishes of Baie-Ste Catherine, Tadoussac, Les Cocumins, St. Paul du Nord with the territory of Saul t au Montón, Les Bergeronnes, Portneuf, which until now belonged to the diocese of Chicoutimi; b) the parishes of: Forestville, Colombier, Betsiamites, Ragueneau, Pointe aux Outardes, Baie Cameau, Franquelin, Codbout, Trinité, Ilets Caribou, Pte aux Anglais, Pentecôte, Shelterbay, Ste Marguerite, Clarice City, Arnaud, Sept Iles, Moisie, Rive au Tonnerre, Magpie, St. Jean, Mingan, E. St. Pierre, Anticosti, Natashquan, Johan Beetz, Agouanish, which until now were under the jurisdiction of the Apostolic Vicariate of the St. Lawrence Estuary. Furthermore, we establish the seat and the episcopal cathedral of this new diocese in the city of Baie Cameau, which we therefore raise to the rank of a city of the diocese; and we grant to this seat and cathedral, and to the Bishops of the St. Lawrence Estuary for the time being, all the rights and privileges to which other episcopal sees and Bishops are commonly entitled, and we subject them to the same burdens and obligations to which others are subjected. We grant permission to the parish church there, dedicated to Saint Amelia, to change its title, and, as a testimony of the active ministry that the members of the Congregation of Jesus and Mary, commonly known as the "Éudists," have rendered there until now, we wish to dedicate it henceforth to Saint John Eudes, the Founder of that Congregation. This temple, adorned with a new title, we raise to the dignity of a Cathedral Church, with the prerogatives and privileges pertaining to other Cathedral Churches. Furthermore, we constitute this new diocese of the St. Lawrence Estuary as a suffragan of the metropolitan Church of Quebec, and its Bishops for the time being to the metropolitan Archbishop of Quebec.

[*Latin ed. p. 337*]

By the authority of Pope Pius XII, We hereby decree and order the following:

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We subject all things to the jurisdiction of the Holy See. Furthermore, We grant permission that, until the cathedral chapter can be established, diocesan consultants be chosen and employed to process legal matters. Concerning the governance and administration of the Diocese of Saint Lawrence, the seminary, the rights and obligations of the faithful, and other matters of this kind, We command that those things be observed which the sacred canons prescribe concerning these matters. With regard to the clergy in particular, We decree that as soon as Our Letters concerning the erection of this new diocese are put into effect, the clergy of the Church shall be considered to be assigned to that territory in which they legitimately reside. We also command that all documents and records pertaining to the new diocese be, as soon as it is possible, delivered by the registrars from the Curia to the registrars of the new Diocese of Saint Lawrence, so that they may be preserved in its archives.

For the execution of these matters, We choose the Most Reverend Brother Hildebrand Antoniutti, Delegate Apostolic in the Canadian Prefecture, whom We mentioned above, and We grant him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, to carry out the aforementioned purpose, and We impose upon him the obligation to transmit a true and authenticated copy of the executed acts to the Sacred Congregation of the Consistory.

These Letters and everything contained therein, even if any person, whether one who is interested or who believes he has an interest, even if he is worthy of specific and individual mention, has not been heard or has not agreed to the foregoing, shall never, at any time, be deemed to be subject to the defect of fraud or deceit, or nullity, or of Our intention, or by any other means, whether substantial or unforeseen, to be noted, impugned, or brought into controversy, but that they, as if made and issued with full knowledge and authority, shall always be valid and shall have and obtain their full and complete effect, and shall be inviolably observed by all to whom they apply, and, if anyone, by any authority, knowingly or unknowingly, should attempt anything contrary to these matters, We will and decree that it shall be entirely void and of no effect; notwithstanding, as may be necessary, the rules established in synodal, provincial, general, and universal councils, general or special apostolic constitutions and ordinances, and any other dispositions of Our Predecessors, the Roman Pontiffs, and other contrary provisions, even those worthy of specific mention, all of which are hereby repealed.

Finally, We decree that to transcripts or excerpts, even printed ones, of these Letters, provided they are signed by the hand of a public notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, the same full faith shall be given as would be given to these present Letters,

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if.

[*Latin ed. p. 338*]

338 Acta Apostolicae Sedis — The Commentary Official, which was presented or shown to it. However, no one may infringe upon this page of dismemberment, erection, constitution, subjection, concession, statute, mandate, decree, delegation, derogation, and Our will, nor contradict it. If anyone should presumptuously dare to attempt such a thing, let him know that he will incur the indignation of Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-fifth, on the twenty-fourth day of November, in the seventh year of Our Pontificate. For the Holy Roman Church, I. Card. GRANITO DI BELMONTE, Prefect. Fr. RAPHAEL C. Card. ROSSI, Dean of the Holy College, S. C. Consistorialis a Secretis, Ludovicus Kaas, Apostolic Protonotary, Franciscus Hannibal Ferretti, Apostolic Protonotary, Loco @ Plumbi Reg. in Cane. Ap., vol. LXX, n. 62. — Al. Trussardi. III PORTUS VETERIS (DE ESMERALDAS) A PORTUS VETERIS DIOCESE TERRITORIUM PARTEM SEIUNGITUR ET NOVA APOSTOLICA PRAEFECTURA « DE ESMERALDAS » ERIGITUR. PIUS, SERVUS SERVORUM DEI, FOR THE PERPETUAL COMMEMORATION, To more easily feed and govern the flock of the Lord, it is most fitting to entrust the governance of it to one, or the most vigilant, Bishop, especially if the dioceses are located in territories too extensive for the local clergy to properly administer them. Therefore, with the counsel of our venerable Brothers, the Most Reverend Cardinals, Prefects of the Sacred Congregation for the Propagation of the Faith, we have gladly approved the petitions presented from the Apostolic See, that the diocese of Portus Veteris in the Republic of Ecuador, which extends more widely than the local clergy can conveniently administer, be divided, and that a part thereof, towards the north, be constituted as a Mission under its own jurisdiction, to be entrusted to the care of the Apostolic Order of Discalced Carmelites. Therefore, having considered the opinions of those concerned, and

[*Latin ed. p. 339*]

The Acts of Pope Pius XII, page 339, of the Sacred Congregation of the Consistory, to which the aforementioned diocese belongs, state that, by the fullness of Our apostolic authority, We separate a northern portion of the territory of the diocese of Porto Velho, and We erect and establish it as an Apostolic Prefecture, to be called Esmeraldas. The boundaries of this Apostolic Prefecture shall be as follows: to the north, the political boundaries between the Republic of Ecuador and Colombia; to the south, the boundaries with the civil province of Manaòì; to the east, the dioceses of Quito and Ibarra; to the west, the Pacific Ocean. Furthermore, We entrust this newly erected Apostolic Prefecture of Esmeraldas to chosen sons, the

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Carmelite Fathers, Discalced, for Our own and for the good pleasure of the Apostolic See; and We grant to them and to their Prefects Apostolic, for the time being, all rights, privileges, honors, and powers, with which other Apostolic Prefectures and their superiors enjoy and are endowed by common law; and We likewise impose upon them the same burdens and obligations with which others are bound. We will and order that all of these things, as above established and constituted, be considered valid and in effect, notwithstanding any contrary provisions. Furthermore, any transcript or excerpt, even if printed, of these documents, provided it is signed by the hand of a public notary and sealed with the seal of a person holding ecclesiastical dignity or office, shall be considered to have the same validity as if the original documents were presented or shown. To no one shall it be permitted to infringe upon or contradict this decree of division, erection, constitution, commission, statute, and Our will. If anyone should presume, with reckless audacity, to attempt such a thing, let them know that they will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-five, on the fourteenth day of December, in the seventh year of Our pontificate.

For the Holy Roman Church:

I. Card. GRANITO DI BELMONTE, Prefect

P. Card. FUMASONI BIONDI, Dean of the Sacred College

S. C. de Propaganda Fide

Prefect: Alfonsus Carinci, Dean of the Proto-Apostolic College

Franciscan Hannibal Ferretti, Proto-Apostolic

© Plumbi Reg. in Cane. Ap., Vol. LXX, n. 18. - Al. Trussardi.

[*Latin ed. p. 340*]

3*0 Acta Apostolicae Sedis — Official Commentary IV. MILWAUKEE, CROSSENSIS, GREEN BAY (MADISON). Parts are separated from the Archdiocese of Milwaukee and the Diocese of Crossens, from which the new Diocese of "Madison" is established, which is a suffragan of the aforementioned Archdiocese of Milwaukee. Furthermore, a part is separated from the Diocese of Green Bay, which is added to the Diocese of Crossens. PIUS, SERVANT OF THE SERVANTS OF GOD, for the lasting memory of the good of souls, it greatly benefits to order the boundaries of the dioceses so that they may most closely respond to the needs of the faithful, according to the circumstances of each place. Considering this, We have decided, with a firm will and after prayer, to grant the requests made by the venerable Brothers Moses Kiley, Archbishop of Milwaukee, and his suffragans, Alexander Joseph Mae Gavick, Bishop of Crossens, and Stanislaus Bona, Bishop of Green Bay, who earnestly requested from the Holy Apostolic See that parts of their respective dioceses be

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separated and a new diocese be established. Therefore, with the advice of our venerable Brothers, the Most Reverend Cardinals presiding over the Consistorial Affairs, with the assistance of the venerable Brother Hamlet John Cicognani, titular Archbishop of Laodicea in Phrygia and Apostolic Delegate in the United States of North America, and with the consent of those present who have an interest or who presume to have an interest, after mature deliberation and with certain knowledge, by the fullness of Our Apostolic authority, We separate from the Archdiocese of Milwaukee the civil territories of Dane, Jefferson, Green Rock, Columbia, Marquette, and Green Lake; and We likewise separate from the Diocese of Crossens the civil territories of Iowa, Grant, Lafayette, and Sauk, and from the territory thus separated, We establish and constitute a new diocese, which We decree shall be called "Madison." Furthermore, We separate from the Diocese of Green Bay the civil territory of Portage County and add it to the Diocese of Crossens. The new Diocese of Madison We establish its episcopal seat in the city of Madison, from which the diocese itself derives its name; therefore, We raise that city to the rank of an episcopal city; and to that seat and...

[*Latin ed. p. 341*]

The acts of Pope Pius XII: We grant to the bishops of Madison, for the time being, all rights, insignia, and privileges, by which other episcopal sees and their bishops are subject to common law, and we subject them to the same burdens and obligations, as do others. Furthermore, the temple dedicated to the honor of Saint Raphael the Archangel, located in the aforementioned city, we raise to the rank and dignity of a cathedral church, and we grant it, equally, all the rights, honors, insignia, and privileges by which other cathedrals throughout the world enjoy common law. Therefore, we establish this new diocese of Madison as a suffragan of the metropolitan Church of Milwaukee, and we subject its bishops, for the time being, to the jurisdiction of the metropolitan Archbishop of Milwaukee. Furthermore, until a cathedral chapter can be established, we grant that diocesan consultors be chosen and employed for the purpose of legal proceedings. As for the governance and administration of the diocese of Madison, for the erection of the diocesan seminary, for the rights and obligations of the faithful and clergy, and for other matters of this kind, we command that those things be observed which the sacred canons prescribe concerning these matters. With regard to the clergy in particular, we decree that as soon as these letters of ours are demanded for execution, the clergy of that Church shall be considered to be assigned to it, in whose territory they legitimately reside. We also command that all documents and records pertaining to this new diocese be delivered from the chancelleries of the dioceses of Milwaukee and La Crosse to the Curia of the new diocese of Madison; and that documents and records pertaining to the civil county of

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Portage, separated from the diocese of Green Bay, be delivered from the Curia of that diocese to the episcopal Curia of La Crosse, so that they may be diligently preserved in the archives of each. For all of the above matters, as established and decreed, we delegate the Most Reverend Brother Hamlet John Cicognani, whom we mentioned above, the Apostolic Delegate in the United States of America, and we grant him the necessary and appropriate powers, including the power to delegate, to effect what is intended, and we impose upon him the obligation of sending a certified copy of the executed acts to the Sacred Congregation for the Consistory as soon as possible. Moreover, these letters and all that they contain, even concerning those who may be interested, or who may presume to have an interest, even if they are worthy of specific and individual mention, or who have not been heard, or who have not agreed to the foregoing, shall never, at any time, claim that they have been defrauded or prejudiced.

[*Latin ed. p. 342*]

342 Acta Apostolicae Sedis – Official Commentary. It is not to be considered that any act, by reason of a defect or nullity, or by any other, even substantial and unforeseen, deficiency, can be declared invalid, impugned, or brought into question, but rather that such acts, as having been made and issued with full knowledge and authority, shall always remain valid and shall have their full and complete effects, and shall be inviolably observed by all to whom they pertain, and that, if, contrary to this, anyone, with any authority, knowingly or unknowingly, should attempt to invalidate them, We will and decree that such attempts shall be null and void. Nevertheless, this shall not prejudice the rules established in synodal, provincial, general, and universal Councils, in general or special Apostolic Constitutions and Ordinances, and in any other dispositions of the Roman Pontiffs, Our Predecessors, which are worthy of special mention, to all of which We hereby derogate by the present. We wish that copies, or extracts, even printed ones, of these documents, provided they are signed and sealed by the hand of a public notary, constituted in ecclesiastical dignity or office, shall have the same full faith as if the original documents were presented and shown. To no one shall it be permitted to infringe or contradict this page concerning dismemberment, erection, adjunction, constitution, subjection, statute, mandate, decree, delegation, derogation, and Our will. If anyone should presume with reckless audacity to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul. Given at Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-fifth, on the twenty-second day of December, in the seventh year of Our Pontificate.

For the Holy See,

The Cardinal Secretary of State,

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I. Card. GRANITO DI BELMONTE

Fr. RAPHAEL C. Card. ROSSI, Dean
Of the Third College of Cardinals
Of the Consistorial Congregation
Francis H. Ferretti, Protonotary Apostolic
Arthurus Mazzoni, Protonotary Apostolic
Loco © Plumbi Meg. in Cane. Ap., vol. LXX, n. 100. – Al. Trussardi.

[*Latin ed. p. 343*]

The Acts of Pope Pius XII concerning QUEBEC: The Diocese of Saint-Germain, belonging to the ecclesiastical Province of Quebec, is separated therefrom, and is raised to the metropolitan rank. A new ecclesiastical Province is constituted, consisting of this same Diocese of Saint-Germain, and of the Dioceses of Gaspésie and Saint Lawrence, which are also separated from the Province of Quebec, as well as from the Apostolic Vicariate of Labrador.

PIUS, Bishop, Servant of the Servants of God: Since the divine order entrusted the governance of the entire flock to the Roman Pontiff, it is fitting that the hierarchical order of dioceses be arranged in such a way as may seem more conducive to the discipline of the clergy and the people. Considering this, we readily accepted the petition of our venerable Brother Roderic, Cardinal Villeneuve, Archbishop of Quebec, who, on behalf of his suffragan Bishops, requested that the ecclesiastical Province of Quebec be divided, and a new Province be established therefrom.

Therefore, with the prior consent of our venerable Brother Hildebrand Antoniutti, titular Archbishop of Synnädensis in Phrygia, and Delegate Apostolic in Canada, and after due deliberation in secret with the Sacred Congregation Consistorial, and having provided for any necessary matters, by the fullness of our Apostolic authority, we release the cathedral Church of Saint-Germain from the metropolitan jurisdiction of the Archbishopric of Quebec, and we raise it to the metropolitan rank and dignity, and we grant to it, and to its Archbishops for the time being, all rights, privileges, insignia, honors, and prerogatives, with which other metropolitan Churches and their prelates enjoy and are endowed according to the law.

Furthermore, we grant to the Metropolitan the special faculty of carrying the cross before him within the limits of his Province, and of using the sacred Pallium, according to the liturgical laws, after he has duly requested and obtained it in the sacred Consistory. Moreover, we subject the same new metropolitan Church and its Archbishops for the time being to the same burdens and obligations as are imposed upon others. From the eccle-

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siastical Province of Quebec, the Diocese of Gaspésie...

[*Latin ed. p. 344*]

344 Acta Apostolicae Sedis — Official Commentary: By Our apostolic letters, sealed with the leaden bull, entitled "Ad christifidelium bonum," dated the twenty-fourth of November of the past year, We separate the diocese of Saint Lawrence, which We established, and We constitute them as suffragan sees of the new metropolitan Church of Saint Germain, as mentioned above. Furthermore, by Our apostolic letters, sealed with the leaden bull, entitled "Quo Christi regno," dated the thirteenth of July of the past year, also established by Us, We constitute the Apostolic Vicariate of Labrador as a suffragan see of the aforementioned new metropolitan Church of Saint Germain. We subject the bishops and the Apostolic Vicar of that vicariate to the metropolitan Archbishop of Saint Germain. For all of the matters above, as arranged and established, We appoint the Reverend Brother Hildebrand Antoniutti, mentioned above, Our Delegate in the Canadian Prefecture, and We grant him the necessary and appropriate powers, including the power to delegate, to any man constituted in ecclesiastical dignity, for the purpose of carrying out what is intended. We also impose upon him the duty of transmitting to the Sacred Congregation of the Consistory, as soon as it is permissible, a certified copy of the acts of the execution completed. Moreover, these letters and everything contained therein, even concerning those who may be interested, or who may believe their interests are involved, even if they are worthy of specific and individual mention, or who have not been heard, or who have not agreed to the foregoing, shall never, at any time, be subject to any defect of surreptition or fraud, or of nullity, or of Our intention, or of any other substantial and unforeseen defect, nor may they be questioned or brought into controversy, but rather, as made and issued with full knowledge and authority, they shall always remain valid and shall have and obtain their full and complete effects, and shall be inviolably observed by all to whom they apply, and, if anyone, with or without knowledge, should attempt to contravene them by any authority, We will and decree that they shall be entirely void and of no effect; notwithstanding any rules in synodal, provincial, general, and universal councils, general or special apostolic constitutions and ordinances, and any other dispositions of the Roman Pontiffs, Our predecessors, even those worthy of special mention: to all of which We derogate by these present. We wish that these letters, or extracts thereof, even if printed, shall have the same validity, if signed and sealed by the hand of a public notary, constituted in ecclesiastical dignity or office, as if the original were presented or shown. To no one shall this page of dismemberment, erection, constitution, subjection, statute, mandate, decree,

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delegation, and Our will be.

[*Latin ed. p. 345*]

The Acts of Pope Pius XII, 345, permit neither its infringement nor contradiction. If anyone should presume with reckless audacity to attempt such a thing, let them know that they will incur the indignation of the Almighty God and of the blessed Apostles Peter and Paul. Given in Rome, at St. Peter's, in the year of Our Lord nineteen hundred and forty-six, on the ninth day of the month of February, in the seventh year of Our Pontificate. For the Holy Roman Church, the Chancellor, Cardinal GRANITO DI BELMONTE. Father Raphael C., Cardinal. Rossi, Dean of the Eighth College, Eighth Consistorial Congregation. Vincentius Bianchi Cagliesi, Apostolic Protonotary. Alfridus Vitali, Apostolic Protonotary. *Loco* [illegible] Plumbi Reg. in Cano. Ap., vol. LXXI, n. 26. — Al. Trussardi.

LETTER TO THE MOST REVEREND ARCHBISHOP OF TOKIO AND OTHER BISHOPS OF JAPAN.

PIUS PP. XII

To Our Venerable Brothers, the Bishops and Ordinaries of Japan, greetings and apostolic blessing.

Having learned of your collective letter, by which, after so long and painful an interruption, the bonds of supernatural affection that unite the Supreme Pastor with the sheep and lambs of the Church of Japan are finally renewed directly, We were deeply moved. Indeed, it brings to Us the testimony of the patience and courage with which you and your flocks have endured the torments of this terrible conflict. We give thanks to God who has abundantly bestowed upon you the virtues necessary in circumstances that were sometimes so tragic, and We do not doubt that, as a reward for your fidelity, He will reserve for your apostolic endeavors a rich and consoling harvest.

However, We cannot but also feel a very keen regret for the considerable losses that your Dioceses, your Parishes, and your Works have suffered. Although, thanks to extraordinary protection, you have few losses in human lives to lament, it remains the case that the temporal support of all your religious activities has suffered immense damage, and it is impossible to mention without pain the destruction of your principal cathedrals, of so many churches and rectories, the annihilation of parish centers, such as Urakami and Nakamachi, where Catholicism in Japan had its oldest and most vigorous roots, not to mention the seminaries, schools, convents, and hospitals.

[*Latin ed. p. 346*]

346 Acta Apostolicae Sedis – Official Commentary, which, in its blind-

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ness and violence, has brought about the scourge of war. And yet, Venerable Brothers, your zeal and your faith do not waver before so much devastation. On the contrary, it seems that they draw new strength from it. Already you are gathering your scattered faithful, and already you are setting to work to rebuild the burned walls, to reopen new sanctuaries, to repair the material and moral breaches caused to the institutions and works of the Church. We know that the effort required of you in this area is enormous, and We ourselves wish to participate in it, by taking measures to ensure that the charity of the Holy See comes to your aid, as far as possible, in this heavy task of reconstruction. But, not content with material assistance, as indispensable as it may be, given the exceptional harshness of the times, We wish to assure you of moral assistance, which is even more important. Our prayers are promised to you, more fervently than ever, that the Master of the harvest may spread the celestial dew of His grace upon your devastated lands, and send many and fervent apostolic workers there. In this regard, We will also not fail to intervene with the Superiors of missionary congregations, so that they may send to these afflicted parts of the Lord's vineyard priests and religious who will be a precious reinforcement to you in the propagation of the Gospel of peace and love. For indeed, before you lie the prospects of a comforting future. May God grant that the holy ambitions nourished by St. Francis Xavier concerning your homeland one day become a blessed reality. The Church will tremble with maternal joy and will express its deepest gratitude to the Father of lights, from whom comes every excellent gift and every perfect grace. Therefore, Venerable Brothers, We offer you an expression of Our paternal affection and Our warm encouragement, so that you may also share this with your dear and faithful flocks; and, praying that the Lord may dry your tears and restore in all, under the protection of your Japanese Martyrs and especially of their Queen, the Most Holy Virgin Mary, invincible hope and firm confidence in a better future in the Christian order, We impart to you, with effusion, as well as to your clergy, and especially to the meritorious missionaries, to the religious and religious women, to all the faithful of Japan, as a pledge of supreme comfort, the Apostolic Blessing. Given at Rome, near St. Peter, on the seventeenth day of May, in the year 1946 of Our Pontificate, the eighth. PIUS PP. XII.

[*Latin ed. p. 347*]

Sacred Congregational Acts, SS. 34J. SACRED CONGREGATION FOR THE CARE OF CHURCHES. His Most Holy Lord, Our Pope Pius XII, by successive decrees of the Sacred Congregation, has, through divine Providence, provided new pastors for the following churches: on June 18, 1918, he appointed the Reverend Daniel Bolognini, parish priest of the Prior Basilica of Saint Mary Major in the city of Boulogne-sur-Mer, as the titular bishop of Sidon, and designated him as an auxiliary to the Most Reverend

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and Venerable Lord John Baptist, Cardinal Nasalli Rocca, of Corneliano, Archbishop of Bologna. On June 22nd, he appointed the Reverend James Hill, parish priest of the church of Saint Thomas in Campbellton, in the diocese of Bathurst in Canada, as the cathedral administrator of the cathedral church of Victoria in the Islands of Vancouver. He appointed the Reverend Julius Rosales, parish priest of the locality of Tacloban, in the diocese of Palo, as the cathedral administrator of the newly erected cathedral church of Tagbilaran. To the cathedral churches of Ascoli Piceno and Cerignola, which are perpetually united, he appointed the Reverend Donato Pafundi, a secular priest and archpriest of the church of Saints Peter and Paul the Apostles in the town of Lucano, in the archdiocese of Acerenza, as their administrator. To the titular bishopric of Tian, he appointed the Reverend Leon Dworschak, a general vicar of the diocese of Fargo, and designated him as a coadjutor with the right of succession to the Most Reverend Lord John Lawler, Bishop of Rapid City. To the titular bishopric of Sita, he appointed the Reverend Daniel Feeney, parish priest of the church of the Nativity of the Blessed Virgin Mary in Presque Isle, in the diocese of Portland, and designated him as an auxiliary to the Most Reverend Lord Joseph Edward McCarthy, Bishop of Portland. To the titular bishopric of Elis, he appointed the Reverend George Brunner, parish priest of the church of Saint Charles in the town of Hull, in the diocese of Middlesbrough, and designated him as an auxiliary to the Most Reverend Lord Thomas Shine, Bishop of Middlesbrough.

[*Latin ed. p. 348*]

Acts of the Apostolic See — Official Commentary, July 6th. — To the titular bishop of the Church of Coire, the Most Reverend Abel Ribeiro Camelo, General Vicar of GoiÃ¡s, whom the Most Reverend Emmanuel Gomez de Oliveira, Archbishop of GoiÃ¡s, appointed as Auxiliary. July 16th. — To the titular bishop of the Church of Doara, the Reverend Robert Picard de la Vacquerie, parish priest of Saint Lambert in Paris. July 20th. — To the Metropolitan Church of Saint Louis, the Most Reverend Joseph Ritter, formerly Archbishop of Indianapolis. — To the Metropolitan Church of Indianapolis, the Most Reverend Paul Schulte, formerly Bishop of Leavenworth. — To the titular archbishop of the Church of Paltena, the Most Reverend James Francis McIntyre, formerly Bishop of Cyrene, whom he appointed as Coadjutor to the Eminence and Reverend Lord Francis, His Holiness Cardinal Spellman, Archbishop of New York. August 8th. — To the cathedral church of IlhÃ©us, the Reverend Benedict Zorzi, director of the seminary of Pelotas. — To the titular bishop of the Church of Bagena, the Reverend George Marcos de Oliveira, director of the work of priestly vocations in the state of Fluminis Ianuarii, whom the Eminence and Reverend Lord James, His Holiness Cardinal de Barros Cámara, Archbishop of Saint Sebastian in Fluminis Ianuarii, appointed as Auxiliary. — To the titular bishop of

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the Church of Lesvita, the Reverend Timothy Manning, the Urban Antistite, whom the Most Reverend John Cantwel, Archbishop of Angelorum, appointed as Auxiliary. — To the titular bishop of the Church of Aulon, the Reverend Emmanuel Martin Del Campo, chancellor of the archiepiscopal curia of Morelia, whom he appointed as Coadjutor with the right of succession, the Most Reverend Hemeterio Valverde Téllez, Bishop of Leonensis. — To the titular bishop of the Church of Cantanus, the Reverend Edward Anthony Fitzgerald, parish priest of Saint Joseph in Elkader, in the archdiocese of Dubuque, whom the Most Reverend Henry Rohlman, titular Archbishop of Macra in Rhodope, Coadjutor Archbishop of Dubuque, appointed as Auxiliary. August 8th. — To the titular bishop of the Church of Nara, the Reverend Patrick Dunne, General Vicar of the Archdiocese of Dublin, whom the Most Reverend John McQuaid, Archbishop of Dublin, appointed as Auxiliary. August 16th. — To the titular bishop of the Church of Antipyrgos, the Most Reverend Richard Ramos de Castro Vilela, formerly Bishop of Nazaré in Brasilia.

[*Latin ed. p. 349*]

The Sacred Consistorial Congregation, on the 340th day, August 26th. – To the titular bishopric of the Church of Lampsacus, the Reverend Aurelius Marena, appointed as Auxiliary to the Most Eminent and Reverend Lord Alexius, Cardinal Ascalesi, Archbishop of Naples, and as Canon of the Metropolitan Chapter of Naples. August 1st. – To the cathedral churches of Monte Alto and Ripana, united *in persona*, the Most Reverend Peter Ossola, formerly titular Bishop of Oxomita. August 3rd. – To the titular bishopric of the Church of Bisica, the Reverend Franciscus Prada Carrera, appointed by the Prelate of the Prelature Nullius of Saint Joseph of Alto Tocantins. August 8th. – To the metropolitan churches of Acerenza and Matera, perpetually united with each other, the Reverend Vincentius Cavalla, a theological Canon of the cathedral chapter of Asti. August 15th. – To the metropolitan church of Compsa and the cathedral churches of Lombardy and Bisaccia, also principally united, the Most Reverend Christopher Dominic Carullo, Bishop of Lacedonia, uniting them *in persona* to the diocese of Lacedonia. August 30th. – To the titular archiepiscopal church of Nicaea, the Reverend Martin Stanislaus G iii, formerly the General Master of the Order of the Friars Preachers. October 1st. – To the titular archiepiscopal church of Madytus, the Most Reverend Stephen Corbini, formerly Bishop of Foligno.

THE SACRED CONGREGATION FOR THE DISCIPLINE OF THE SACRAMENTS: DECREE CONCERNING THE ADMINISTRATION OF THE SACRAMENT OF CONFIRMATION TO THOSE WHO ARE IN MORTAL DANGER DUE TO A GRAVE ILLNESS. The Catholic doctrine proclaims that the graces of the Sacrament of Confirmation should be conferred. Therefore, the Church diligently provides that children,

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cleansed with the waters of Baptism, should be strengthened by this Sacrament, so that they may receive the gifts of the heavenly Paraclete, to add strength to the faith received through Baptism, as §5 - ACTA, vol. XIII, n. I i . - 3-10-946.

[*Latin ed. p. 350*]

350 Acta Apostolicae Sedis - The official commentary, imbued with the fullness of grace and marked by the character of a soldier of Christ, and instructed in every good work, are proclaimed. Although the investigation of canon law establishes that Confirmation does not require a mediator for the salvation of souls (canon 787 of the Code of Canon Law), nevertheless, due to its excellence and the abundant and splendid graces it bestows, it is to be diligently urged upon all pastors, that no Christian, given the opportunity, neglect this most excellent and salutary mystery of Redemption; for it is a wondrous aid in vigorously combating the wickedness of the devil, the temptations of the world and the flesh; and in attaining a greater increase of grace and all virtues on earth, and of glory in heaven. 1 Although it is the duty of pastors of souls to ensure, as far as possible, that all the baptized are duly protected by this sacrament, and indeed, scarcely when they have reached the age of reason, that is, about seven years of age: which, indeed, may be postponed, as expressly stated in canon 788, "if the infant is in danger of death, or if it seems expedient to the minister for just and grave reasons"; nevertheless, it is clear from experience that many children, being more susceptible to death, even long before they reach the age of reason, depart from this life without being anointed with the sacred chrism, especially in these our times after the most grievous scourge of war; and this is also testified by daily experience concerning many adults who, for various reasons, could not be confirmed in their childhood. This inconvenience is avoided in the Eastern Church, where it is customary to confirm infants immediately after they receive baptism. The same practice was also in use in the early centuries of the Church among the Latins, and is still observed by legitimate custom in certain nations; however, the common law of the Latin Church, as stated in the aforementioned canon 788, establishes that the administration of this sacrament should be postponed until about the age of seven, so that, with the necessary catechetical instruction given beforehand, the children may receive the effects of the sacrament more abundantly. 2 Furthermore, the principal reason why so many Christians die without receiving this sacrament is that, being in the condition of life, they are not given the opportunity to receive it due to the absence of a bishop. It is the defined doctrine that only the bishop is the ordinary minister of Confirmation.

1 S. THOMAS, p. III, quaest. 72, art. 8 ad 4. Cf. Instructio S. C. de Sacr. edita die Pentecostes (20 maii) 1934, pro simplici sacerdote sacr. Confirmationis ex Sedis Apostolicae delegatione administrante (A. A. vol. XXVII, p.

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11 seq.); Instructio S. C. de Prop. Fide 4 maii 1774; Instructio S. Officii in. iulii 1888.

2

[*Latin ed. p. 351*]

35. The Sacred Congregation for the Discipline of the Sacraments, mindful of the minister of the sacrament (canon 782 § 1), has therefore diligently striven that the conferral of this sacrament by the Bishop, as a right and office proper to him, be preserved as much as possible. This Sacred Congregation has always religiously cautioned that no detriment be suffered to the reverence due to this sacrament, nor that offense be caused to the faithful by the absence of the Bishop, nor that the splendor and solemnity of its administration, which is fitting, be diminished. However, necessity and the good of the faithful urging, the Apostolic See has not infrequently been compelled to grant, that when the Bishop, for certain circumstances of things and persons, could not be present, a simple priest constituted in some ecclesiastical dignity might suffice as the extraordinary minister of this sacrament (canon 782 § 2); who should administer it with due solemnity, always forewarning the faithful that the Bishop is the exclusive ordinary minister of this sacrament, and that it is conferred by the priest by the authority of the Apostolic See, as several pontifical indults clearly show.

4. Therefore, in order to also provide for the spiritual condition of that numerous number of infants, children, and adults of the faithful who, due to grave illness, are brought to the brink of life and certainly face death, and who are not anointed with the sacred chrism, if the strict observance of the law regarding the ordinary minister is insisted upon; it has seemed necessary to this Sacred Congregation to seek and provide some remedy for this most serious matter, so that this notable number of the faithful may be offered the opportunity to receive Confirmation. Considering the importance of this matter, the Most Holy Pope Pius XII, striving to provide more fully for the salvation of souls, and with the greatest concern for the universal Church, has deigned to entrust this Sacred Congregation, within His authority in resolving this question, to diligently and earnestly examine the matter in plenary meetings, and to propose to Him a resolution that seemed opportune. This Sacred Congregation, having heard the votes of many consultants, learned in doctrine and prudence, and having carefully reviewed all documents and acts previously concerning the discipline of Confirmation, subjected the entire matter to diligent examination in several plenary meetings of the Fathers.

5. After mature consideration, the following opinion emerged, which the Most Holy Pope...

[*Latin ed. p. 352*]

353 Acta Apostolicae Sedis – Official Commentary. The Supreme Pon-

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tiff, in an audience granted to the Most Reverend Secretary of this Sacred Congregation on May 6, 1946, commanded this Sacred Dicastery to issue a decree that would regulate the administration of the Sacrament of Confirmation in the particular circumstances outlined above, according to laws that He Himself, with certain knowledge and mature deliberation, had approved and benignly declared. Therefore, faithfully obeying this Apostolic mandate, this Sacred Congregation, concerning the Discipline of the Sacraments, has decreed the following:

1. By a general indult from the Apostolic See, as extraordinary ministers, the following are granted the faculty of conferring the Sacrament of Confirmation, only in the cases and under the conditions listed below, and to these alone:

a) Parish priests within their own parish territory, excluding, therefore, personal or family chaplains, unless they themselves also enjoy their own, even cumulatively, parish territory;

b) Vicars, as mentioned in canon 471, and vicars œconomus;

c) Priests to whom has been exclusively and stably entrusted the care of souls in a certain territory and with a particular church, with all the rights and duties of a parish priest.

2. These aforementioned ministers can validly and lawfully confer the Sacrament of Confirmation by themselves, personally, only to the faithful residing within their own territory, without excluding any individuals residing in places subject to the parochial jurisdiction; therefore, not excluding seminaries, hospitals, infirmaries, and other institutions of any kind, even religious ones, which are in some way exempt (cf. canon 792), provided that these faithful are in a state of grave illness or are in imminent danger of death, from which death is foreseen. If these ministers exceed the limits of this mandate, they should know that they are acting wrongly and do not confer the Sacrament, and furthermore, canon 2365 remains in force.

3. This faculty can be exercised both within the episcopal city and outside of it, whether the see is filled or vacant, provided that the diocesan Bishop cannot be present or is legitimately prevented from conferring the Sacrament himself, nor is another Bishop present in communion with the Apostolic See, even if only titular, who could adequately assist them without serious inconvenience.

4. The Sacrament of Confirmation must be conferred, observing the discipline prescribed by the Code of Canon Law and adapted to the circumstances, as well as the rite taken from the Roman Ritual, which are fully and completely transcribed below: it must, moreover, be conferred freely, without any title of payment.

[*Latin ed. p. 353*]

Sacred Congregation for the Discipline of the Sacraments 353 5. – If the

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use of the sacrament of Confirmation has been deemed necessary, besides the state of grace, some preparation and instruction are required so that they may worthily receive this sacrament. Therefore, it is the duty of the ministers to instruct each sick person, according to their understanding, about those things which are necessary, and to arouse in them some intention of receiving this sacrament for the strengthening of their soul. Furthermore, those to whom this pertains must see to it that, if they should recover, they are diligently instructed with suitable instruction concerning the mysteries of the faith, the nature, and the effect of this sacrament. (Cf. canon 786). 6. – According to canon 798, the minister who confers the sacrament of Confirmation shall make an entry in the parish register of Confirmations, writing therein his own name and the names of those confirmed (and, if he has a subdeacon, also the name of the diocese and parish of the subdeacon), the names of the parents and godparents, the day and place, and finally the words: "Confirmation was conferred by Apostolic Indult, due to the urgent danger of death because of a serious illness preventing Confirmation." An entry must also be made in the register of baptisms, according to canon 470 § 2. If the person confirmed belongs to a different parish, the minister himself shall first inform the pastor of the parish of the Confirmation conferred, by means of an authentic document which includes all the information mentioned above. 7. – Extraordinary ministers are furthermore obliged to send to the diocesan Ordinary a certified notification of each Confirmation conferred by them, including all relevant details in the case at hand. 8. – It is the duty of the local Ordinary to instruct the extraordinary ministers, as mentioned above, in the prescriptions of this decree in the best way he deems suitable, and to explain them individually so that they may be fully prepared for carrying out this important task. 9. – It is also the duty of the same local Ordinary to send to this Sacred Congregation, at the beginning of each year, a report on the number of those confirmed, as well as on the manner in which the extraordinary ministers under his jurisdiction have performed their duties in this most important ministry. Our Holy Father Pius, by divine Providence Pope XII, in an audience granted to the Most Reverend Secretary of this Sacred Congregation on August 20, 1946, deigned to approve and to grant Apostolic authority to the decree mentioned above, notwithstanding any contrary provisions, even those of special note; and he ordered that this decree be included in the Acts.

• Cf. S. Off., April 10, 1861, in Collect. S. O. de Prop. Fide, ed. 1924, vol. V, p. 663, n. 1213; Roman Catechism, On Confirmation.

[*Latin ed. p. 354*]

354; Acta Apostolicae Sedis - The official commentary of the Apostolic See shall have the force of law beginning on January 1, 1947. Given at Rome, from the offices of the Sacred Congregation for the Discipline of the Sacraments, on September 14, 1946. D. Card. JORIO, Prefect. F. Bracci, Secretary.

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II. DISCIPLINE OF THE CODE. I. C. CONCERNING THE CONFIRMATION TO BE ADMINISTERED BY A PRIEST, BY VIRTUE OF AN APOSTOLIC INDULGENCE.

1. A priest to whom this faculty has been granted must know that the sacrament of Confirmation must be conferred by the imposition of hands with the unction of chrism on the forehead, and by the words prescribed in the liturgical books approved by the Church (canon 780).

2. This sacrament, which imprints a character, cannot be repeated; but if a prudent doubt arises as to whether it was truly or validly conferred, it may be conferred again, under the condition that it was not previously received (canon 732).

3. The chrism, which is used for administering this sacrament, even by a simple priest, must be consecrated by a bishop who is in communion with the Apostolic See, on the fifth day of the week, nearest to the preceding Lord's Supper; and the old chrism must not be used, unless necessity demands it. If the blessed oil is lacking, another oil made from olives, not blessed, may be added, even repeatedly, but in a smaller quantity (canons 734, 781). It is never permissible to administer Confirmation without chrism, or to receive it from heretical or schismatic bishops. The unction must not be made with any instrument, but by the hand of the minister, rightly imposed on the head of the one being confirmed (canon 781 § 2).

4. A priest of the Latin rite to whom this faculty is granted by an indulgence, validly confers Confirmation only on the faithful of his own rite, unless otherwise expressly stipulated in the indulgence. It is forbidden to priests of the Eastern rite, who enjoy this faculty or privilege, to administer Confirmation together with baptism to infants of their own rite, to infants of the Latin rite (canons 782 § 4 and 5).

5. A priest granted this privilege by an Apostolic decree is bound to confer this sacrament to those for whom the faculty has been granted, if they rightly and reasonably request it (canons 785 §§ 1 and 2).

[*Latin ed. p. 355*]

Sacred Congregation concerning the discipline of the Sacraments, 355, 6. – Although this Sacrament is not of absolute necessity for salvation, it is not permitted to anyone, when the opportunity is offered, to neglect it; indeed, pastors should take care to ensure that the faithful approach it at the appropriate time (canon 787).

7. – Following the most ancient custom of the Church, as in Baptism, so too in Confirmation, a godfather should be present, if it can be arranged (canon 793).

8. – Only one or two godparents should be presented, unless, for a just reason, the minister deems otherwise; also, there should be one godfather

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for each person being confirmed (canon 794).

9. – In order that someone may be a godfather, it is necessary that: 1° He himself has also been confirmed, has attained the use of reason, and has the intention of fulfilling this office; 2° He does not belong to any heretical or schismatic sect, nor has he been excommunicated or declared excommunicated by a sentence, nor is he infamous by a legal infamy, nor excluded from legitimate acts, nor is he a cleric who has been deposed or degraded; 3° He is not the father, mother, or spouse of the person being confirmed; 4° He is designated by the person being confirmed, or by his parents or guardians, or, if these are lacking or refuse, by the minister or by the pastor; 5° He physically touches the person being confirmed during the very act of Confirmation, either by himself or through a proxy (canon 795).

10. – In order that someone may be lawfully admitted to the office of godfather, it is necessary that: 1° He is different from the godfather of Baptism, unless, for a reasonable cause, judged by the minister, something else is advisable, or unless Confirmation is lawfully conferred immediately after Baptism; 2° He is of the same sex as the person being confirmed, unless the minister deems otherwise in particular cases for a reasonable cause; 3° He has reached the age of fourteen years, unless, for a just reason, the minister deems otherwise; 4° He is not excommunicated for a notorious offense, nor excluded from legitimate acts, nor infamous by a legal infamy, although a sentence may intervene, nor is he interdicted, nor publicly a criminal, nor infamous by a fact; 5° He knows the fundamentals of the faith; 6° He is not a novice or professed in any religious order, unless necessity compels it, and express permission is obtained from the local superior; 7° He is not instituted in the sacred orders, unless the express permission of the proper Ordinary is added (canons 796 and 766).

11. – From a valid Confirmation, a spiritual relationship arises between the confirmed person and the godfather, from which the godfather is bound by the obligation to always have the confirmed person entrusted to him, and to care for his Christian education.

[*Latin ed. p. 356*]

356 Acta Apostolicae Sedis - Official Commentary on the Law concerning the care of souls (canon 797). However, from this spiritual relationship, no impediment to marriage arises (canon 1079). 12. - To prove the validity of the Sacrament of Confirmation conferred, provided that no prejudice is caused, the testimony of one witness of full age is sufficient, or the oath of the one who received the Sacrament, unless he received it in his infancy (canon 800). 13. - A priest who, without having the permission granted by law or by the Roman Pontiff, has dared to administer the Sacrament of Confirmation, shall be suspended; and if he has presumed to exceed the limits of the permission granted to him, he shall be considered, by that very act, to have lost that permission (canon 2365). III. THE RITE TO BE OB-

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SERVED BY THE PRIEST WHEN ADMINISTERING CONFIRMATION WITH THE APOSTOLIC INDULGENCE, IN THE PRESENCE OF ONE PERSON. When the time arrives for the priest, using the faculty granted to him by the Apostolic See, as mentioned above, to administer the Sacrament of Confirmation to a sick person in danger of death, he should, if he cannot wear a surplice, at least wear a stole, and he should remind those present that no one, except the Bishop, is the ordinary minister of Confirmation; and that he himself will confer it by virtue of the authority delegated to him by the Holy See. He must take care not to administer the Sacrament before heretics or schismatics, and even less to administer it to them. Then, he should instruct the godfather (or godmother) to place his right hand upon the right shoulder of the person being confirmed, whether he is an infant or an adult. Standing therefore, facing the person to be confirmed, with his hands joined before his chest, he says: "May the Holy Spirit come upon you, and may the power of the Most High protect you from sin. Amen." Then, making the sign of the cross upon himself, from forehead to chest, he says: "May our help be in the name of the Lord." R. Who made heaven and earth. "Lord, hear my prayer." R. And let my cry come to you. "The Lord be with you." R. And with your spirit. 7 Cf. Rituale Romanum, with the authority of the Most Holy Pope Pius XI, adapted according to the norms of the Code of Canon Law; typical edition, 1925.

[*Latin ed. p. 357*]

The Holy Congregation concerning the discipline of the Sacraments, 357. Then, extending [his hands] to confirm [the person], he says: Let us pray. The Prayer. Almighty and eternal God, who deigned to regenerate your servant (your handmaid) through water and the Holy Spirit, and who has granted him (her) remission of all sins: send down upon him (her) the sevenfold Holy Spirit of your Paraclete from heaven. Amen.

I. The Spirit of wisdom and understanding. R. Amen.

II. The Spirit of counsel and fortitude. R. Amen.

III. The Spirit of knowledge and piety. Amen.

Fill him (her) with the Spirit of your fear, and seal him (her) with the sign of the Cross of Christ, for eternal life. Through the same Our Lord Jesus Christ, your Son: Who lives and reigns with you in the unity of the same Holy Spirit, God, forever and ever. Amen.

Afterwards, the priest inquires about the name of the one being confirmed, and, with the tip of his right hand dipped in the chrism, he confirms him, saying: N. In the sign of the Cross, while saying this, he places his right hand upon the head of the one being confirmed, and with his thumb, he makes the sign of the cross on his forehead, and then he continues: and I confirm you with the chrism of salvation, in the name of the Father, and the Son, and the Holy Spirit. R. Amen. And he lightly strikes him on the

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cheek, saying: Peace be with you.

The priest, after anointing the forehead of the one being confirmed with the sacred chrism, carefully wipes it away with cotton. Afterwards, he proceeds with a piece of bread, and washes his thumb and hands over the basin; then he puts the water of the lotion, along with the bread and cotton, into a clean vessel, and afterwards he carries it to the church, where he burns it, and throws the ashes into the sacrarium.

After the lotion, the priest says: Confirm this, O God, which you have accomplished in us, from your holy temple, which is in Jerusalem.

[*Latin ed. p. 358*]

358 Acta Apostolicae Sedis — Commentarium Officiale. Ad gloriam Patris, et Filii, et Spiritus Sancti. Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen. Et repetitur antiphona: Confirma hoc, Deus, etc. Postquam haec repetita sunt, sacerdos, stans versus infirmum, iungit ante pectus manus, et dicit: Ostende nobis, Domine, misericordiam tuam. R/. Et salutare tuum da nobis. Domine, exaudi orationem meam. R/. Et clamor meus ad te veniat. Dominus vobiscum. R/. Et cum spiritu tuo. Iungens vero adhuc ante pectus manus, dicit: Oremus. Oratio: Deus, qui Apostolis tuis Sanctum dedisti Spiritum, et per eos eorumque successores ceteris fidelibus tradendum esse voluisti; respice propitius ad humilitatis nostrae famulam, et praesta, ut ejus cor, cujus frontem sacro Chrismate delinivimus, et signo Sanctae Crucis signavimus, idem Spiritus Sanctus in eo superveniens, templum gloriae suae dignanter inhabitando perficiat: qui cum Patre et eodem Spiritu Sancto vivis et regnas Deus, in saecula. R/. Amen. Deinde dicit: Behold, thus shall the man be blessed that feareth the Lord. Et vertens se ad confirmatum, et faciens super eum signum Crucis, dicit: Benedict te Dominus ex Sion, ut videas bona Jerusalem omnibus diebus vitae tuae, et habeas vitam aeternam. R/. Amen.

[*Latin ed. p. 359*]

The Sacred Congregation for the Propagation of the Faith 359.

SACRED CONGREGATION FOR THE PROPAGATION OF THE FAITH

I. TABORE. - OF MWANZA

DECREE CONCERNING THE ALTERATION OF BOUNDARIES OF VICARIATES

Whereas, in the territory of Tanganyika in British East Africa, with the erection of the Apostolic Vicariates of "Musoma and Maswa," entrusted

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to Fathers of the Society of African Missions (commonly known as "White Fathers"), the Apostolic Vicariate of Mwanza, also entrusted to the care of the same Society, had been unduly diminished, and whereas the neighboring civil district of Shinyanga, belonging to the Apostolic Vicariate of Tabore, could more easily be evangelized by the missionaries of the Vicariate of Mwanza than by the missionaries of the Vicariate of Tabore; the Most Reverend Fathers entrusted with the propagation of the Christian name in this Sacred Congregation, in a plenary meeting held on the 8th day of this month of the present year, in which the erection of the Apostolic Vicariates of Musoma and Maswa was decreed, judged it fitting to detach the aforementioned civil district of Shinyanga from the Apostolic Vicariate of Tabore and to annex it to the Apostolic Vicariate of Mwanza.

The opinion of the Most Reverend Fathers, having been reported to Our Holy Father Pope Pius XII, of blessed memory, by the undersigned Secretary of this Sacred Congregation, in an audience on the 11th day of the same month and year, the Supreme Pontiff, having approved and confirmed it, ordered the present Decree to be drawn up for this matter.

Given at Rome, from the offices of the Sacred Congregation for the Propagation of the Faith, on the 11th day of April in the year of Our Lord 1946.

P. Card. FUMASONI BIONDI, Prefect.

ii. 68 S.. f

Celsus Constantini, Archbishop titular of Theodos, from the Secretariat.

[*Latin ed. p. 360*]

300 Acta Apostolicae Sedis — Official Commentary II

PROVISIONS FOR CHURCHES

For the propagation of the Christian Name, Our Most Holy Lord Pope Pius, having been deigned to provide for the following Churches, namely:

On March 14, 191fi, the Cathedral Church of Rockhampton was assigned to the Reverend Andrew Gerard Tynan, a priest of the Archdiocese of Brisbane.

On April U, the titular episcopal Church of Bubastis was assigned to the Reverend Father Joseph Blomjous, a member of the Society of Missions to the Africans, whom he appointed as the Apostolic Vicar of Musoma-Maswa.

On May 10, the titular episcopal Church of Tennessus was assigned to the Reverend Father Valerian Gracias, a priest of the Archdiocese of Bombay, and Rector of the Pro-Cathedral of the Most Holy Name in the city of Bombay, whom the present Archbishop of Bombay appointed as his Auxiliary.

On June k, the Metropolitan Church of Peking was assigned to His Em-

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inence and Reverend Lord Thomas S. R. E., Cardinal of Tientsin, who had previously been the titular Bishop of Zimtao.

On June 15, the Cathedral Church of Zhengzhou was assigned to the Reverend Father Faustinus Tissot, a member of the Pious Society of Saint Francis Xavier for foreign missions.

On June 18, the titular episcopal Church of Halicarnassus was assigned to the Most Reverend Bernard Sullivan, who is already the Bishop of Patna.

On June 14, the Metropolitan Church of Fuzhou was assigned to the Most Reverend Father Theodorus Labrador, who is already the Bishop of Funing.

On July 1f, the titular episcopal Church of Cadossia was assigned to the Reverend Father Anthony Démets, a member of the Congregation of the Most Holy Redeemer, whom he appointed as Coadjutor with the right of succession to the present Bishop of Ross.

On July 11, the titular episcopal Church of Antiphrae was assigned to the Reverend Father Andrea Sorin, from the missionaries of the Most Sacred Heart, whom he appointed as the Apostolic Vicar of Port Moresby.

On July /f, the titular episcopal Church of Siniandena was assigned to the Most Reverend Father Bonaventura Arana Goigoras, who is already the Bishop of Vijayapuram.

On July 11, the titular episcopal Church of Semta was assigned to the Most Reverend Father Rectorem Catry, who is already the Bishop of Lahore.

On July 11, the Metropolitan Church of Hankou was assigned to the Reverend Father Joseph Ferruccio Mauritium Rosa, O. F. M.

[*Latin ed. p. 361*]

The Sacred Congregation for the Propagation of the Faith decrees:

To the titular Bishop of the Church of Athribita, Reverend Father Ludovic Durxieu, of the Society of African Missions, who is appointed Coadjutor, with the right of succession, to the Apostolic Vicar of Ougadougou.

To the titular Bishop of the Church of Cercinita, Reverend Father John McCarthy, a member of the Congregation of the Holy Spirit, and formerly Regent of the Apostolic Delegation for Africa concerning missions, who is appointed Apostolic Vicar of Zanzibar.

To the titular Bishop of the Church of Ammaedara, Reverend Father Joseph Gerald Holland, a member of the Society for Missions to the Africans, who is appointed Apostolic Vicar of Lower Volta.

To the titular Bishop of the Church of Odrena, Reverend Father James Siedle, of the Society of African Missions, who is appointed Apostolic Vicar of Karamoja.

To the titular Bishop of the Church of Perta, His Excellency Joseph Angel

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Poli, formerly Bishop of Allahabad. July 18th.

To the Metropolitan Church of Nanchang, His Excellency Joseph Chou Ohi-shih, formerly Bishop of Paoting [Baoding, Ching-Yüan].

To the Cathedral Church of Ueihoivens, His Excellency Mary Civelli, formerly Bishop of Hanzhong [Hanchung].

III. NOMINATIONS

The Sacred Congregation for the Propagation of the Faith, having given its approval, has issued the following decrees:

December 11th, 1915. Reverend Father John Deutsch, of the Congregation of the Most Sacred Heart of Jesus and Mary, is appointed Apostolic Prefect of Central Norway.

January 21st, 1918. Reverend Father Francis Xavier of Floriana, of the Order of the Capuchin Minor Friars, is appointed Apostolic Prefect of Jhansi.

June 7th. Reverend Father Jerome Lingenheim, of the Society for Missions to the Africans, is appointed Apostolic Prefect of Sohodc.

June 21st. Reverend Father Matthew Farrelly, of the Congregation of the Holy Spirit, is appointed Superior of the ecclesiastical mission of Cambia.

June 21st. Reverend Father Henry Edérle, of the Society of the Divine Word, is appointed Apostolic Prefect of Mindoren.

[*Latin ed. p. 362*]

362 Acta Apostolicae Sedis – Official Commentary – Reverend Father Camillus Vandekerkhove, C.M., Apostolic Prefect of Bikoro. July 12th. – Reverend Father Benedict Garcia Guillermo, O.C. Disc., Apostolic Prefect of Esmeraldas. – Reverend Father Ioachim Delange, of the Congregation of the Holy Spirit, Apostolic Prefect of Tefé. – Reverend Father Ignatium Garcia Martin, S.L., Apostolic Prefect of Saint Francis Xavier.

SACRED CONGREGATION FOR RITES.

PARISIAN, OR CARCASSONNE.

CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, MARY THERESA DE SOUBIRAN, FOUNDRESS OF THE SOCIETY OF MARY AUXILIATOR.

ON THE QUESTION: Whether, with the approval of virtues and two miracles, the solemn Beatification of the aforementioned Venerable Servant of God can proceed.

"Jesus went before them, carrying his cross, and he died for you on the cross; so that you also may carry your cross and desire to die on the cross. For if you have died with him, you will also live with him." (1 Peter 2:21).

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The Venerable Mary Theresa de Soubiran suffered many mental torments, which she generously embraced out of love for God; now, however, she is richly rewarded by God with incomparable glory. Furthermore, born into a noble family, she rejected and abandoned domestic riches, comforts, and pleasures, eagerly striving with all her heart to follow the footsteps of Christ, and after, following the example of her aunt, she established a Beghinage in her paternal town, together with.

[*Latin ed. p. 363*]

363*. The Sacred Congregation of Rites, desiring to foster a more perfect life among some members of the same Beghinage, established a new religious family, which it wished to call the Congregation of Mary, Help of Christians. Through secret and deceitful machinations, one of the members was removed from the Congregation, and it petitioned to be received into the Order of Our Lady of Charity, which it obtained. There, after fifteen years spent in humble service, she peacefully departed this life on June 7, 1889, in Paris, having reached an age five years beyond fifty. After infamous machinations were discovered, the members of the Congregation of Mary, Help of Christians, desiring to render due honor to their Mother, and also, because the truth of the matter revealed virtues of the highest order in the Servant of God, which stood out above all else, claimed the right to promote the cause of her beatification. This resulted in a happy outcome. Indeed, since the processes were initiated with ordinary authority both in Paris and in Carcassonne, and were brought before this Sacred Congregation, a favorable decree was issued on April 20, 1932, after due legal procedure. Two years later, on May 9th, the blessed Pope Pius XI signed the Commission for the Introduction of the Cause with his own hand. On July 18, 1934, the Holy Roman Church declared that there was no public cult exhibited. The same Sacred Congregation, with the approval of the Most Holy Lord and with his authority, on August 7, 1940, decreed that heroic virtues were present, and on May 21st of this year, it decreed that two miracles had occurred. In order to proceed further, a question was raised for legal discussion: Given the approval of the virtues and of two miracles, can the solemn beatification of this Venerable Servant of God proceed? This question was proposed by the Reverend Cardinal Januarius Granito Pignatelli di Belmonte, Bishop of Ostia and Alba, as Promoter of the Cause, to be discussed in the General Congregation before the Most Holy Pope Pius XII, on November 13th of this year, to which the Reverend Cardinals, Officials, Prelates, and Consultors responded with unanimous affirmative votes. The Most Blessed Father postponed giving his judgment, so that he might consider the matter before the Lord in prayer, and chose this, the second Sunday of Advent, December ninth, to open his mind. Therefore, the Reverend Cardinals Granito Pignatelli di Belmonte, the Promoter of the Cause, and the undersigned Prefect of the Sacred Congregation, as well as

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the Reverend Father Salvatore Natucci, the General Promoter of the Faith, and myself, the Secretary, were summoned; and, after the Holy Sacrifice of the Mass was piously celebrated...

[*Latin ed. p. 364*]

The Acts of the Apostolic See – Official Commentary – declared: It is possible to proceed to the solemn beatification of the Venerable Mary Theresa de Soubiran. It was ordered that this decree be duly promulgated and recorded in the acts of the Sacred Congregation of Rites. Given in Rome, on the 9th day of December in the year of Our Lord 1945.

[Signature] Card. SALOTTI, Archbishop, Prefect.

h. S. A. Carinci, Secretary.

II. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, AUGUSTINE PIETRANTONI, OF THE INSTITUTE OF THE SISTERS OF CHARITY.

ON THE QUESTION: Whether a commission for the introduction of the cause should be appointed in this case and for the purpose in question.

If we carefully consider the life of the Servant of God, Augustine Pietrantoni, from her earliest years until her death, it is clearly revealed to us the divine Providence that prepared her soul so that she might become a perfect example of a Sister of Charity, according to the instructions and documents given by St. Vincent de Paul. "True charity," he taught, "knows no rest, nor can it be contained within itself; we must love God and our neighbor, and serve them, even at the expense of our own goods or even our lives" (Elevations, prayers, and thoughts. Florentine Edition, p. 257). This the Servant of God observed most faithfully.

Furthermore, in the town of Pozzaglia, in the Sabine region, within the boundaries of the Diocese of Tivoli, she was born on March 27th of the year 1864, the second of eleven children, to Francis and Catherine Costantini, a couple renowned for their piety; and on the same day, she was cleansed with the waters of the lustral bath, and received the names Oliva, Ulpia, and Candida. At the age of five, she received the sacred Sacrament of Confirmation. The young girl excelled in learning the catechism, and she delighted in teaching her brothers, sisters, and other girls. At the age of twelve, she approached the Holy Eucharist for the first time, and from then on, she partook of this heavenly bread as often as it was given to her. In her youth, she was innocent and pious.

[*Latin ed. p. 365*]

The Sacred Congregation of Rites, numbering 365 members, is such that it is no wonder that religious vocations have flourished within it. After overcoming certain obstacles, on March 23rd of the year 1886, the Institute of Sisters of Charity in Rome was established; on October 14th of the same year, she received the habit of a novice; the following year, she assumed

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the habit of a Sister and the name Augustine; finally, seven years later, on the feast of Angels in Puebla, she pronounced her religious vows. In religion, she displayed admirable examples of all virtues; she spared no labor, often saying: "We shall find rest in the next life." Among the saints, she said, "We venerate St. Augustine; St. Augustine is a saint, but I wish to become a saint;" and to this end, she dedicated herself entirely to the pursuit of religious perfection. To her, attached to the urban charitable institution of St. Spirit in Saxia, was entrusted the care of those afflicted with tuberculosis; in carrying out this duty, her outstanding qualities, acquired through great effort, shone forth, especially her humility, patience, and charity. She completely disregarded the contagion of the tuberculosis from which she began to suffer, and the ingratitude of some of the sick, who, imbued with wicked and impious ideas, went so far as to abuse her, even striking her, yet she did not complain, nor did she attempt to abandon the obedience assigned to her by the province, wisely preparing herself to even face death, in order to more securely reach the heavenly homeland. "For," as the same St. Vincent taught, "we can attain our eternal happiness in no safer way than by living and teaching while serving the poor" (Ibid., p. 260). This also happened to her with great success. Indeed, she did not suffer martyrdom in the true sense, as she had hoped, but she died while diligently serving the sick. And indeed, one of the sick, recovering from the disease, defiled by vile morals, and estranged from religion, who had harassed the women who were washing linens with obscene words, and who had been expelled from the institution by the Prefect, falsely believing that he had been punished by the work of Sister Augustine, decided to take a diabolical act of revenge. On November 13th of the year 1894, he entered the hospital with the intention of attacking Augustine. As soon as she saw her passing by, he immediately attacked her, striking her with seven stab wounds with such force that, during the autopsy, his heart was found to be split into three parts. Death followed immediately. The funeral ceremonies, and the translation of the body to the cemetery, were more like a triumphant procession than a mournful occasion. For, with a gathering of many thousands of people from all walks of life, who honored the virtue of the Virgin with the highest praise, and at the same time condemned the atrocity of the crime, the ceremonies took place.

[*Latin ed. p. 366*]

"Acta Apostolicae Sedis – Official Commentary. Not a commotion of souls arising from a heinous crime, but the fame of virtues, which after 42 years still persisted, provided the motive for investigations: canonical ones, to proceed along the path to Beatification. Furthermore, both in the Vicariate of Rome and in the court of Tivoli, processes were initiated in 1936 by Ordinary authority, concerning the fame of sanctity, concerning writings, and concerning the cult not exhibited. On May 28, 1941, this Holy

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Congregation issued a decree, in which, after examining the writings, it declared that nothing stood in the way of proceeding further. In the meantime, several petitions were presented to the Supreme Pontiff, requesting the introduction of the cause, among which were those of three Cardinals of the Holy Roman Church, of several Archbishops, Bishops, Generals of religious Orders or Congregations, of the Bishop of Tivoli, and of the parish priest of the town of Pozzaglia. Therefore, with all due legal formalities observed, and with the Reverend Father Augustine from the Order of the Most Holy Trinity, duly appointed Postulator, on the 4th of December of this year, in the assembly of the Ordinary of this Holy Congregation, the Cardinal Prefect, and Promoter of the cause, proposed the following question for discussion: Whether a commission for the introduction of the cause should be appointed, and for what purpose. After this report, and after hearing the written votes of the official Prelates, as well as the Reverend Father Salvatore Natucci, General Promoter of the Faith, it was decided: To appoint the commission, if it pleases the Most Holy [Pope]. The following was then done on the same day by the aforementioned Cardinal Prefect, a report was made to the Supreme Pontiff, Pope Pius XII. His Holiness, approving the decision of the Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Augustine Pietrantoni, with his own hand. Given in Rome, on the 14th of December, in the year of Our Lord, 1945. *& C. Card. SALOTTI, Bishop, Prefect. L. © S. A. Carinci, Secretary."

[*Latin ed. p. 367*]

367 The Sacred Congregation of Rites, Session III, LIMBURG. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE HANDMAIDEN OF GOD, MARY, IN THE WORLD CATHERINE KASPER, FOUNDRESS OF THE INSTITUTE OF THE SERVANTS OF THE POOR OF JESUS CHRIST. REGARDING A DOUBT: Whether a commission for the introduction of the cause should be appointed, and with what effect, concerning the matter under consideration. He who loves God with his whole heart, with his whole soul, and his neighbor as himself, attains that perfection of spirit which constitutes sanctity, as the Apostle teaches: "For this is the fullness of the law: to love" (Romans 13:10). This fullness, it appears, was attained by the Handmaid of God, Mary Kasper, as numerous witnesses, who were familiar with her way of life, or who have admired the magnificent works accomplished by her for the glory of God and the salvation of souls, testify. And indeed, on May 26th, in the year of Our Lord 1820, in the town of Dernbach, within the diocese of Limburg – formerly of Treves – near Fismes, a girl was born to pious and honorable parents, Henry Kasper and Catherine Fassel, to whom, in the sacred baptism, on the 31st day of the same month, the name Catherine was given. She imbibed piety towards God and her neighbor, as it were,

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with joyful eagerness, following the example of her parents. For, together with her mother, even as a young girl, she delighted in visiting the sick and teaching catechism to children. Although she was able to celebrate Mass only a few times due to her delicate health, she compensated for the lack of acquired knowledge with a keen intellect and other gifts of the mind with which she was endowed by God. As she approached the divine sacrament, she felt her soul drawn more and more towards divine things, and she cultivated virginity, poverty, obedience, love for the sick, and other virtues, both theological and moral, to such an extent that a common belief arose that she had never fallen into even the slightest fault. Moved by the intimate impulse of divine grace, she joined some young girls to her, encouraging them to follow the path of a more perfect life, and those moved by her exhortations and example strove to visit the sick and to assist the poor with material and spiritual help. This was the humble beginning of the Institute of the Servants of the Poor of Jesus Christ.

[*Latin ed. p. 368*]

368 Acta Apostolicae Sedis - Commentarium Officiale. With the approval of her spiritual director and the consent of the Bishop, in the year 1847 she built a small house. The following year, after the death of her mother, she moved, along with a poor and infirm woman, to this new little house. This, like a grain of mustard seed, gradually and imperceptibly, with the constant favor of divine grace, developed into a great tree. It is not surprising; for the Servant of God, and her first companions, humbly disposed, indeed very poor in material possessions, but exceedingly rich in faith in God, diligently followed the rules given to them by the Bishop, establishing a common life, devoted to prayer, attending to works of charity, and striving with the utmost zeal to emulate each other in all virtues. They dedicated time and care to the care of the sick and the education of orphans, and to public schools. In the year 1852, after the Institute was established, Catherine took the name Maria; and the other companions likewise changed their names. Some years later, Pope Pius IX recognized the Institute and granted permission for its rules to be observed for a period of five years as an experiment. Finally, in the year 1890, the rules were fully approved by the Apostolic See. In the meantime, new houses were established in other dioceses. During the fierce Franco-German war, in the year 1870, the care of the wounded in several hospitals was entrusted to the Institute, to the great benefit of both body and soul. ”If they have persecuted me,” said the Lord, ”they will also persecute you.” Therefore, it was fitting that the Servant of God should be tested by the fire of tribulation. Indeed, she suffered many vexations, insults, and sorrows, especially during the *Kulturkampf*, which she bravely endured with an unwavering spirit, trusting in God; and this virtue was generously rewarded by God Himself. Several of the Sisters from Germany emigrated

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to Holland, to England, and to other parts of the world, and founded new houses. Thus, the expulsion of the Sisters from their homeland became an instrument for the salvation of other nations. Approaching her eightieth year, on February 2nd, 1898, strengthened by the sacraments of the Church, she peacefully passed away in the motherhouse of the Institute in Dernbach. The reputation for holiness that she enjoyed in life did not diminish after her death, but rather increased; and many attribute to her intercession numerous graces received from God, among which some appear to be true miracles. Therefore, with ordinary authority, both in the Limburg diocesan curia and through petitions submitted in the diocesan curias of Berlin, Wayne-Castrum, and Belleville, from the year 1928 to the year 1935, processes were initiated concerning the reputation for holiness and miracles, and obedience to the decrees of Urban VIII, prohibiting public veneration of the Servant of God. On November 27th...

[*Latin ed. p. 369*]

The Sacred Congregation of Rites, in the year 1937, issued a favorable decree concerning the writings [of a certain individual]. In the meantime, numerous letters requesting the introduction of a cause [for beatification or canonization] were presented to the Most Blessed Father, among which were those from four Cardinals of the Holy Roman Church, more than seven Archbishops and Bishops, especially from Germany, numerous Abbots, the superiors general of various Orders or Congregations, the parish priest of Dernbach, and other men and women of outstanding character. Therefore, with all due legal formalities observed, and at the urgent request of the Reverend Father Arthur Wynen, sub-dean of the Sacred Roman Rota, and duly appointed promoter of this cause, on the twenty-ninth day of the month of January, in the assembly of the Ordinary Congregation of the Sacred Rites, the Eminent and Reverend Cardinal Alexander Verde, as Proponent or Relator of the cause, raised a question for discussion: Whether a commission for the introduction of the cause should be signed in this case and for this purpose, and he reported on this matter. After hearing the report of the Eminent and Reverend Cardinal, and after the votes of the official Prelates, as well as the opinions expressed orally and in writing by the Reverend Father Salvatore Catucci, the General Promoter of the Faith, after mature deliberation, it was decided to respond: That the commission for the introduction of the cause should be signed, if it pleases the Most Holy [Pope]. Furthermore, on the date indicated below, the Reverend Father Salvatore Catucci, presented to His Holiness, Pope Pius XII, the aforementioned response of the Eminent Fathers, which His Holiness, approving the response of the Eminent Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Mary Kasper, with his own hand. Given at Rome, on the third day of February, in the year of Our Lord 1946, the fourth Sunday after Epiphany. 83 C. Card. SALOTTI,

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Archbishop, Prefect. L. © S. T A. Carinci, Archbishop of Seleucia, Secretary. IV. CONCERNING THE BEATIFICATION AND CANONIZATION OF THE VENERABLE SERVANT OF GOD, THERESIA EUSTOCHIA VERZERI, FOUNDRESS OF THE INSTITUTE OF THE DAUGHTERS OF THE SACRED HEART OF JESUS. CONCERNING THE QUESTION: Whether, with the approval of her virtues and of two miracles, it is permissible to proceed to her solemn Beatification. "In the Cross is salvation, in the Cross is life, in the Cross is protection from enemies, in the Cross is the infusion of heavenly sweetness, in the Cross is the strength of the mind, in the Cross is the joy of the spirit, in the Cross is the summit of virtue, in the Cross is the perfection of holiness..." Tolle.

[*Latin ed. p. 370*]

370 Acta Apostolicae Sedis — Official Commentary: "Therefore, carry your cross and follow Jesus... if you are a partner in the suffering, you will also be a partner in the glory" (Imitation of Christ, Book 1, Chapter 2, Paragraph 12). This magnificent praise of the Cross was deeply imprinted on the soul of the Venerable Teresa Eustochium Verzeri. For she, who supremely loved the Cross, intimately united with it, generously received from the heavenly Bridegroom Himself, Whose "whole life was a cross and a martyrdom," embraced it, and so bravely bore all her inner sorrows that she revealed them to no one, offering them joyfully only to God. And indeed, Teresa was born in the noble family of Verzeri, renowned for its Christian virtues, so much so that the citizens of Bergamo called the family "the cloister and the family of saints," on July 31, 1801. Her parents were Anthony and Helen, Countess Grumelli, and, by the benign providence of God, she was raised under their care. Three of her sisters vowed virginity to God, while Jerome, her brother, renounced the priesthood to become a diocesan priest, and piously governed the Diocese of Brixia. Following God's call, under the guidance of a prudent priest, she founded the Institute of the Sacred Heart of Jesus, which was highly praised, approved, and confirmed by the Supreme Pontiffs Gregory XVI and Pius IX. She suffered much in this endeavor, and inflicted many hardships upon herself, for she ardently desired Christian perfection, cruelly torturing her body with iron and fire, and she subjected herself to many vows of the highest perfection, which, victoriously overcoming herself, she bravely preserved until death, which she peacefully reached on March 3, 1852. For these virtues, she magnificently received divine munificence, not only through the fortunate founding of the Institute by her, but also through being led, as it were, by the hand to the altar of honors. For, after canonical inquiries were completed with ordinary authority, and all that was legally required was observed, on August 23, 1883, the cause of beatification was introduced; and by Apostolic authority, the process was conducted, and on April 2, 1922, with the approval of Pope Pius XI, the decree declaring her heroic

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virtues was issued; and on December 9 of the preceding year, with the approval of the Supreme Pontiff, it was decreed that two healings were true miracles. These decrees have brought her very close to beatification. In order that these solemnities may proceed, according to the wise law of our forum, confirmed by the Code of Canon Law, it is prescribed that in the General Congregation, before the Supreme Pontiff, the following question be debated: Whether, with the approval of her virtues and of two miracles, it is permissible to proceed to the solemn beatification of this Venerable woman. This question was presented on April 9 by the undersigned Cardinal Prefect of the Sacred Roman College.

[*Latin ed. p. 371*]

The Sacred Congregation of Rites and Causes was presented with a matter, to which the Reverend Cardinals, Official Prelates, and Consultor Fathers unanimously responded with an affirmative vote. "Indeed, the Most Blessed Father declared that all should pray fervently to God, the Father of Lights. He chose this Sunday after Easter to open his mind. Therefore, having summoned to himself the aforementioned Cardinals, the Reverend Father Salvatore Natucci, General Promoter of the Faith, and myself, the Secretary, after piously celebrating the Holy Sacrifice of the Mass, he decreed: That it is permissible to proceed with the solemn beatification of the Venerable Theresa Eustochia Verzeri. Furthermore, he ordered that this decree be promulgated and recorded in the acts of the Sacred Congregation, and that Apostolic Letters, sealed with the Fisherman's Ring, be dispatched regarding the solemn beatification to be celebrated in the Vatican Basilica. Given in Rome, on the 26th day of May in the year of Our Lord 1946. © C. Card. SALOTTI, Archbishop of Praeneste, Prefect. D. © S. t A. Carinci, Archbishop of Seleucia, Secretary.

DECREE CONCERNING THE FACULTY OF PRINTING LITURGICAL BOOKS.

How diligently the Sacred Congregation of Rites has always watched over the printing of liturgical books, as demonstrated by the decrees repeatedly issued for this purpose, and how much reverence it desires that sacred volumes should receive from all, clearly demonstrates this. Hence the reservation of the title "Pontifical Printer," which has been granted to only a few, and indeed, to those who have been proven worthy, over time; hence also the revision of the Sacred Books, which the Congregation itself is accustomed to carry out with the utmost care. However, for some time now, for various reasons, it has become customary for any printer, with the consent and approval of his own Ordinary, to publish liturgical books, and especially the Roman Missal and the Roman Breviary, not always with the proper form and purity of text. In order that this inconvenience may

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be remedied and that due honor may be paid to the things pertaining to the divine worship, and that the sacred text may be presented in its most perfect form, the Most Holy Pope Pius XII has issued the following:

[*Latin ed. p. 372*]

The Acta Apostolicae Sedis – Official Commentary follows, stating that the following was decreed, with any concession or abuse to the contrary being abolished: 1) Only the Vatican Printing House, excluding all others, shall have the right to print liturgical books. . . . 2) Any printer, whether possessing a pontifical diploma or not, must obtain permission from the Holy Congregation of Rites as many times as he wishes to print these books. 3) It is the responsibility of the Administration of the Goods of the Holy See to set the conditions for the public distribution of these books in each instance. 4) Conformity with the Vatican edition must be granted by the Ordinary, according to canon 1390 of the Code of Canon Law, and it shall not be signed by them unless after a diligent and accurate review by experts in liturgical matters. 5) For the effect of this decree, the following liturgical books shall be published: The Roman Breviary, The Roman Missal, The Roman Ritual, The Roman Pontifical, The Roman Martyrology, The Ceremonial of Bishops, The Memoriale Rituum, The Octavarium Romanum, The Collection of Decrees of the Holy Congregation of Rites. All contrary provisions, even those worthy of special mention, are hereby repealed. Rome, 10 August 1946.

C. Card. SALOTTI, Archbishop, Prefect.

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[*Latin ed. p. 373*]

Year and Volume XXXVIII, November 23, 1946 (Series H, Volume XIII) - No. 12. ACTA APOSOLICAE SEDIS, Official Commentary. ACTA OF POPE PIUS XII. IMPOSITION OF THE RED GAVEL. On Saturday, the twelfth day of the month of October, in the year 1946, the Supreme Pontiff, outside of a Consistory, conferred the Pontifical Red Gavel upon the Most Eminent and Reverend Cardinal John De Jong, Archbishop of Ultraiect, who had been created in a secret Consistory on the eighteenth day of the month of February of the present year, and assigned to him the Titulus of Saint Clement.

RADIO MESSAGE FROM THE SUPREME PONTIFF TO THE SWISS PEOPLE.

"The particular affection that We bear for Switzerland, and the confidence with which Our heart is filled with regard for this noble people, readily inclined Us to accede to the requests made to Us by your Broadcasting Service, and to address you through its medium, as We have recently

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addressed the representatives of your press during their visit to Rome, a visit of which We retain the best memories.

In our time, when the concept of national citizenship of the State, often exaggerated to the point of confusion, tends to impose itself as a dogma, the case of Switzerland, which is exceptional, appears to some to be a paradox; it should rather give cause for reflection. Situated geographically at the intersection of three powerful national civilizations, Switzerland embraces all three."

September 14, 1946. 27 - ACTA, Volume XIII, No. 12. - 23-11-1946.

[*Latin ed. p. 374*]

374 Acta Apostolicae Sedis — Commentarium Officiale, in the unity of a single people. In a time when nationalism seems to dominate almost everywhere, she, who is rather a transcendent political community than a national state, enjoys the tranquility and strength that comes from the union between citizens. Perhaps no people have more love for their home and their country than the Swiss people, and no people have a more lively and profound sense of their common identity. The vigor and creative power that others believe they find in the idea of the nation, Switzerland finds, at least to the same degree, in the cordial emulation and collaboration of its various national groups. All the peoples of the world, especially during the two great wars, but also during the difficult interwar period, have felt, in various ways and under various forms, the benefits of Swiss charity and have rendered it a grateful tribute: a comforting welcome to prisoners, refugees, and the persecuted; material aid to individuals and nations; a delicate and prompt concern for children, the sick, and the infirm. And this is done with a genuine amiability, a smile equally offered to all, an expression not of indifference, but rather of an equal understanding, for all could recognize their brothers in the Swiss people. From a very paternal heart, at this moment, We thank you and We bless you. You are proud of the democratic character of your country, and you are right to be proud of it, for democracy, in your case, is not an artificial construct; it is the fruit of long years of experience; it harmoniously combines the advantages and benefits of federal autonomy with those of central power. Thanks be to God, you do not want to make democratic forms an idol; you are aware that the soul of any state, whatever it may be, is the intimate, profound sense of the common good; it is the concern not only to secure a place in the sun for oneself, but also to ensure it for others, each in accordance with their obligations and personal responsibilities. This is what a healthy and beneficial social policy aims for, along with loyalty and justice, generating peace and prosperity. Conversely, when this sense of the common good fades away, giving way to the brutal reign of individual or collective selfishness, sound democracy is in danger, and the dictatorship of a party insidiously takes its place. The word "freedom" rings true in your land. Now, true freedom,

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that which truly deserves that name and brings happiness to peoples, has nothing in common with unrestrained license, with the overflowing of licentiousness; the...

[*Latin ed. p. 375*]

True freedom, in the opinion of Pope Pius XII, is, on the contrary, that which guarantees the profession and practice of what is true and just in the realm of divine commandments and within the framework of the common good. Therefore, it requires just limits, and it was the glory of your ancestors to have provided, through wise and strong rules, for the defense and preservation of such a precious good.

Two of these rules deserve special mention here, because they touch upon the most sensitive point, the so-called "nerve center," of the relationship between precept and freedom, a relationship in which even the slightest disturbance can have fatal consequences. The first of these two rules is justice: "Suum cuique, to each his due," a single weight and a single measure for all. The other is the absolute respect for God's sovereign law regarding marriage and the family. If the profound meaning of the common good is the soul of every healthy and strong state, then the dignity and sanctity of conjugal and family life are its very backbone. If this backbone were to suffer a serious injury, the strength of the state would be compromised, and it would inevitably lead, sooner or later, to the ruin of the people.

In all your hearts resounds the vibrant call of your national anthem: "From the high mountains comes help; Switzerland, always hope in God! Guard the faith of your ancestors; Live as they did." This is a rallying cry. More than ever, in these days when atheism, like a termite, secretly but surely gnaws at the foundation upon which states are built, the world needs hands joined together and hearts uplifted; it needs, in both political and private life, Christians who believe and pray. In this time when we witness even delicate and refined civilizations sliding towards a decadence in which they risk, one after another, being plunged into ruin, remember that, in order to preserve the pure and intact flower of humanity that brings honor to your institutions and your customs, you need those higher powers that only Christian faith is capable of giving to peoples and individuals. For, in truth, only the doctrine, the faith, and the grace of Jesus Christ ensure for peoples the lasting foundation of their existence, their progress, their prosperity, and their peace. Through a providentially experienced truth, you know this – you, whose blessed protector, savior of your unity and your inner peace, Saint Nicholas of Flue, held fast to this foundation with every fiber of his being – you, whose fathers built the edifice of your Confederation upon this foundation. Remain steadfastly attached to it: this is the wish, and the best blessing that We can offer to the beloved Swiss

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people.

[*Latin ed. p. 376*]

376 Acta Apostolicae Sedis, Official Commentary • ' EPISTLES V, I. *.. .. '. . ^ i S ^ l ^ M - : . TO THE MOST REVEREND FATHER, BENEDICT, BISHOP OF SANTA MARIA IN VALLICELLA, TO THE MOST EMINENT CARDINAL ALOISI MASELLA, WHOM WE APPOINT AS OUR LEGATE TO BESTOW A CROWN UPON THE IMAGE OF BLESSED MARY OF FATIMA.

PIUS PP. XI, To Our Beloved Son, greetings and the Apostolic Blessing.

The most solemn celebrations, which for the past four years have stirred the hearts of the faithful of Lusitania with the greatest piety in honor of the Blessed Virgin Mary of Fatima, still fill Our heart with the sweetest memories. We Ourselves, through a radio broadcast transmitted at the end of last October, publicly and gladly declared the beautiful testimonies that the faithful of Lusitania, with grateful hearts and with faith and supplication, offered to their Heavenly Patroness during that sacred year. Among other things, We recalled the precious diadem, resplendent with gold and gems, which those same faithful, as a lasting memorial, offered to the august Queen of Heaven in the Shrine of Fatima.

Now, however, the fires of war have finally subsided, although the world is not yet fully at peace. Heeding the prayers and wishes of the Bishops of Lusitania, We have decided to solemnly crown the most sacred image of Our Lady of Fatima. Therefore, We choose you, Our Beloved Son, recently adorned with the splendor of the Roman purple, for your outstanding piety towards the Mother of God, as Our Legate, and We entrust you with the task of, in the Shrine of Fatima, bestowing, in Our name and with Our authority, a golden diadem upon the image of the Blessed Virgin.

We are confident that from this most auspicious event, a considerable increase in devotion to the Heavenly Queen will be perceived among the Christian people, and that a greater abundance of blessings will result. For if men, whether swept away by the waves of calamitous times, or blinded by erroneous doctrines, or deceived by vain and empty images of good, have extinguished the flame of religion in their hearts, then these very celebrations may rekindle the flame of faith within them and restore them to good.

In the present division of peoples, when in many nations, amidst so many anxieties of daily life and civil strife, the stable order of public affairs is so laboriously sought, and when the reconciliation of the human race itself is being explored through such a difficult and arduous path, may the Queen of Peace, whom so many times with one voice—

[*Latin ed. p. 377*]

To the children of Our Church, greetings and blessings; and We also

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exhort you, that you may obtain, for afflicted peoples, the most present help of God, namely, peace in truth, justice, and charity. In the meantime, as a witness to the divine gifts and to Our most special benevolence, We impart to you, Our beloved Son, and to your companions, the Apostolic Blessing, earnestly in the Lord.

Given in Rome, at Saint Peter's, on the twenty-eighth day of the month of April, in the year one thousand eight hundred and thirty-six, in the eighth year of Our pontificate.

PIUS PP. XII

TO THE MOST REVEREND AND ILLUSTRIOUS LORD, JOHN GUALHEIM, TITULAR ARCHPRIEST OF THE SAINTS PETER AND PAUL, CARDINAL OF SUCRE, BOLIVIA, ARCHBISHOP, SENT AS LEGATE OF THE REPUBLIC TO THE EURHARISTIC CELEBRATION TO BE HELD IN THE ILLUSTRIOUS CITY OF SUCRE.

PIUS PP. XII, To Our beloved Son, greetings and the Apostolic Blessing.

With particular joy, We have received news of the preparation for the Eucharistic Congress, to be held auspiciously this month in the illustrious city of Sucre, with representatives from the entire nation of Bolivia. From this solemn celebration, a public and evident testimony of faith and love for the Most Holy Sacrament will emerge, as well as the Christian customs of the people, so that hope may shine brightly and great progress may be made.

Indeed, in the coming gatherings, among other things, it will be declared how much virtue and efficacy flows from the divine Eucharist for preserving the integrity and sanctity of families, for more suitably transmitting the doctrine of Christ, and for increasingly fostering the minds of children for social action, according to the evangelical precepts.

We, who have nothing more dear than to encourage and foster the study of all virtues in the faithful of Christ with all our effort, not only approve of the appropriate plans and preparations that We commend to you in Lodi, but We have also decided that Our Legate shall preside over the upcoming celebration.

Therefore, Our beloved Son, who shines with the dignity of Archbishop and who has recently been adorned with the splendor of the Roman purple, We choose and appoint you as Our Legate, to preside over the Eucharistic Congress of Sucre, representing Us and Our authority, with representatives from the entire nation of Bolivia.

We are certain that you, because of your outstanding piety and your singular love for the noble people of Bolivia, will fulfill this task with great

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zeal.

[*Latin ed. p. 378*]

318 Acta Apostolicae Sedis – Official Commentary, with honorific titles: May the task entrusted to you be accomplished successfully and fruitfully! May the Celestial [Court] be your helper and guide, and may it be a witness to Our greatest charity. We impart, most lovingly in the Lord, the Apostolic Blessing to you, Our beloved Son, and to your companions in the Legation, to the esteemed Bishop of Sucre, and to all those who contribute to these sacred ceremonies with effort or study. Given in Rome, at Saint Peter's, on the 17th day of June, in the year 1946, the eighth year of Our Pontificate.

TO THE MOST EXCELLENT FATHER JOSEPH BELTRAMI, ARCHBISHOP TITULAR OF DAMASCUS, APOSTOLIC NUNCIO IN COLOMBIA, WHOM WE CHOOSE AS OUR LEGATE TO THE MARIAN CONVENTION HELD IN THE CITY OF BOGOTA, REPRESENTING THE ENTIRE COLOMBIAN REPUBLIC.

PIUS PP. XII

Venerable Brother, greetings and the Apostolic Blessing.

We have recently received with great pleasure the news that a Marian Convention is being prepared with singular dedication from throughout the nation, to be held soon in the capital city of Colombia, Bogota. Furthermore, as we have happily learned, in order to promote devotion to the great Mother of God among the faithful, citizens of all ranks and ages, especially chosen young people and members of Catholic organizations, will publicly and openly express their love, veneration, and the significance of the Theotokos.

Since the matter at hand is of such importance, We not only honor the merits of the magnificent Convention organizers with praise and commendation, but We also desire to be present at and preside over this celebration in some way. Therefore, We choose and appoint you, Venerable Brother, who holds the archiepiscopal dignity and who represents Us in the beloved Colombian Republic, as Our Legate, to preside over the Marian Convention in the city of Bogota, in Our name and with Our authority.

We have no doubt that, due to your intellectual and moral qualities, and because of your outstanding devotion to the Virgin Mother, you will successfully lead this sacred ceremony to its desired and hoped-for outcomes. With this hope, and to increase the splendor of the event and the fruit for souls, We grant you, through Our sacred pontifical rite, the power to bless, in Our name and with Our authority, those present, offering them a

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plenary indulgence for the Church.

[*Latin ed. p. 379*]

379 The acts of Pope Pius XII are to be commended. Meanwhile, may the Apostolic Blessing, a testament to Our supreme charity, be bestowed upon you, Venerable Brother, astute Archbishop of Bogota, and upon your colleagues in the legation, as well as upon all those who participate in the Marian Congress, most lovingly in the Lord. Given at Rome, near the Holy Peter, on the twenty-ninth day of the month of June, in the feast of the Holy Apostles Peter and Paul, in the year 1946, in the eighth year of Our pontificate. PIUS PP. XII

TO R. P. JOSEPH ARCHAMBAULT, S.J., PRESIDENT OF THE ASSOCIATION OF CATHOLIC CONVENT SCHOOLS, "SOCIAL WEEKS" IN CANADA.

PIUS PP. XII: The subject chosen by the Social Weeks of Canada for their XXIII Session could not fail to attract Our paternal attention, especially since there is nothing that We hold more dear than the education of youth. Are We not, as the very first words of a celebrated Encyclical of Our great Predecessor, Pope Pius XI, proclaimed, "The Representative on earth of the Divine Master, who, embracing all men... in the immensity of His love, nevertheless wished to show a particular predilection for childhood"? It is a problem on which We never cease to reflect, and which, in this upheaval following the war, is of urgent importance everywhere. For, in order to rebuild the world, to reconstruct society, must We not begin with the younger generations, who will be the men of tomorrow? Therefore, one cannot exaggerate the importance of this problem, and We wish to commend Canada, where, thanks be to God, religious and familial resources are still so abundant, where the order of the Creator, "increase and multiply," still finds such a wide echo, for giving a noble example by concentrating all its concerns and all its efforts, as the Social Week of Saint-Hyacinthe will do, on this crucial question of youth.

In this regard, there is a whole set of truths that have been the subject, especially in recent times, of the in-depth teaching of the Holy See. Must We recall this charter of the education of youth, which constitutes the Encyclical *Divini Illius Magistri*? The respective roles of the Church, the Family, and the State are perfectly delineated therein. It is indispensable, if one truly wishes to form youth...

[*Latin ed. p. 380*]

380 Acta Apostolicae. Commentarium. Il est de la plus grande importance pour l'avenir de la société de rappeler les droits imprescriptibles et primordiaux de l'Église et de la Famille en cette matière. L'État, certes, a son rôle important, mais ce n'est pas celui que lui attribue la conception totalitaire du paganisme ancien et moderne. D'où la nécessité de faire tri-

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ompher partout de justes lois scolaires, impérieusement postulées tant par la morale naturelle et la plus élémentaire justice que par les maximes de l'Évangile et de l'ordre chrétien. Des problèmes annexes ne laisseront pas de solliciter également votre attention. La jeunesse d'aujourd'hui connaît, dans les dures conditions économiques présentes, des difficultés que le corps social doit l'aider à résoudre, sous peine de la voir entravée dans son développement normal, soit sur le plan éducatif, soit sur le plan professionnel et familial. Enfin, des questions de pédagogie moderne voudront être étudiées, à la lumière des enseignements pontificaux, en relation avec l'évolution des modes de vie et de la technique. Nous pensons en particulier à une organisation des loisirs et à une sage pratique des sports, qui, bien comprises, peuvent et doivent être un précieux adjuvant dans la formation de l'homme complet et du parfait chrétien, qui pense et agit selon la raison éclairée par la foi. C'est dire quelle vaste et grave matière s'offrira à vos réflexions et à vos études, matière traitée malheureusement trop souvent dans un esprit délétère et une confusion dévastatrice. Ce dont notre époque, en effet, souffre surtout, c'est de l'affaiblissement de ces vérités et de ces principes sauveurs, dont le Psalmiste déplorait déjà qu'ils allassent diminuant parmi les enfants des hommes. Vos prochaines assises sauront leur donner un regain de force, de lumière et d'actualité. Aussi Nous plaît-il de vous encourager dans cette entreprise, et de faire des vœux pour son plein succès. Puisse-t-elle être pour tous les catholiques canadiens un point de ralliement, par où leurs moyens d'action, leurs programmes, leurs efforts se trouveront coordonnés en vue d'une œuvre éducatrice, que leur unanimité rendra d'autant plus efficace. C'est dans cette intention et cette confiance, que Nous envoyons au zélé Pasteur de l'église de Saint-Hyacinthe et à ses vénérés collègues de l'Épiscopat canadien, au Président et aux membres de la Commission des Semaines Sociales du Canada, ainsi qu'aux organisateurs, professeurs et auditeurs de votre XXIII session, comme gage des meilleures faveurs célestes, la Bénédiction Apostolique. Du Vatican, le 27 Juillet 1946.

[*Latin ed. p. 381*]

381 ●●●Aeta- PU Ppv -XIT ALLOCUTIONES :, <:>™. To the Fathers of the Society of Jesus in the XXIX General Congregation, elected representatives.* Although the days are troubled and difficult, the legitimate assembly, or General Congregation, of your Society has begun here in Rome, most beloved to Us; and now, may you deliberate harmoniously and diligently, tranquilly and industriously, concerning the affairs of your Order, so that, with united forces and strengthened discipline, it may promote the glory of God and serve the benefit of the Church. From this assembly, a most important fruit has already ripened: for you have elected a new Superior General, whom We embrace with our mind and eyes present here. He is worthy to succeed him who was, Wlodimiro Ledóchowski, whom We indeed

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esteemed among the Generals for his piety, prudence, and other virtues; and We mourn with you the loss of our two preceding Superiors, and We shall miss them greatly. He is your supreme leader; may he, with the same constancy and zeal, provide for the good of the Society of Jesus and attend to its new needs. The recent calamitous war has not spared your Order, or at least, many of its provinces and missions. Not a few of your members have been cut off by death in the fighting and by missiles; many have been summoned to the colors or condemned to arduous labor; many have been captured by the enemy, suffering from cold, deprivation, vexations, heavy labors, and especially the long tedium and illnesses of prolonged captivity. But the Society of Jesus, your mother, mingling joys with sorrows, can rightly use the words of the Psalmist: "When anxieties multiply in my heart, your consolations delight my soul." Is it not something to be attributed to the singular grace and beneficence of God that, although the times are turbulent, it still sees the ranks of its members increased, and perceives proven virtues in outstanding examples? We are indeed amazed; we marvel at the examples of evangelical life, which your members have displayed among soldiers and captives; we marvel at the varied ingenuity of apostolic labor, by which priests and others from your ranks have brought salvation, peace, and joy to their fellow Christians. And what shall be said of the apostolic undertakings which your members have undertaken in regions occupied by victorious armies, sometimes not without the risk of losing their lives?

*Given on September 17, 1940. Ps 98, 19 1 i;

[*Latin ed. p. 382*]

The Acts of the Apostolic See – Official Commentary. Praise is due, indeed, to the virtue and charity of your Province, which, though afflicted by the evils of war, has diligently contributed to the benefit and advantage of our brethren, who are burdened by miseries and hardships, who are in need of so many necessities, and who are engaged in repairing lamentable ruins. And your efforts are not limited to these confines alone. When the war's conflagration came to an end, you, aided by the grace of God, not only restored your institutions, as you have seen, and established houses for novices and centers of learning in their former or even better condition, but also, striving diligently, you devoted yourselves to the restoration and improvement of the religious, moral, and social order, a great work, and, as far as possible, you sought to soothe the hearts of men hardened by hatred. There is nothing more urgent now, most beloved, than that the authority of religion and the discipline of Christian morals be restored to their due honor and strength. Alas, we live in times of widespread neglect of eternal goods. In every gathering of people, one finds those who are entirely ignorant of the Catholic faith, nay, even of the very foundations of religion; one finds those for whom there is no evil in wickedness and licentiousness, who also neglect the primary precepts of morality and the norms

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of justice; there are madmen who rage against the sacred, and lethargics who carelessly disregard them; throughout entire regions and countries, the social order is profoundly altered. These are evil times, because men are evil. Men must become good, so that times may become good. The Church feels, understands, that it is supremely her duty to repel this great corruption and to heal afflicted nations. And this task she undertakes, with the greatest eagerness, aided by the grace of God. For even in our times, the words of the Doctor of the Gentiles can be applied: "Now the law entered in that sin might abound. And where sin abounded, grace did more abound." Even in our times, "the only way of salvation" shines forth, as Christ also invites us to apostolic labor with that voice: "Lift up your eyes, and see that the fields are already white for harvest." This voice of the Divine Redeemer is especially applicable to sacred expeditions, and it offers them a wonderful consolation. But it is also applicable to lands and peoples that were once entirely Christian and Catholic; for everywhere, the religious fervor of the faithful is increasing and is inflamed with new zeal; everywhere, the eyes and minds of men are turned to the Church, expecting salvation from it rather than from anything else; everywhere, there are many who truly "hunger and thirst after righteousness," and who yearn for divine light and grace.

2. A great work is to be accomplished by the Church! In pursuing this goal...

[*Latin ed. p. 383*]

From the Acts of Pope Pius XII, 1837:

He also places his trust in you, confident in your zeal, in your religious profession, and in your instruction. Does our hope falter? By no means. We know, through experience, how much love for action moves and inflames you. It is for the sake of Jesus; and the Society of Jesus will greatly contribute to preparing for such a holy triumph, and will lead many others by its example. However, certain conditions must be observed, so that what We promise may come to pass with happy results, and so that you yourselves may fulfill our expectations. Above all, you must be firmly faithful to your Constitutions and to all the prescriptions contained therein. The institutions of your Order can, if it seems appropriate, be adapted to the changing circumstances of the times, here and there, by modifications; but what is essential in them must never be touched, and must always remain. For example: the third year of probation; which other religious families have imitated, and by which the intimate life of the spirit in you is enriched more abundantly: the customs of meditation and silence, and especially the norms received from your superiors regarding the education of the students, must be preserved. This established custom is lasting, but it is effective and fruitful. Just as strong oaks are strengthened, long intervals of time are necessary, so too, long patience is always required to form a man

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of God. Therefore, the generous boldness of young men, by which they are prematurely eager to act, must be restrained; too hasty activity destroys more than it builds, and it harms both those who act and the apostolic works themselves.

If you truly wish to be apostles, bold and of good repute, strive constantly to be imbued with the solid supernatural virtues, through the constant practice of the exercises instituted by your father, Saint Ignatius, and with ardent faith, dedicate all your faculties to the service of Christ the Lord; strive, through this means, to increase in you the riches of heavenly grace, as living members of the mystical Body of Christ; moved by the charity of the Divine Redeemer, crush the feelings of self-love, deny yourselves, first of all by restraining and moderating the movements of the soul, for this discipline of abstinence will make you fit and prepared to perform all duties and to undertake all endeavors.

From this, too, it will follow that the virtue of obedience will never be shaken in its foundations. Your badge, your praise, your strength is obedience, which should be such that you are entirely submissive to the will of your superiors, without complaint or murmuring.

[*Latin ed. p. 384*]

384 Acta Apostolicae Sedis — Official Commentary. The censura, which, a malady of our age, dissipates energies and renders apostolic endeavors languid and fruitless. Those duties which impose a rigorous obedience will become light for you, if love is present, for if love is present, God Himself is present, because "God is love." Let there be in you "love from a pure heart and a good conscience and faith that is not feigned." You are, in name and in deed, not only true religious men, but also men of great learning. You exercise the office of teaching, whether by word or by writing: theology, the Holy Scriptures, and other ecclesiastical disciplines, and even philosophy. This is a most excellent honor for you, a noble labor, but also a great reason is incumbent upon you in this ministry that you have undertaken. To all and each to whence this province is entrusted, the voice of the Apostle rings out: "O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words and oppositions of knowledge falsely so called." Therefore, members of the Society of Jesus, so that they may faithfully respond to such great hope, let them observe with all diligence the laws which are prescribed to them, so that they may follow "the doctrine of St. Thomas, as being more solid, more secure, and more approved, and in conformity with the Constitutions," and with unwavering constancy, let them persevere in their accustomed manner, adhering to the teaching of the Church, and let them, as the words of the Founder of your Society say, be "ready and prompt to obey in all things the true Spouse of Christ, our Lord, who is our most holy Mother the Church, and let them believe that between Christ our Lord and His Church, His Spouse, there is the same

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spirit which governs and directs us to the salvation of our souls; for it is by the same Spirit and by our Lord that our most holy Mother the Church is governed and directed, who gave the ten commandments."

Furthermore, since they owe such great fidelity, they must also strive to acquire accurate and perfect knowledge, and, following the excellent example of their Institute, they should pursue the progress of doctrines, as much as they can and in whatever way they can, being convinced that by this path, however arduous, they can contribute greatly to the greater glory of God and to the edification of the Church. Moreover, they must speak to the men of their age, whether by word or by writing, in such a way that they may be heard intelligently and willingly. From this it follows that, in proposing and presenting questions, in conducting arguments, and even in choosing the manner of speaking, it is necessary that they wisely adapt their speech to the understanding and disposition of their age.

[*Latin ed. p. 385*]

Acta Pii PP. XII 385: "Let no one disturb or move [it]. More has been said, but not sufficiently, concerning this 'new theology,' which, with all things, is ever changing, always moving, and never arriving. If such an opinion seems to be to be embraced, what will become of the Catholic dogmas, which are never to be changed? What of the unity and stability of the faith?"

Since, therefore, you have the unadulterated Truth, fear it with holy and solemn reverence! Give diligence to the problems which the passing of time brings forth, investigating and resolving them carefully, especially if they can generate obstacles and difficulties for learned Christians; and moreover, by illustrating them, turning an impediment into an aid, confirm their faith thereby. Truly, when new or free questions are raised, the principles of Catholic doctrine should always be presented to minds; that which sounds entirely new in theological matters should be examined with vigilant caution; and that which is certain and firm should be distinguished from that which is based on conjecture, from that which is a changeable and not always commendable custom, which can also be introduced and entrenched in theology and philosophy; offer a helping hand to the erring, but tolerate nothing of the errors of opinions. Having warned you of this, beloved, we lovingly impart to you the Apostolic Blessing and, with many prayers, we invoke the help of God, without which, though we can do all things, we invoke it for you, that you, with ancient custom and new zeal, may devote yourselves to the most holy cause of the Gospel. Act courageously. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and unto the day of eternity, Amen." 2 Peter 3:18.

To the Fathers delegated to the General Chapter of the Order of Preachers.

It is with a joyful and loving heart that We receive you, members of the

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Dominican Order, who are celebrating in Rome the legitimate gathering of your religious family, or General Chapter. We are carefully following the proceedings and work of this assembly, and We are equally confident that it will produce good and desired results, so that your Order, strengthened in discipline and increased in strength, may contribute more and more to the triumph of the Gospel. To achieve this, We place our hope in your General, elected by your votes. It pleases Us that he is present here.

[*Latin ed. p. 386*]

The Acts of the Apostolic See – Official Commentary. We offer you our greetings; it pleases Us openly to acknowledge the abundant merits which the beloved son Martin Gillet has acquired through his long service as the supreme director of your institution. While We considered and reflected on in what manner Our words might be suitably and usefully directed, certain phrases contained in your constitutions came to Our attention, which appear worthy of thoughtful consideration: "in peace persevere, in study be diligent, in preaching be fervent." A brief statement, a great sentiment; a small circle of words, a weighty burden of precepts: for therein is displayed the form of the most important virtues, which will be a blessing, a goal, a guiding star for the glorious path of Saint Dominic.

1. "In peace persevere." We do not speak here of a peace that is merely a name, difficult to attain, easily lost, and full of deceit. We understand a true, solid, and sincere peace, which is the daughter of charity and the parent of holy joy, as testified by the divine oracle: "Great peace have they who love thy law," and: "They who devise peace, they shall find peace."

2. This kind of peace is the most beautiful gift of Christ, which the world neither can give nor take away from us, but it can only envy us; and peace itself is Christ: "For he is our peace, who hath made both one, and breaking down the middle wall of partition, the enmities in his flesh." that is to say, Christ, who dwells and animates our hearts, of whom we are, if we live well. Since peace is the harmony of virtues, always strive to be more eager, so that you may please God with your minds and your souls, and the angels with your desires and thoughts, and men with your works. Let nothing disturb the fraternal concord that so greatly befits religious men, and let it be adorned with the ornament of serene wisdom. Let fidelity be a faithful aid among you, let obedience be a burning sacrifice, and let your life shine forth among others as a living norm and a brilliant example of the Christian profession.

3. "In study be diligent." Your peace is not a lazy idleness; rather, it has a task that equals any other in grandeur and importance. For it is your duty to excel in study, to enrich your knowledge of divine things day by day, to meditate on, illuminate, and defend the truths given from heaven. Let each of you be encouraged to constantly seek greater knowledge, knowledge that is not separated from virtue, as Saint Jerome's fitting exhortation

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reminds us: "Let the book never depart from your hand or your eyes; let the Psalter be learned word for word; let prayer be offered without interruption."

[*Latin ed. p. 387*]

"Acts of the Holy Pontiff Pius X, 387, vigilance of mind, free from distractions; both body and soul should be directed towards the Lord."

5. "To you, who have always given the highest importance to the cultivation of theology and philosophy, you justly and deservedly receive the highest praise: Saint Thomas Aquinas, the common Master of these disciplines, was given to the Church, whose authority is singular, whether in instructing beginners or in guiding advanced investigators, and is now affirmed in the Code of Canon Law in this manner: 'Professors should entirely treat of the study and the instruction of students in philosophy and theology according to the method, doctrine, and principles of the Angelic Doctor, and they should hold these sacredly.'" We have observed, following the advice and examples of Our Predecessors, how important this is. However, in this matter, questions seem to be of lesser importance, in which, under the guidance and protection of the ecclesiastical magisterium, the power of thinking and discussing has always been free, however much these same investigations and discussions in philosophy and theology must be conducted. And even less is said of those opinions and formulas pertaining to doctrines concerning physics or the nature of things, which were proper and peculiar to past times, or of their consequences, to the extent that those opinions have been surpassed and left behind by discoveries and inventions of our age: discoveries and inventions which the Church favors, and does not oppose, but promotes, and does not fear. Now, however, we are concerned with the very foundations of perennial philosophy and theology, which every reason and discipline, considered in substance and in name as Catholic, recognizes and respects; we are concerned with science and faith, with their nature and their mutual relationship; we are concerned with the very foundation of faith, which no judgment of censure should undermine; we are concerned with the truths revealed by God, whether the light of the mind can penetrate them with certain notions and draw further conclusions from them. In short, the question is asked: whether Saint Thomas Aquinas, who built, beyond any time, a solid foundation of composed and coherent elements, upon which the cultivators of Christian wisdom of all times have relied, whether this solid foundation still endures and thrives, whether it effectively protects the deposit of the Catholic faith even now, and whether it can be safely used and moderated with new advances in theology and philosophy. Indeed, the Church affirms this, because it believes that this is a safe path to knowing and strengthening the truth. Therefore, in the Constitution S. HIERONYMO, p. 125, to Rusticus, n. 11: "Can. 1366 § 2. Cf. Acta Ap. Sedis, W®, pp. 240-247.

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7 MI-GNE, PL, vol. 22, col. 10T."

[*Latin ed. p. 388*]

The Acts of the Apostolic See, Volume V, containing the Official Commentary on the Apostolic Constitution "Deus scientiarum Dominus," published on May 21st, 1931, confirmed the aforementioned prescription of the Code of Canon Law. Philosophy must be presented, it is stated therein, "in such a way that the students are instructed according to the method and principles of St. Thomas of Aquinatis, with full coherence and a unified understanding of the doctrine"; and in theology, "after the truths of the faith have been explained and demonstrated from Holy Scripture and Tradition, the nature and inner reason of these truths must be investigated and illustrated according to the principles and doctrine of St. Thomas of Aquinatis." If the task is arduous, as experience and practice show, it will not be easy for lay people to translate and explain certain formulas, which, as they say, are technical and are usually obscure to those unfamiliar with this discipline.

Therefore, because these words have weight, and because they are binding on all Catholic schools of philosophy and theology, we expect even more from you that you not only follow the external guidance, but also the internal judgment and dedication, in adhering to these lofty standards for the entire Catholic doctrine, and for those matters that pertain to law and social order. Diligently consult the codes, where the institutions of religion, laws, and history are contained; diligently investigate the new things that time brings, and apply them to the sacred science. May your peace, a friend and companion of diligent work, shine forth with the reflection of heavenly truths. Thus, amidst the arduous mountains, a tranquil lake, crowned with fir trees, reflects the image of the serene blue sky.

We do not wish to pass over in silence another matter that is very dear to Us, namely, the Leonian Edition of the works of St. Thomas of Aquinatis, which deserves to be revised with new scholarship: for it concerns a work that will be an excellent honor to you, and will provide lasting benefit to the philosophical and theological disciplines, of which the Angelic Doctor has always been the most skilled and enduring light, and which will be held in high esteem for all time.

In preaching, be fervent. The preaching is a great mystery, beloved to Us. For the salvation of the human race is faith; and faith is generated by preaching, as it is written: "Faith cometh by hearing." There is a close connection, a wonderful proximity and necessity, between the Incarnation of the Word of God and preaching. The disciple of Christ, like the most Blessed Virgin Mary, offers Christ to men, gives, bestows; he is a *Christifer*. The Virgin Mary clothed Christ in the garment of her womb. The herald of the Gospel clothes Him in the ethereal garment of words: there and here is the Truth, which teaches men, which illuminates men, and

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comforts them; the manner is different, but the virtue is the same.

Article 29. Romans 10:17.

[*Latin ed. p. 389*]

Here, maternal honor, filial piety, this dignity pertains to you individually. Preserve your military service; let no one abstain from the office of preaching, either through cowardice or fear. Rather, it is your duty to excel others in this labor. Let your conduct always agree with your words; support what you say with example. Although human letters are to be learned and cultivated usefully, lest the word of God be deprived of its due reverence, the strength of the word of God is the grace of the Holy Spirit, implored by prayers and pious works. "Therefore, let our eloquent speaker, when he says what is just, holy, and good, and he ought to say nothing else, strive as much as he can, when he says these things, to speak intelligibly, willingly, and reverently; and let him not hesitate, if he can, and as much as he can, to achieve this more through piety and prayer than through the skill of orators, so that, by praying for himself and for those whom he is about to address, he may be an orator before he is a speaker."

Therefore, let these three things be the objects of your constant care and thought, so that you may be Dominicans in name and in deed: peace, the study of doctrine, and preaching; not separate, but joined together; not divided, but loved together. With these safeguards, honor your profession, serve our ministry, and stand firm against the world. "May grace, mercy, and peace be with you from God the Father and from our Lord Jesus Christ, the Son of the Father, in truth and love." And from the heart, we impart to you our Apostolic Blessing.

III. To the Members of Christian Worker Societies of Italy.

With paternal affection, we welcome you, beloved sons and daughters, and in you, we greet the many thousands of Catholic workers and workwomen whom you represent, and for whose greater good you have gathered these days at your first Italian Congress. You know that it is always pleasing to us to see you gathered around us in the house of the Vicar of Christ. You have come here from many regions of the beautiful Italian sky to implore the blessing of the common Father upon yourselves and upon your deliberations. We gladly bestow it upon you. May this blessing be a sign and a source of strength for the threefold solemn promise of fidelity with which you conclude your Roman Congress: a promise of fidelity to God, to the Church, and to the Fatherland.

AUGUSTINE, On Christian Teaching, chapter 15, paragraph 32: Migne, PL, volume 34, column 103.

John 3:1.

September 29, 1946.

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ACTA, volume XIII, number 12. November 33, 1946.

[*Latin ed. p. 390*]

Acta Apostolicae Sedis - Official Record - Be faithful to God. In these dark times of spiritual and moral decline, you must, first and foremost, each day prostrate yourselves before your almighty Creator and Lord, in humility and prayer, and conscientiously fulfill your religious obligations. Have the courage not to give your assent and your collaboration where the laws of God, sound principles, and human dignity are despised and trampled upon. You will experience how faithfulness to God will make you free in your progress, not timid in the face of dangers, steadfast against threats, strong in suffering, insurmountable in the struggle to defend justice, and unwavering in not yielding in private and public life to allurements, deceptions, and currents to which a Catholic of firm faith cannot give his consent. You can and must be the leaven that penetrates the working masses to transform and vivify them according to Christian thought and virtues. Be faithful to the Church. She does not deceive and does not disappoint the expectations of the people. Is this statement also true for the terrible period, just concluded, of the last world war, and for this tormenting post-war period? How many falsehoods have been spread, and are still being spread, against the Church and the Pope, especially among the working classes! But now that publications and revelations concerning the events of the last seven years have followed one another and continue to do so at an increasing pace, have they not, knowingly or unknowingly, refuted the monstrous calumnies and fully vindicated the actions of the Papacy? Have they not shown in this Apostolic See a conduct that has always been consistent, coherent, and upright? And this conduct presents as its main characteristics six aims, six goals, towards which it has directed, sometimes even against all hope, all its efforts: to prevent war; to shorten the war; to keep nations, such as Italy, which were initially spared, away from war; to save people from slaughter and suffering, and cities from destruction; to address the disastrous consequences of the atrocious conflict, above all hatreds and conflicts, with the highest contribution of charitable aid; to promote and improve the spiritual and material conditions of the working people. No. The Church does not deceive and does not disappoint the expectations of the people. She has proclaimed and spread her social message, not to achieve ephemeral advantages, but in fulfillment of the precept of Christ, with a far-sighted view, in the interest of all peoples. The past has justified the social program of the Church, and the future will give new testimony to the truth and equity on which it is solidly founded. Be faithful to the Fatherland! Italy, in this critical hour, is like a...

[*Latin ed. p. 391*]

Acts of the Seventh Session, p. XII, lines 391: "But while she [the Church]

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suffers from the wounds inflicted upon her temples, and while her very flesh is wounded, she nevertheless boasts of treasures that she has not yet lost, and which she defends with indomitable energy. In such moments, one thing is necessary: that everyone fulfill their duty, and that all act in common, helping each other mutually. Unite yourselves, beloved sons and daughters, against all that is crass egoism, disturbance of public order, violence, and revolt, and the propagation of hatred. Your Fatherland needs the cooperation of [people who are] good, honest, willing, and capable, even if they come from different political backgrounds; it needs tireless work, the fruit of self-denial, patience, and steadfast perseverance. This is what Italy expects from you, and what you should be proud to give to your country as upright citizens and exemplary Catholics. That the Lord may abundantly enrich your will and your actions with His grace, we invoke upon you, beloved sons and daughters, upon our colleagues, upon your organizations, upon your families, and upon all those who are dear to you, the most excellent blessings of Heaven."

To the Prelates, Auditors, and other Officials and Administrators of the Roman Rota, as well as the Advocates and Procurators of the same Tribunal.

"Behold, beloved sons, already a year has passed since we last saw you gathered around us, a year of intense work for you, especially in the field of matrimonial causes. Continuing the study begun in our previous discourse, we seize this opportunity to return once again to this subject, which constitutes the very foundation of your lives, and upon which our venerable Dean has also dwelt in his customary address. Last year, we began to speak of the differences between the ecclesiastical and civil judicial systems. Having indeed examined the fundamental distinction, in their origin and in their very nature, of the two supreme powers, of which judicial power is an important and necessary function, we deduced a similar essential difference between the two judicial systems, despite the many resemblances that are found in both.

We arrive at the same conclusion if we compare..."

[*Latin ed. p. 392*]

Acts of the Apostolic See – with its own commentary – of each and every one. Here also we find common elements and features. In both societies, it is indeed required that the rights and possessions of their members can be enforced and guaranteed through judicial means. Furthermore, these rights and possessions are, in part, the same. Since the Church is a visible society, whose life is necessarily linked to the physical condition, to the conditions of space and time in which man lives, on the other hand, there are rights and possessions so peculiar and proper to the ecclesiastical jurisdiction, that by their very nature they are not, and cannot be, the object of civil law. Among these possessions, for the defense of which the ecclesi-

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astical tribunals (both of the Ordinaries of the places and of the Apostolic See) have, during the course of history, intervened on occasion, the faith itself must be mentioned, the foundation of all supernatural life. The Tribunal for the protection of the faith is therefore a legitimate organ of the judicial power in the Church, inasmuch as it is a perfect religious society. Its function is to react legally against any attack aimed at striking one of its most important and vital possessions. The crimes of heresy and apostasy could not, and cannot, leave the Church indifferent or inactive. Without a doubt, over the centuries, the tribunal for the defense of the faith may have adopted forms and methods not required by the very nature of things, but which find their explanation in particular circumstances and historical events; however, it would be false to draw an argument from this against the legitimacy of the tribunal itself. We are not unaware that the very name of this tribunal offends the sensibilities of many people in our time. These are those whose thought and whose innermost feelings are under the spell of a doctrine that, excluding any idea of the supernatural and of revelation, attributes to human reason the power to fully comprehend the world, the prerogative to dominate all of life, and consequently demands complete independence of man from any bond of authority. We know the sources, the proponents, the progress of this doctrine; we know its influence on intellectual, moral, social, economic, and political life, but also its vicissitudes in the course of history in the last centuries, especially in the last hundred years. Its representatives appeal to the principle of "freedom of conscience," to the principle of "tolerance" in matters concerning spiritual life, especially religious life.

[*Latin ed. p. 393*]

Acta Pii PP. XII 393 1. "However, often, as soon as they have seized power, they have had nothing more urgent than to violate consciences and to impose a burdensome yoke upon the Catholic part of the people, especially with regard to matters of faith, the education of children."

"While it may seem to modern conscience that the reaction against crimes committed against the faith in past centuries sometimes exceeded just limits, in our times, however, human society generally shows an excessive interference in this regard. The increasingly frequent contacts and promiscuity between the various religious confessions within the confines of the same people have led civil courts to follow the principle of 'tolerance' and 'freedom of conscience.' Indeed, there is a political, civil, and social tolerance towards the followers of other confessions, which, in such circumstances, is also a moral duty for Catholics."

"The Church itself, in canon 1351 of the Code of Canon Law, has given legal force to the maxim: 'Nemo invitus cogatur ad amplexandam fidem catholicam' – No one is to be compelled against his will to embrace the Catholic faith."

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"This canon, which reproduces the very words of our great predecessor, Leo XIII, in the Encyclical *Immortale Dei* on April 1, 1885, is a faithful echo of the doctrine taught by the Church from the earliest centuries of Christianity. Let us now cite the testimony of Lactantius, written around the years 305-310: '...It is not a work of force and injustice, because religion cannot be coerced; it is to be accomplished with words rather than with blows, so that it may be voluntary... Therefore, no one is held back by us against his will – for he is useless to God who lacks devotion and faith... For nothing is more voluntary than religion, in which, if the sacrificial spirit is turned away, it is already removed, it is already nothing.'"

"If, just a few days ago, according to reports in the press, in a most tragic trial, the Public Prosecutor stated that even the Pope has approved the so-called 'forced conversions,' and indeed, what would be even more serious, for the purposes of national imperialism, We have the right and the duty to reject such a false accusation. To ensure that our assertion is properly documented, we deem it appropriate to give you a reading of a *Pro-Memoria* from Our Secretariat of State, dated January 25, 1942, in response to a request from the Legation of Yugoslavia to the Holy See, regarding the matter of conversions, in which, moreover, the Legation itself expressly acknowledged that neither the Holy See nor the Catholic Episcopate..."

[*Latin ed. p. 394*]

Acta Apostolicae Sedis – The official record [in Croatia] had no part in this. Here, therefore, is the text of the Memorandum: "Referring to Note No. 1/42 of January 9th, from the Royal Legation of Yugoslavia to the Holy See, the Secretariat of State of His Holiness has the honor to inform the aforementioned Legation of the following: According to the principles of Catholic doctrine, conversion must be the result, not of external coercion, but of the soul's adherence to the truths taught by the Catholic Church. Therefore, the Catholic Church admits into its fold only adults who request to enter or return, provided that they are fully aware of the scope and consequences of the act they wish to perform. Consequently, the fact that a large number of Croatian dissidents suddenly requested to be received into the Catholic Church could not but greatly concern the Croatian Episcopate, to whom naturally belongs the defense and protection of Catholic interests in Croatia. Far from officially acknowledging this fact, either explicitly or implicitly, it was its duty to formally remind those concerned of the necessity that the return of the dissidents should take place in complete freedom, and at the same time, to assert to the ecclesiastical authority the exclusive competence to give orders and directives regarding conversions. If a diocesan committee was immediately formed with the task of examining and deciding on all matters concerning this subject, it was done precisely with the aim of ensuring that conversions, in accordance with the principles of Catholic doctrine, are the result of persuasion and not of coercion. The

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Holy See, for its part, also did not fail to recommend and insist on the strict observance of canonical prescriptions and directives given on this subject." Now, to resume the thread of our reasoning, we must add that the ecclesiastical tribunal, in the exercise of its jurisdiction, cannot adopt the same rule followed by civil tribunals. The Catholic Church, as we have already said, is a perfect society, which is founded on the truth of the faith infallibly revealed by God. What opposes this truth is necessarily an error, and to error, objectively, the same rights cannot be recognized as to truth. In this way, freedom of thought and freedom of conscience...

[*Latin ed. p. 395*]

Acta Pii PP. XII 395 have their essential limits in the truthfulness of God as revealer. We say: their essential limits, if indeed truth is not equal to error, and if indeed the sound conscience in man is the voice of God. Consequently, a member of the Church cannot, without fault, deny or repudiate the Catholic truth already known and admitted to him, if the Church, after ascertaining the fact of heresy and apostasy, punishes him, for example, by excluding him from the communion of the faithful; this remains strictly within its competence and acts, so to speak, in defense of its domestic right.

II. Another matter, which clearly highlights the difference between the ecclesiastical and civil judicial systems, is marriage. This is, according to the will of the Creator, a sacred union. Therefore, when it comes to the union between the baptized, it remains, by its very nature, outside the jurisdiction of the civil authority. But even among the non-baptized, legitimately contracted marriages are, in the natural order, a sacred thing, so that civil courts have no power to dissolve them, nor has the Church ever recognized the validity of divorce judgments in such cases. This does not mean that simple declarations of nullity of the marriages themselves – relatively rare in comparison to divorce judgments – may not, under certain circumstances, be justly pronounced by civil courts, and therefore recognized by the Church. Without doubt, concerning the purely civil effects of marriage, even among the baptized, the civil authority is the competent judge, as is well known to all. But far more extensive and profound is the Church's competence in matters of marriage, because, by divine institution, it is primarily concerned with the protection of the conjugal bond and the sanctity of marriage. You, dear sons, also participate in this competence, as you are called to pronounce your judgments in matrimonial causes. If, at the beginning of our discourse, we have expressed our paternal gratitude for your constant work, particularly in this field, we cannot now conceal from you our concern for the increasing number of such cases, a concern that we know is also yours, as the considerations presented by your worthy interpreter have just openly manifested to us.

Indeed, the matrimonial cases pending before your Tribunal are an indication, and do they not measure, the progressive dissolution of conjugal

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life, a dissolution that threatens to poison... (Colossians 1:16).

[*Latin ed. p. 396*]

Acta Apostolicae Sedis – Official Commentary: and to corrupt even the "customs of the people." All this development of such a disastrous disorder, both wars, the first incomparably more than the second, have largely contributed. Who can remain coldly insensible to the tragedy that still drags behind it its lamentable consequences, to the thought of the millions of young spouses who, through a forced separation, have been kept away from each other for long months and years? What sum of courage, of self-denial, of patience, what treasure of loving mutual trust, what spirit of Christian faith, were necessary to maintain the sworn faith, to resist! Many, without doubt, with the help of the grace implored in prayer, have "known" to remain steadfast. But, alongside them, how many others have been less strong! How many ruins of destroyed homes, how many wounds of souls struck in their human dignity, in their conjugal delicacy, how many fatal falls for family happiness! Now it is a matter of repairing these ruins, of healing these wounds, of curing these evils. The maternal heart of the Church bleeds at the sight of the unspeakable anguish of so many of her children; to come to their aid, she spares no effort, and pushes to the extreme limit her condescension. This extreme limit is solemnly formulated in canon 1118 of the Code of Canon Law: "A valid, ratified, and consummated marriage cannot be dissolved by any human power, nor by any cause, except death." It is certain that at the present time, one of the principal concerns of the Church must be to restrain, by every means, the growing decline of marriage and the family, and she is fully aware of this, although she is well aware that her efforts will not achieve effective results unless the general conditions, economic, social, and especially moral, will make the conduct of a life acceptable to the Lord practically less burdensome. In this regard, very great responsibilities weigh upon public authorities. Meanwhile, while awaiting this improvement in public morality, you, dear children, must with "effort and patience" endure and overcome the incessant influx of marriage cases. For one thing is the action for the restoration of conjugal and family life, and another is the judicial procedure regarding marriages. This has the duty of judging and deciding the cases presented to it, objectively, according to the state of fact and the norms of canon law. With the diligence appropriate to your office, and in the manner...

[*Latin ed. p. 397*]

The impartial judgment of the conscientious judge, and the awareness that with this, you contribute greatly to the building up of the Church. The wise equity with which this Tribunal considers the financial aspects of the cases, in the difficult economic conditions present, – an equity to which corresponds the generous cooperation of the Royal Advocates, – already

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clearly demonstrates that you conceive of your work as it truly is: a service rendered to the true good of the faithful, to the health of souls.

Among the objects of ecclesiastical judicial power, we must also include matters that, besides the protection of the faith, are proper to the tribunal of the Most Holy Congregation of the Holy Office. The severity of its procedure is willed by the sanctity of the goods that it has the mission to defend, and by the gravity of the crimes that it is called to judge. There would be no reason to make particular mention of this, if its manner of proceeding were not pointed out as being in contrast with the principle, now generally accepted, of the publicity of judgments, considered as a necessary guarantee against arbitrariness harmful to justice. The inactivity of that Supreme Tribunal, even in criminal cases, in reality takes place with the obligation of secrecy. But first of all, it must be remembered that even the criminal procedure of the civil states provides, in some cases, that the trial takes place, either in whole or in part, "behind closed doors," that is, when such a measure is required by the common good; now, the Church applies the same principle in the criminal proceedings of the Holy Office. On the other hand, however, it is essential in such cases that all essential guarantees for a just and equitable judgment be ensured: the presentation of the charges to the accused, with the possibility of contesting them or of indicating what he deems useful for his defense; free defense, both personally and through the ministry of an official lawyer or one chosen by the accused; full objectivity and conscientiousness of the judges. Now, all these requirements are fulfilled in the tribunal of the Holy Office.

Your office is very grave, dear sons, not only because of its vastness, but also because of the responsibilities it entails, and because of the intensity of the rigorous work it demands. Holy and beneficial office, it is nevertheless ignored by many, and misunderstood by others. But the Lord regards it with pleasure, and, seeing with what spirit you work for His honor, for the service of His Church, for the interest of souls, for the salvation of society, He bestows upon you the abundance of His graces, in anticipation of which we impart from the heart to you all who are present here, Our paternal Apostolic Blessing.

[*Latin ed. p. 398*]

398 ACTA 88. SACRED CONGREGATION CONSISTORIAL CONGREGATION of BELLUNO and FELTRE: DECREE, concerning the Bishop of BELLUNO and FELTRE being exempted from the obligation to reside in the city of FELTRE. By the Apostolic Letters "De salute Dominici Grecis," issued by Pope Pius VII, of blessed memory, on the first of May in the year 1818, by which the dioceses of Belluno and Feltre were united, it was stipulated that the Bishop should be obligated to reside for six months within the year in each of the cities of Belluno and Feltre. Furthermore, considering the present condition of affairs, and the changes that have occurred over

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the course of the years, and in order to better serve the administration and the Bishop of the aforementioned dioceses, it has been deemed fitting that the Bishop, for the time being, of Belluno and Feltre, be exempted from the obligation to reside for half of the year in the city of Feltre, and that he be granted the faculty of permanently residing in the city of Belluno. For Belluno is the capital city of the civil province and is situated in the center of the territory of both dioceses, and therefore easier access is available to the faithful. Moreover, the diocese of Belluno is much larger in number of parishes and inhabitants than the diocese of Feltre. Having considered all of these things, Our Holy Father, Pope Pius XII, of blessed memory, by this Consistorial Decree, exempts the Bishop, for the time being, of Belluno and Feltre, from the obligation to reside for six months within the year in the city of Feltre. Notwithstanding any contrary provisions. Given at Rome, from the offices of the Sacred Consistorial Congregation, on this twelfth day of January in the year 1946. Fr. R. C. Card. Rossi, Secretary. L. S. B. Rezzoni, Attendant.

[*Latin ed. p. 399*]

The Sacred Congregation for the Affairs of the Church, by Divine Providence, announces that His Most Holy Lord Pope Pius XII, through successive decrees of the Sacred Congregation of the Consistory, has appointed new pastors for the following churches:

On May 5, 1916, he appointed the Reverend Colomann Papp as the Prelate of the Cathedral Church of GyÅ□r (Raab), formerly a parish priest of the town of Sopron in the same diocese.

On July 21, he appointed the Most Reverend Father Leopold Eijo y Caray, Bishop of Matritense, as the titular Patriarch of the West Indies, with permission to retain the seat of Matritense.

On September 11, he appointed the Reverend Ladislaus Bánáss, who had previously served as the Apostolic Administrator of the same diocese, as the Prelate of the Cathedral Church of VeszprÃ©m.

On September 15, he appointed the Reverend Father Antonium Vovk, General Vicar of the diocese of Laibach, as the titular bishop of Car, and designated him as an Auxiliary to the Most Reverend Father Gregory Rozman, Bishop of Laibach.

On September 20, he appointed the Reverend Maximilian Drzecnik, prefect of students of the diocese of Lavantine in the Theological Faculty of Laibach, as the titular bishop of Abritta, and designated him as an Auxiliary to the Most Reverend Father Ioannis Iosephus Tomazic, Bishop of Lavantine.

On September 26, he appointed the Reverend Benjamin I. Webster, parish priest of Santa Maria in the city of Weiland, in the archdiocese of Toronto, as the titular bishop of Paphus, and designated him as an

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Auxiliary to the Eminent and Reverend Lord James Charles, Cardinal McGuigan, Archbishop of Toronto.

On October 1, he appointed the Reverend Ioannem B. Costa, of the Society of Saint Francis de Sales, as the Prelate of the titular bishopric of Scilitana, having previously served as the Apostolic Administrator of the same Prefecture Nullius.

On October 6, he appointed the Reverend Lucia Bernacki, a scholar in the seminary of Gnesen, as the titular bishop of Melo, and designated her as an Auxiliary to the Eminent and Reverend Lord August, Cardinal Hlond, Archbishop of Gnesen and Warsaw, for the archdiocese of Gnesen.

On October 7, he appointed the Reverend Silvium Martínez, Chancellor of the Curia of the archdiocese of San Juan de Cuyo, as the titular bishop of Canathena, and designated him as an Auxiliary to the Eminent and Reverend Lord Antonius, Cardinal Caggiano, Bishop of Rosario.

On October 20, he appointed the Reverend Carolus Aram;

[*Latin ed. p. 400*]

400 Acta Apostolicae Sedis - Commentary - Official Bulletin: The Reverend Father, presbyter of the diocese of Bivi Quarti, whom the Most Reverend Father Augustine Barreré, Bishop of Tucumán, appointed as Auxiliary. October 10th. — The Most Reverend Father Dæmilium Blanehet, hitherto Bishop of Saint-Dié, to the titular episcopal see of Lerus. October 23rd. — The Most Reverend Father Henry Delgado Gómez, hitherto Bishop of Almería, to the cathedral church of Pamplona. October 23rd. — The Most Reverend Father Joseph Miralies y Sbert, Archbishop, Bishop of Majorca, and the Most Reverend Father John Hervas Benet, titular Bishop of Alhidens, as Coadjutors with right of succession. October 29th. — The Reverend Father Gabriel Bueno Conto, of the Order of Carmelites, General Assistant of the Order, whom the Most Reverend Father Anthony Augustine de Assis, Archbishop and Bishop of Laboticaball, appointed as Auxiliary, to the titular episcopal see of Leucena. October 29th. — The Reverend Father John Urbani, of the clergy of Venice, to the titular episcopal see of Axomitana, and as General Ecclesiastical Assistant of the Catholic Action in Italy. November 2nd. — The Reverend Father Gerard Sigaud Proenea, of the Society of the Divine Word, to the cathedral church of Jacarezinho. November 5th. — The Most Reverend Father Geminiann Esorto, hitherto titular Bishop of Birthen and Auxiliary to the Most Reverend Father John Chimento, Archbishop of La Plata, to the cathedral church of Sinus Albi. November 11th. — The Reverend Father Aemilius-di Pasquo, presbyter of the archdiocese of Buenos Aires, to the cathedral church of Saint Louis in Argentina. November 13th. — The Reverend Father Joseph Beran, Rector of the Major Seminary of Prague, to the metropolitan church of Prague. November 8th. — The Reverend Father Leon Duval, General Vicar of the diocese of Annecy, to the cathedral church of Constantiana.

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November 9th. — The Most Reverend Father George Joseph Donnelly, hitherto titular Bishop of Còéèìùim, to the cathedral church of Leavenworth. November 13th. — The Most Reverend Father Francis Beckman, hitherto Archbishop of Dubuque, to the titular archiepiscopal see of Phullitana.

[*Latin ed. p. 401*]

The Holy Congregation of the Council declares:

The judicial action, by which the Most Reverend Aloysius Stepinac, Archbishop of Agram, was, through the civil magistrates of Yugoslavia, unjustly condemned and imprisoned, has deeply stirred the entire Catholic world and civil society itself. The Church, in particular, protects its sacred pastors, and their dignity and freedom, by three prescriptions of the Code of Canon Law, threatening excommunication for those who: 1. bring a Bishop before a lay judge, especially concerning matters pertaining to him (can. 2341); 2. use violence against the person of an Archbishop or Bishop (can. 2343 § 3); 3. directly or indirectly obstruct the exercise of ecclesiastical jurisdiction or power, appealing to any lay authority for this purpose (can. 2334, 2°). All such excommunications are reserved to the Holy See, either in a simple or special manner, depending on the circumstances.

Therefore, the Holy Congregation of the Council, having fully considered the clergy and Christian people, and recognizing that the aforementioned crimes do not lessen imputability (can. 2205 § 3, 2220 § 3, 3°), but rather increase it, especially due to the singular dignity of the Most Reverend person offended (can. 2207, 1°), declares that those who have physically or morally conspired to commit the aforementioned offenses, or who have been necessary participants in them (can. 2209 § 1-3), have incurred the aforementioned excommunications, and remain subject to them, unless they obtain absolution from the Holy See.

Given at Rome, on the 14th of October, 1916.

J. F. Card. MARMAGGI, Prefect.

L. & S.

F. Roberti, Secretary.

[*Latin ed. p. 402*]

Acts of the Apostolic See; Official Bulletin of the SACRED ROMAN ROTA. Citations.

BAIOCENSIS. – LEGATION. Regarding the Nullity of Marriage (MASSEN JACQUEMAIN).

Let it be known that the current place of residence of the Most Reverend Peter Jacquemain, in this cause, is unknown to us. Therefore, we summon him to appear in person, or by a duly constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on January 2, 1947, at the eleventh hour, in order to resolve the doubt

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presented, or to subscribe to it, and to determine the date for the final hearing of the cause before the Rota.

Let it be established whether the marriage is null in this case.

The Ordinary of the place, the parish priests, the priests, and all the faithful who have knowledge of the place of residence of the aforementioned Peter Jacquemain, are obliged, as far as possible, to ensure that he is informed of this citation.

William Heard, Prefect.

From the Chancery of the Tribunal of the Sacred Roman Rota, October 4, 1946.

I. Stoppini, Notary.

[The French text is repeated verbatim.]

[*Latin ed. p. 403*]

Sacred Roman Rota II concerning the NULLITY of MARRIAGE (ROZINA-FABBRONI). Since the actual place of residence of Lady Edvige Rozina is unknown, in the cause of the plaintiff, we summon her to appear in person, or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on January 27, 1947, at the eleventh hour, to resolve the doubt in question, or to affix a signature thereto, and to determine the date for the Rotal hearing for the definition of the cause: /Is there a question of the nullity of the marriage in this case? The Ordinary authorities of the places, the parish priests, the priests, and all the faithful who have knowledge of the aforementioned place of residence of Lady Edvige Rozina, must take care to inform her of this edictal citation.

Francis Ireliani, P.

From the Chancery, Tribunal of the Sacred Roman Rota, October 14, 1946.

I. Stoppini, Notary.

And because the place of the current residence of Madame Hedvige Rozina, the plaintiff in this cause, is unknown, we summon her to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on January 27, 1947, at 11 o'clock, to resolve or to affix a signature to the doubt mentioned below, and to set the date for the decision of the case before the Rota. Is there a question of the nullity of the marriage in this case? The Ordinary authorities of the places, the parish priests, the priests, and the faithful who have knowledge of the place of residence of the aforementioned Hedvige Rozina, must, as far as possible, inform her of this citation.

[*Latin ed. p. 404*]

404 Acta Apostolicae Sedis. — Official Commentary III ASOOTÄNA!

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ON THE NULLITY OF MARRIAGE (BAŒHETTi-PËLICETTl) 1. Since the actual place of residence of Attile Felicetti is unknown, in this cause, we summon him to appear, either in person or through a legitimately constituted procurator, at the seat of the Tribunal of the Sacred Roman Rota (Rome, Palazzo della Cancelleria) on February 17, 1947, at the eleventh hour, to agree upon or subscribe to the doubt reported below, and to set the date for the decision of the cause before the Rota: 1 - Does the nullity of the marriage exist in this case? Those who have knowledge of the place of residence of the aforementioned Attile Felicetti, namely the Ordinaries of the place, the pastors, the priests, and the faithful, must, insofar as possible, ensure that he is informed of this official summons. Franciscus Brennan, Prefect. From the Chancery of the Tribunal of the Sacred Roman Rota, November 4, 1946. I. Stoppini, Notary.

[*Latin ed. p. 405*]

Tribunal of the Vicariate of the City - APPENDIX OF THE TRIBUNAL OF THE VICARIATE OF THE CITY.

Edictal Citation.

Concerning the Nullity of Marriage (CARINI-MUSTONE).

Since the actual place of residence of the Lord Evarist Mustone, son of Theoclorus and son of Maria Gratiae Freddo, is unknown in the aforementioned legal matter, we cite him to appear, either in person or through a lawfully appointed procurator, at the Seat of the Tribunal of the Vicariate of the City (Rome, via della Pigna 15-a) on the 29th of January, 1947, at half-past nine o'clock, in order to resolve the disputed matter, or to affix his signature to the following: Whether there exists a nullity in the marriage in question, due to a defect in form.

The ordinaries of the places, parish priests, priests, and all faithful who have knowledge of the aforementioned place of residence of Evarist Mustone, are to ensure that he is informed of this edictal citation.

From the Chancery of the Vicariate of the City, on the 23rd of November, 1946.

Petrus Mattioli, Official.

Augustinus Grego, Vice-Chancellor.

ACTA, vol. XIII, n. 12. - 23-11-1946.

[*Latin ed. p. 406*]

Acts of the Apostolic See – (Official Announcements: DIARY OF THE ROMAN CURIA, SECRETARY OF STATE, by Breve Apostolic, the Most Holy Father Pius XII, happily reigning, has deigned to appoint: June 27, 1945. The Most Reverend Monsignor Bernard De Felicis, Apostolic Protonotary "among the participants." January 2, 1946. The Most Reverend and Illustrious Cardinal Frederick Tedeschini, Protector of the Institute of the

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Sisters of Providence (Gorizia). May 17. The Most Reverend and Illustrious Cardinal Adeodatus Giovanni Piazza, Protector of the Franciscan Sisters of Christ the King (Venice). May 20. The Most Reverend and Illustrious Cardinal Frederick Tedeschini, Protector of the Daughters of Charity of the Most Precious Blood (Nocera dei Pagani). May 29. The Most Reverend and Illustrious Cardinal Elia Dalla Costa, Protector of the Passionist Sisters of Saint Paul of the Cross (Florence). July 5. His Excellency, the Most Reverend Monsignor Anthony Riberi, titular Archbishop. July 19. The Most Reverend and Illustrious Cardinal Clemente Micara, Protector of the Handmaids of Charity (Brzesc). August 2. The Most Reverend and Illustrious Cardinal Luigi Lavitrano, Protector of the Sisters of the Most Holy Child Jesus and of the Holy Family (Palermo). August 14. The Most Reverend and Illustrious Cardinal Giovanni Battista Nasalli Bocca di Corneliano, Protector of the Franciscan Sisters of the Immaculate Conception (Modena). August 15. The Most Reverend and Illustrious Cardinal Clemente Micara, Protector of the Company of Saint Ursula of the Most Holy Virgin (Tours). The Most Reverend and Illustrious Cardinal Clemente Micara, Protector of the Society of the Sacred Heart of Jesus (Rome).

[*Latin ed. p. 407*]

Diarium Romanae Curiae, August 15, 1946. The Most Reverend and Illustrious Cardinal Luigi Lavitrano, Protector of the Daughters of the Heart of Mary (Paris). 20. The Most Reverend and Illustrious Cardinal Camillo Caccia Dominioni, Protector of the Institute of the Helpers of the Souls in Purgatory (Paris). 21. The Most Reverend and Illustrious Cardinal Ernesto Ruffini, Protector of the Institute of the Sisters of Reparation of the Sacred Hearts of Jesus and Mary, called the Sisters of Reparation (Milan). 21. The Reverend and Illustrious Monsignor Giuseppe Pasquazi, Auditor of the Sacred Roman Rota. September 5. The Reverend and Illustrious Monsignor Liberato Tosti, Titular Archbishop of Leucade, Apostolic Nuncio in Paraguay. November 4. His Excellency, the Most Reverend Monsignor Maurilio Silvani, Titular Archbishop of Lepanto, Apostolic Nuncio, Internuncio in Austria. Assistants to the Papal See: February 14, 1944. His Excellency, the Most Reverend Monsignor Ambrogio Giacomo Moriarty, Bishop of Shrewsbury. His Excellency, the Most Reverend Monsignor Tommaso Shine, Bishop of Middlesborough. April 25, 1945. His Excellency, the Most Reverend Monsignor Michele de Lima Valverde, Archbishop of Olinda and Recife. July 3. His Excellency, the Most Reverend Monsignor Andrea Giacomo Luigi Brennan, Titular Bishop of Telmissus. November 13. His Excellency, the Most Reverend Monsignor Achille Salvucci, Bishop of Molfetta, Giovinazzo and Terlizzi. December 3. His Excellency, the Most Reverend Monsignor Pietro Rivière, Bishop of Monaco (Principality). May 16, 1946. His Excellency, the Most Reverend Monsignor Onorato Coppieters, Bishop of Gand. His Excellency, the

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Most Reverend Monsignor Serafino Maria Armora y Gonzalez, Bishop of Tamaulipas. His Excellency, the Most Reverend Monsignor Umberto Rossi, Bishop of Asti. August 14. His Excellency, the Most Reverend Monsignor Antonio Santin, Bishop of Trieste. August 20. His Excellency, the Most Reverend Monsignor Ludovico Kerkhofs, Bishop of Liegi. Apostolic Protonotaries, as if participating: October 17, 1942. Monsignor Giulio Royer, of the diocese of Châlons sur Marne. August 13, 1943. Monsignor Giuseppe Lataste, of the diocese of Aire et Dax. August 25. Monsignor Augusto Eugenio Oger, of the diocese of Angers.

[*Latin ed. p. 408*]

Acts of the Apostolic See; Official Commentary, August 25, 1943. His Excellency Eugenio Mâchefer, of the same diocese, September 7. November 13. His Excellency Carlo Payne, of the diocese of Nottingham, December 22. His Excellency Edgardo Fourcy, of the diocese of Amiens. His Excellency Ottavio Demarcy, of the same diocese. March 17. His Excellency Giovanni Calvet, of the diocese of Cahors. 1944. His Excellency Giorgio Searle Knuckey, of the diocese of Lancaster, December 21. 1945. His Excellency Andrea Keene Gwynn, of the diocese of Charleston, May 5. June 21. His Excellency Francesco Lardone, of the archdiocese of Turin. His Excellency Giuseppe Anaya, of the archdiocese of Mexico. His Excellency Pusistano A. Armora, of the diocese of Tamaulipas, July 30. His Excellency Tommaso Francesco Markham, of the archdiocese of Boston, November 0. His Excellency Giuseppe Borgbino, of the diocese of Saiuzzo. With a letter from the Secretariat of State dated October 12, 1946, the Most Holy Father Pius XII, reigning happily, deigned benignly to assign to the Most Eminent and Reverend Cardinal Giovanni De Jong the Sacred Congregations of the Council, of the Sacraments, and of Ceremonial. Likewise, with letters from the Secretariat of State, the Most Holy Father Pius XII, reigning happily, deigned to appoint: Prelates domestic to His Holiness: June 14. His Excellency Eugenio Pelletier, of the diocese of San Giacinto. June 25. His Excellency Umberto Scandone, of the archdiocese of Naples. July 12. His Excellency Umberto Cameli, of the archdiocese of Fermo. July 14. His Excellency Ulderico Décelles, of the diocese of San Giacinto. His Excellency Leone Fortin, of the same diocese. June 26. His Excellency Lázaro Acquistapace, of the archdiocese of Milan. His Excellency Giuseppe Di Meglio, of the diocese of Ischia. His Excellency Giacomo Testa, of the diocese of Bergamo. July 30. His Excellency Alfonso Cervone, of the diocese of Atri and Penne. August 5. His Excellency Giovanni Di Dio, of the archdiocese of Catania. His Excellency Giuseppe Donnaloja, of the diocese of Monopoli. August 13. His Excellency Emidio De Sanctis, of the diocese of Rieti. His Excellency Benedetto Riposati, of the same diocese. His Excellency Giuseppe De Vincenti, of the apostolic administration of Lugano. His Excellency Annibale Lanfranchi, of the same apostolic administration. September 2. His Excellency Ernesto

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Camagni, of the archdiocese of Milan. September 6. His Excellency Luigi Grippa, of the same archdiocese.

[*Latin ed. p. 409*]

Diarium Romanæ Curiae: Camerarii secreti supranumerarii, die 23 mensis Novembris, anno Domini 1939.

Dom. Ludovicus JBroks, ex archidioecesi Rigæ.

Dom. Josephus Oamans, ex eadem archidioecesi.

Dom. Dominicus Jandzenes, ex eadem archidioecesi.

Dom. Casimirus Kalinka, ex eadem archidioecesi.

Die 22 mensis Februarii, anno Domini 1945.

Dom. Raphael de Barros, ex archidioecesi Parahybae.

Die 15 mensis Julii.

Dom. Odilonus Lobo, ex dioecesi Penedo.

Dom. Hieronymus Cezar, ex dioecesi Sancti Caroli.

Dom. Antonius Salerno, ex dioecesi Valentiae in Pinhal, in Brasilia.

Die 26 mensis Januarii, anno Domini 1945.

Dom. Josephus Storti, ex dioecesi Luni.

Anno 1946.

Dom. Arturus Iacobus Breen, ex archidioecesi Dubuque.

Dom. Raimundus P. Duggan, ex eadem archidioecesi.

Dom. Timotheus I. Gannon, ex eadem archidioecesi.

Die 9 mensis Martii.

Dom. Ludovicus Altomare, ex dioecesi Aversæ.

Dom. Ludovicus Ferrara, ex eadem dioecesi.

Dom. Gennarius Pezzullo, ex eadem dioecesi.

Die 14.

Dom. Stanislaus Lokuang.

Die 16 Aprilis.

Dom. Marius Berardi, ex archidioecesi Chieti.

Dom. Antonius Iannucci, ex eadem archidioecesi.

Dom. Andreas La Verghetta, ex eadem archidioecesi.

Die 22.

Dom. Sante Milano, ex archidioecesi Bari.

Die 25.

Dom. Paulus Nicole, ex archidioecesi Quebec.

Die 8 Maii.

Dom. Josephus Thalhamer, ex archidioecesi Monachii.

Die 20.

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Dom. Angelus Candidi, ex dioecesi Tivoli.
Die 25.
Dom. Ioannes Chiarodo, ex dioecesi Ivrea.
Die 30.
Dom. Paullinus Limongi, ex archidioecesi Capua.
Ex archidioecesi Hangchow.
Ex dioecesi Veronae.
Die 9 Iunii.
Dom. Geremias Pacchiani, ex dioecesi Bergomi.
Dom. Curtius Mancini, ex dioecesi suburbicaria Frascati.
Dom. Ioannes Colombo Kirk, ex dioecesi Savannah-Atlanta.
Die 17.
Dom. Hermannus Emmett Mattingly, ex dioecesi Columbus.

[*Latin ed. p. 410*]

Acts of the Apostolic See – Official Commentary by Monsignor Francesco Giuseppe Schwendeman, of the same diocese. Monsignor Gennaro Suarez Muniz, of the diocese of Matanzas. Monsignor Giovanni Mantegazza, of the diocese of Novara. Monsignor Nicola De Luca, of the diocese of Atri and Penne. Monsignor Luigi Bronzoni, of the diocese of Reggio Emilia. Monsignor Carlo Fabbro, of the archdiocese of Udine. Monsignor Antonio Fornaciari, of the diocese of Reggio Emilia. Monsignor Alfredo Ferraris, of the diocese of Geneva, Lausanne, and Freiburg. Monsignor Salvatore Garofalo, of the archdiocese of Naples. Monsignor Ettore Facioli, of the diocese of Pavia. July Monsignor Giuseppe Filippo Cardoso, of the patriarchate of Lisbon. Monsignor Giovanni Vaccaneo, of the diocese of Alba. Monsignor Gilberto Baroni, of the archdiocese of Bologna. August Monsignor Pietro Grillo, of the diocese of Acqui. Monsignor Aurelio Torrazza, of the archdiocese of Genoa. Monsignor Luigi Crociani, of the diocese of Montefiascone. Monsignor Ildebrando Amori, of the archdiocese of Perugia. Monsignor Vito Ventura, of the archdiocese of Syracuse. Monsignor Alfredo Lucioli, of the diocese of Rieti. Monsignor Antonio Quagliotti, of the archdiocese of Turin. Monsignor Luigi Dadaglio, of the diocese of Acqui. September Monsignor Edoardo Canepari, of the diocese of Piacenza. Monsignor Emanuele Sanguineti, of the same diocese. June 17, 1946. Chamberlain of the secret order of the sword and cape of the Sacred Military Order of Saint Stephen. November 12, 1946. Mr. Edoardo Persichètti Ugolini of Castelcolbuccaro (Rome). Chamberlain of the secret order of the sword and cape of the Sacred Military Order of Saint Stephen. December 25, 1945. Mr. Enrico Domenico Utley, of the archdiocese of Westminster. Mr. Amedeo Chiaramente dei Baroni di Gebbiarossa, of the archdiocese of Palermo. Honorary Chamberlain in peacock blue attire of

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the Sacred Military Order of Saint Stephen. November 2, 1939. Monsignor Casimiro Jasenas, of the diocese of Liepaja. Monsignor Giovanni Velkme, of the same diocese. Monsignor Paolo Ozolins, of the archdiocese of Riga. May 10, 1946. Monsignor Antonio Baldini, of the diocese of Imola.

[*Latin ed. p. 411*]

May 10, 1946, of the Roman Curia. Monsignor Francesco Gianstefani, of the same diocese.

June 20, Monsignor Sante Monti, of the same diocese.

October 8, 1945. Monsignor Ignazio Jansen Jatobá, of the diocese of Pesqueira; Secret Chaplains of Honor.

June 9, 1946, of Sweden. Monsignor Nazareno Terella, of the archdiocese of Gaeta.

July 30, Monsignor Michele Oarlone, of the diocese of Tortona.

August 13, Monsignor Giovanni Schiff, of the archdiocese of Udine.

HONORS: With letters from the Secretariat of State, the Most Holy Father, Pope Pius XII, happily reigning, deigned to bestow:

The Order of St. Gregory the Great, civil class: April 11, 1946.

June 19.

July 14.

August 5.

Upon Mr. Gaetano Martelletto, of the diocese of Vicenza.

Upon Mr. Ilario Gherzi (Rome).

Upon Mr. Valfrè Franchini, of the archdiocese of Florence.

Upon Mr. Vittorino Di Camillo (Rome).

Upon Mr. Domenico Isola, of the archdiocese of Genoa.

Upon Mr. Alfredo Colonia Silva, of the apostolic vicariate of.

Upon Mr. Vittorio Emanuele Gárces, of the same apostolic vicariate of Naples.

October 26.

Upon Mr. Angelo Campiglio, of the diocese of Pavia.

Upon Mr. Emilio Goj, of the same diocese.

Upon Mr. Elia Sednaoui, of the apostolic vicariate of Babylon.

Upon Mr. Elia Toutouñgi, of the same apostolic vicariate.

The Order of St. Sylvester: May 11, 1946.

June 19.

Upon Mr. Giovanni Gorla, of the diocese of Como.

Upon Mr. Gian Ernesto Leschiutta, of the patriarchate of Venice.

July 5.

Upon Mr. Bruno Bianchi (Rome).

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Upon Mr. Enzo Porcinai, of the archdiocese of Florence.

Upon Mr. Celestino Valz Brenta, of the diocese of Treviso.

Upon Mr. Carlo Cannas, of the suburbicarian diocese of Velletri.

August 5.

Upon Mr. Giuseppe Jacobuoci (Rome).

Upon Mr. Luigi Ciocca, of the diocese of Bergamo.

[*Latin ed. p. 412*]

4lâ 5 » » » » » ; » » » » » 24 30 » Acta Apostolicae Sedis – Commentarium Officiale, August, 1946. To the Reverend Camillo Nichelato, of the same diocese. To the Reverend Giovanni Zojiea, of the same diocese. »" ' » To the Reverend Dante Petrelli, of the diocese of Fiesole. ;● ; » To the Reverend Ugo Barbetta, of the diocese of Grosseto. » » To the Reverend Giuseppe Sartori, of the same diocese. »)) To the Reverend Pietro D'Ascia, of the diocese of Ischia. To the Reverend Giuseppe Governatori, of the diocese of Monteha» » scone. To the Reverend Fernando Germani (Rome). ,.- " »; To the Reverend Ottavio Folco, of the diocese of Savona.)) To the Reverend Francesco Riccato, of the Patriarchate of Venice. » » To the Reverend Battista Luigi Bagno, of the Archdiocese of Vercelli. »)) » To the Reverend Mno Opezzo, of the same Archdiocese.)) To the Reverend Alberto Torri (Rome). »)) To the Reverend Manuel M. Montenegro (Colombia).)) » To the Reverend Ignazio Kuciukian, of the Archdiocese of Trento. » » To the Reverend Pietro Pozzan (Rome). The Knighthood of the Order of St. Sylvester the Pope: 5, April, 1946. To the Reverend Luigi Matteucei, of the suburban diocese of Sabina and Poggio Mirteto. To the Reverend Leo Paradisi, of the same diocese. To the Reverend Silvio Emiliani (Rome). To the Reverend Riccardo Camurri (Rome). To the Reverend Giancarlo Rovigatti, of the Archdiocese of Ferrara. To the Reverend Giuseppe Ulisse, of the Archdiocese of Ancona. To the Reverend Pasquale Saetta (Rome). * To the Reverend Vincenzo Terlizzi, of the diocese of Andria. To the Reverend Guido Ramazzotti, of the Archdiocese of Milan. To the Reverend Luigi Baldi (Rome). To the Reverend Armando Dado (Rome). To the Reverend Antonio Filippetti (Rome). To the Reverend Giuseppe Ùbaldi, of the diocese of Foligno. To the Reverend Angelo Belardetti (Rome). To the Reverend Silvio Barbetta, of the diocese of Grosseto. To the Reverend Andrea Sesta, of the same diocese. To the Reverend Guido Meloni, of the diocese of Sovana-Pitigliano. To the Reverend Pietro Reale, of the Archdiocese of Vercelli. To the Reverend Alberto Barbetti (Rome). To the Reverend Amilcare Pozzilli, of the diocese of Tivoli. To the Reverend Carlo Nardoni, of the same diocese.

[*Latin ed. p. 413*]

Year and Volume XXXV, Part 2, December 21, 1946 (Series H, Volume XIII) - No. 13. OFFICIAL COMMENTARY ON THE ACTS OF POPE PIUS XII. APOSTOLIC CONSTITUTION CONCERNING THE ERECTION OF

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A CATHEDRAL CHAPTER IN DE AGUAS CALIENTES. PIUS, SERVANT OF THE SERVANTS OF GOD, FOR THE PERPETUAL COMMEMORATION: That a more solemn worship may be offered to God in cathedrals, and that sacred ministers may be able to avail themselves of the counsel and assistance of outstanding ecclesiastics in virtue, prudence, and doctrine, for the pastoral care and governance of the flock entrusted to them on Sundays, and that those who, in the absence of a Bishop, may supply the Bishop's place in the governance and administration of the diocese, Chapters of Canons are erected by the Apostolic See for the purpose of law. For this reason, in Apostolic Letters, dated August 27, 1899, by which Our Predecessor, the blessed and remembered Pope Leo XIII, founded the diocese of Aguas Calientes, the future Bishop was urged to see to it that a Cathedral Chapter be established as soon as it could be done. However, this mandate has not yet been fulfilled due to unfavorable circumstances. Recently, the venerable Brother Joseph of Jesus Lopez, the present Bishop of Aguas Calientes, considering that the opportunity had arrived to fulfill what had been desired by himself, and by his predecessors, and by the clergy and people of his diocese, requested the Apostolic See to erect a Chapter of Canons in his cathedral church. We, considering that this would greatly contribute to the divine worship, [ACTS, vol. XIII, no. 13, December 21, 1946].

[*Latin ed. p. 414*]

41. The Acts of the Apostolic See – the Official Commentary – to enhance its splendor and to foster the piety of the Christian faithful, we have deemed it fitting to accept the offered prayers. Therefore, with the support of the venerable Brother Aloysius Martínez, Archbishop of Mexicana, Administrator of the Apostolic Delegation of Mexicana, after consultation with our beloved Son, the Most Reverend Cardinal, Prefect of the Sacred Congregation of the Consistory, and after deliberation, in order that it may be accomplished, with the consent of those whose interests are involved, with certain knowledge and with the fullness of Our Apostolic authority, We hereby establish a Chapter of Canons in the cathedral church of Aguascalientes, and We establish the following norms concerning it: There shall be only one dignity in the Chapter, namely, the Archdeacon, whose benefice shall always be reserved to the Apostolic See, and, for this first occasion, considering the talents and qualities of mind, as has been reported to Us, We appoint and constitute as Archdeacon of the Cathedral Chapter of Aguascalientes, the Reverend Father Margarite Santiago, General Vicarius of the Diocese. Furthermore, five other Canons shall be added, of whom one shall be a theologian, and another a penitentiary, according to canon 398 § 1 of the Code of Canon Law; these Canons the Bishop shall freely confer, observing the reservations and prescriptions established in the same Code. Concerning the choral service, We entrust to the afore-

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mentioned venerable Brother Aloysius Martínez, after hearing the venerable Bishop of Aguascalientes, to determine on which days and at what hours the canonical hours shall be recited. We also wish that from the tithes which are collected each year throughout the entire Diocese, after deducting the sum of twenty percent (20%) for the expenses of the episcopal curia and for works of religion, one-third be allocated to the Cathedral Chapter, and shall constitute its endowment. To those who are granted the dignity and the rights and privileges of Canons, We grant all the rights and privileges which belong to other Cathedral Chapters of the Mexicana jurisdiction, either by common law or by legitimate custom. Finally, so that the sacred solemn functions may shine forth with decorum, and so that those who are associated with the Bishop's senate may be distinguished from other ecclesiastical men, We grant to the Archdeacon and the Canons of the Cathedral Chapter of Aguascalientes the privilege of wearing, within the limits of their own diocese and while assisting the Bishop in sacred pontifical functions, in addition to the rochet, a clerical garment with a mantelletta and a violet collar. On other capitular days, they shall wear the canonical vestments which are worn by other Canons in the Cathedral Chapters of the Mexicana nation. Furthermore, We will and command that the Capitular Constitutions be drawn up in accordance with the norms of law, which, after being duly approved by the Bishop, shall subsequently be religiously observed by the Dignity and the Canons. To all of the above, as has been disposed and established, let execution be given.

[*Latin ed. p. 415*]

By what authority do the Supreme Pontiffs, Pius XII, grant the venerable Brother Aloysius Martínez the mandate we have mentioned above? And therefore, we grant him all those powers which are necessary and appropriate for this purpose, including the power to delegate, so that, for the effect of which we speak, any man constituted in ecclesiastical dignity may, with the same obligation, transmit to the Sacred Congregation of the Consistory, as soon as it is permissible, an authentic copy of the executed acts. Finally, we decree that these present Letters shall be firm, valid, and efficacious, and shall have and obtain their full and complete effect, and that they must be inviolably observed by all to whom they pertain, and, if anyone should, knowingly or unknowingly, attempt to violate them, we will and command that it be entirely null and void, notwithstanding any contrary things, even those worthy of special mention. To any transcriptions or excerpts, even printed ones, of these Letters, if they are signed by the hand of a public notary and sealed with the seal of a man constituted in ecclesiastical dignity or office, the very same shall be granted, which would be granted to them if the present Letters themselves were exhibited or shown. To no one is it permitted to infringe or contradict this page of our erection, constitution, statute, concession, commission, derogation, and will. If anyone should

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presume to attempt this with reckless audacity, let him know that he will incur the indignation of the Almighty God and of the Blessed Apostles Peter and Paul.

Given at Rome, at St. Peter's, in the year of Our Lord one thousand nine hundred and forty-six, on the fifth day of January, in the seventh year of Our pontificate.

For the Holy Roman Church:
Cardinal Granito di Belmonte,
Prefect.
Cardinal Rossi,
Dean of the Holy College of the Sacred Consistory,
Secretis.
Ludovicus Kaas,
Protonotary Apostolic.
Bernardus de Péllière,
Protonotary Apostolic.
J. Joko
Plumbi.
Reg. in Cane. Ap., vol. LXX, n. 5k.
-Ah-Trussardi-

[*Latin ed. p. 416*]

By order of the Apostolic See – Official Commentary II. CHACHAPOYASENSIAN and of other dioceses (from St. Francis Xavier) to the dioceses of Chachapoyas and Cajamarca, and from the Apostolic Vicariate of St. Gabriel of the Sorrowful Virgin of Marañon, concerning the separation of territory for the establishment of a Prefecture Apostolic.

WHEREAS, it greatly benefits the cause of Christ's kingdom to establish new missions in the scattered regions of the Catholic world, and We, mindful of this, with a willing heart and through prayer, have decided to approve the requests made by the venerable Brother Ferdinand Cento, titular Archbishop of Seleucia Pieria and Apostolic Nuncio in the Republic of Peru, who, desiring to satisfy just desires, requested that a new mission be established there by the Society of Jesus.

Therefore, with the consent of the esteemed Brothers, the Ordinaries of the dioceses of Chachapoyas and Cajamarca, and also of the Apostolic Vicariate of St. Gabriel of the Sorrowful Virgin of Marañon, and with the approval of the Sacred Congregation Consistorial, under whose jurisdiction the aforementioned dioceses are, and with the necessary consents obtained from others who may be concerned or who may presume to have an interest, and after mature deliberation and with certain knowledge, by the fullness of Our Apostolic authority, We separate the territory from the three

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ecclesiastical circumscriptions, within the limits described below, and We establish and constitute a new Prefecture Apostolic therefrom, which We shall call the Prefecture of St. Francis Xavier.

The boundaries of this new Prefecture shall be as follows: to the west: the limits of the Peruvian region of Piura and the limits of the Republic of Ecuador; to the north: also the limits with the Republic of Ecuador; to the east: the regions of Loreto; to the south: a line three kilometers north of the town of Yambrasbamba, extending to longitude 78 degrees West, thence a straight line to the confluence of the Utcubamba and Marañon rivers, along the course of this river to the limits between the districts of Bellavista, Jaen de Alto, and Ta-

[*Latin ed. p. 417*]

The Acts of Pope Pius XII, page 417, concerning Jacona, up to the region of... This Prefecture, newly erected, is circumscribed by the aforementioned boundaries, and, for the care of the Apostolic Sodalitas in "lete," and for Our own and the Holy See's well-pleasing, We wish to grant it, and to its Prefect for the time being, all rights, privileges, honors, and powers, by which other Apostolic Prefectures throughout the world and their Prefects are lawfully possessed and enjoy, and We likewise bind it and them with the same obligations. All of which, as above arranged and constituted, We declare to be ratified and valid, notwithstanding anything to the contrary. Furthermore, We decree that these Letters, even if transcribed, excerpted, or printed, but signed by the hand of a public Notary and sealed with the seal of a person constituted in ecclesiastical dignity or office, shall have the same full force and effect as if these present Letters were themselves exhibited or shown. To no one shall it be permitted to infringe or contravene this page of dismemberment, erection, constitution, commission, statute, and Our will. Whoever, with audacious presumption, should dare to attempt such a thing, let him know that he will incur the wrath of Almighty God and of the blessed Apostles Peter and Paul.

Given at Rome, near St. Peter, in the year of Our Lord nineteen hundred and forty-six, on the eleventh day of the month of January, in the seventh year of Our Pontificate.

For S. K. E.,
Cardinal Granito di Belmonte,
Prefect of the Sacred Congregation.
P. Caro,
Fumasoni Biondi,
V. S. O., of Propaganda Fide.
Charles Respighi,
Apostolic Protonotary.
Alfridus Vitali,

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Apostolic Protonotary.
Loco,
[Signature]
Plumbi 1 Reg. in Cane. Ap., vol. LXX, n. 61 — Al. TrussàrcJi.
EPISTULAE
AD

EXCMUM OB MARIALEM (H.\ T P. NAVAL).

MICHAEL CONVENTUM

O'DOHERTY;

TERTIO CELEBRANDUM.

ARCHIEPI
SCOPUM
MANILENSEM,

VERTENTE SAECULO.

À PARTA VICTORIA.

Pius PP. XI.

Venerabilis Pater, salutem et Apostolicam Benedictionem.

— Philippinas Insulas, Deo et Ecclesiae dilectas, fide et praeclare gestis inelintias, libenter comperimus...

[*Latin ed. p. 418*]

Acts. •Apostolicae Ecclesiae — We cannot pass over in silence the customary splendor and magnificent display with which you celebrated the three hundredth anniversary since the maritime victory by which the inhabitants of Cattolica, after grave dangers and perils, have preserved their Catholic religion and civil liberties. We do not wish to pass over this auspicious event in silence, but rather, we offer our congratulations and salutary prayers to you, Venerable Brother, and to the other sacred dignitaries, the clergy, and the people, to whom you have entrusted this matter, so that, with the voice of our paternal charity, we may increase your joy, and we may encourage your pious endeavors. Your ancestors did not fail to recount the memorable triumph of the Blessed Virgin, Mother of God, of the Holy Rosary — whose help was sought with fervent prayer — and they promised to celebrate this feast each year, in order to offer perpetual gratitude to this

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most excellent Mother and Queen; and thus, your devotion to the Rosary of Mary has been maintained as an example, and many have practiced it. Therefore, it is not permissible for this custom and institution, which has been pleasing to your ancestors and has fostered a lively sense of their firm faith, to disappear or to languish in any way. Indeed, the circumstances of the recent calamitous war in the Philippine Islands demand that you strive with all your might, especially in matters pertaining to spiritual life. For truly, as Christian humanitas bears ever more abundant fruit, and as it makes the path to eternal promises easy for men, it is absolutely necessary, everywhere and always, that the principles of spiritual matters be sought and maintained. Great is liberty, but it spontaneously degenerates into license, often as base and tyrannical as tyranny itself, unless it truly respects the solid and true order of things, by which the divine is preferred to the human, the eternal to the temporal, and the just to the useful. Then indeed does the order of Christian wisdom shine forth, if we firmly hold in our minds the divine truths and precepts, and, with the help of heavenly grace, we conform our actions and our manners to them. In this pursuit of absolution and perfection, the Blessed Virgin Mary precedes us in her works, in her exemplary conduct, and in her patronage. She herself is the vanquisher of the devil and of sin, with whom she perpetually wages war; she is adorned with the splendor of all virtues, rich in the grace of Christ, and she is the highest model of life, which the faithful should contemplate and emulate; she is a tower of strength, the mother of beautiful love, and the seat of wisdom, and she possesses within herself the very essence of the Christian religion, as the Apostle describes it: "For God hath not given us the spirit of fear: but of power and of love and of sobriety" (2 Timothy 1:7). But the Rosary of Mary...

[*Latin ed. p. 419*]

... Actu Vh h>)>. XII 419 compels us to contemplate the mysteries of the Mother of God, to consider her with pious affection, to love her, to imitate her, and with fervent prayer, to ask for her help, so that we may reflect on and fully imitate the example of her maternal life. The entire Gospel, the meditation on the mysteries of the Lord, evening prayer, the rosary, hymns of praise, domestic prayer, the institution of Christian life, a sure pledge of heavenly favor, a defense of the awaited salvation; may the Marian devotion be held in the highest honor here, and may, under her protection, the ancient and steadfast virtue and hope of a better age return, in which, united with sincere reverence for the Divine Providence through a fruitful covenant, the sacred Scriptures, all kinds of disciplines, liberal arts, noble morals, the dominion of social justice, and Christian happiness may flourish. Among all those things which, due to the harsh events of the terrible war, have caused us great sorrow, we place above all that which the venerable Manilensis church of St. Dominic has suffered. That illustrious

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temple, so deeply loved for its religion, its size, its art, and its memories, as if sharing in the misfortunes of your people, has fallen, its walls shattered and its roof collapsed; but among its ruins, the image of the Mother of God of the Most Holy Rosary remains unharmed, as a pledge of certain resurrection amidst so many hardships and sorrows, so that your hearts, though grieved, may not lack confidence in a serene future. Therefore, it is fitting that this venerable temple be rebuilt again, and that, in a similar way, you may rise up with us, who, after so many fears and misfortunes, breathe again and are eager for praiseworthy works and endeavors. There is no doubt that the Queen of Heaven and Earth, honored by so much of your devotion, will bestow abundant gifts upon you and your descendants, so that the Philippine Islands may cultivate the Catholic religion, which is the greatest wisdom, praise, and health for every people, and may promote it in all aspects of domestic and social life. What could be more desirable for you, what is more fitting for the annals of your history, what is more salutary, than to excel in the glory of the Gospel and to be beacons of light, whose splendors shine? Through Catholic Action and pious associations, through Catholic schools of every order, especially through this University of Studies of St. Thomas Aquinas, through missionary work and the labors of evangelizers, which were once so often consecrated by the blood of martyrs, it is easy for your faith, conceived in the fervor of the Holy Spirit, to be honored with a new crown of spiritual fruits. And so that this may come to pass, we call upon the most holy Virgin Mary in our prayers, and we invoke her fruitful patronage. May the centennial celebrations bring with them a richer harvest of spiritual blessings, and may the devotion to the Rosary of Mary be increased.

[*Latin ed. p. 420*]

Acts of the Apostolic See - Commentary: May this endeavor flourish ever more; with a willing and generous heart, we grant certain indulgences, as appears in the attached document. Having thus, out of our benevolence towards you, which those who know Our mind fully understand, made these pronouncements, nothing remains for Us except to impart, with a willing spirit, the Apostolic Blessing, the auspice of divine graces, to you, Venerable Prelate, and to all those who will in some way favor or participate in the aforementioned celebration. Given in Rome, at Saint Peter's, on the thirty-first day of the month of July, in the eighth year of Our Pontificate. MDCCCLXXXVI, PIUS PP. XII.

To the Most Reverend Cardinal Ioannes Baptista, Titulus Sanctae Mariae in Transpontina, of the Sacred Roman Church; Archbishop of BONONIENSEM, whom We appoint as Our Legate for the translation of the relics of Saint Dominic.

PIUS PP. XII, Beloved Son: Greetings and the Apostolic Blessing.

The bodies of the Saints, as John Damascene testifies, are perennial

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sources in the Church, from which, like salutary streams, heavenly gifts and benefits are poured forth upon the Christian people, all those things of which we are most in need. Therefore, it is not surprising that, three years ago, during the recent war raging around the city of BONONIENSEM, the sacred relics of Saint Dominic, the Confessor, the illustrious founder of the Order of Preachers, were removed from the marble chest, where they had rested for centuries, and hidden in a crypt dug beneath the chapter hall, and solidly fortified, so that they would not be severely damaged by the weapons of war looming from the sky. Now, since the weapons have long since been laid down everywhere, a pious plan has been undertaken to restore the sacred remains with solemn ceremony and with the great attendance of the people, in the splendid chapel where they were previously religiously preserved. Therefore, We, approving the wishes of Our beloved son, Martin Stanislai Gillet, Master General of the Order of Preachers, in order to promote the solemnity of the translation, We choose and appoint you, Beloved Son, who hold the reins of the illustrious metropolitan See of BONONIENSEM and shine with the splendor of the Roman purple, as Our Legate, to carry out, in Our name, the sacred rites and ceremonies of the translation of the relics of Saint Dominic, in the magnificent temple of BONONIENSEM, in the middle of next September.

[*Latin ed. p. 421*]

The Acts of Pope Pius XII, and with our authority. We are, however, certain that such solemnities will greatly benefit the Christian people, contributing to the growth of the ancestral religion and the study of piety. In the meantime, that this festive day may be more salutary, we freely grant you the power, after the Sacred Pontifical rite has been performed, in the presence of the faithful, to bless in our name and with our authority, offering plenary indulgences to them for the benefit of the Church. May the Apostolic Blessing, which is the herald of heavenly gifts and the witness of our greatest charity, be to you, our beloved Son, to the entire Order of the Preachers, and to all the clergy and people entrusted to your care, most lovingly imparted in the Lord. Given in Rome, at Saint Peter's, on the fourth day of the month of August, on the feast of Saint Dominic the Confessor, in the year 1946, in the eighth year of our pontificate. PIUS PP. XII.

TO THE MOST REVEREND AND HOLY FATHER, DOM JOSEPH MARIAM, TITULAR ARCHBISHOP OF SANCTAE MARIAE SCALARIS, CARDINAL RODRÍGUEZ, ARCHBISHOP OF SANCTI IACOBI INCHILIA, LEGATE TO THE PLENARY COUNCIL OF LIMA, CONVENED FROM THE ENTIRE EPISCOPAL CONFERENCE.

PIUS PP. XII. Beloved Son, greetings and the Apostolic Blessing.

With a most joyful spirit, we recently received the vote of the entire Chilean Episcopal Conference for the upcoming Plenary Council to be held next October, and we cannot but greatly rejoice that all the sacred prelates

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of Chile, in this matter so important and so opportune, have agreed with concordant study and diligence. You have, indeed, dedicated your efforts to the matters to be discussed, and you have taken counsel with common judgment on the measures that seem most necessary for the present time and place.

Furthermore, you will receive great praise for establishing common norms for your nation or for solemnly confirming them. Therefore, as we ourselves wish to preside over this Plenary Council of Bishops, according to the prescriptions of the Code of Canon Law, we choose and appoint you, our beloved Son, who holds this most honorable metropolitan see, which we have recently adorned with the splendor of the Roman purple, as our Legate, as we have already taken care to inform you through telegraphic notices, so that in the upcoming Plenary Council from the entire Chilean Episcopal Conference, you may act in our name.

[*Latin ed. p. 422*]

Acts of the Apostolic See – An Official Commentary, endowed with due authority and accompanied by the appropriate introductions. In the meantime, we implore God with humble prayer, that He may enlighten and guide the minds and hearts of all those who are about to convene here, and that He may lead this assembly to a happy outcome. May the Apostolic Blessing, which is a sign of this heavenly favor and a witness to our supreme charity, be imparted to you, beloved Son, and to the other Bishops of Italy, and to their clergy and faithful, most lovingly in the Lord! Given from the Palace of Gandulf near Rome, on the eighth day of the month of September, in the year 1946, in the eighth year of Our pontificate.

PIUS PP. XII

[Signature]

ADEMUME. D. ADEODATUM IOANNEM TIT. CARDINALEM PIAZZA, PATRIARCHAM S. PRISCAE S. VENETIARUM AC R. E. PRESBYTERUM PRAESIDEM COMMISSIONIS EPISCOPALIS MODERATRICIS ACTIONIS CATHOLICAE ITALICAE, CUIUS STATUTA APPROBANTUR.

Signor [Cardinal's Title]. We are pleased that, at the imminent beginning of the XX Social Week of the Catholics of Italy, convened in this patriarchal seat, We are offered a happy opportunity to give Our approval to the new Statutes of the Italian Catholic Action, prepared by the Episcopal Commission appointed by Us for this purpose and excellently presided over by you; and We are pleased to note that this organization, although still susceptible to further modifications that the future may suggest, nevertheless gathers together in a concise form and establishes in proven norms a not inconsiderable tradition of work, to which the Italian Catholic laity, in concert with

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the clergy, has devoted an immense amount of care and energy, exercising a function that is increasingly determined in the field of ecclesiastical apostolate, and giving to society, gradually forgetting Christian principles, the incomparable benefit of their modern illustration in doctrine and their lively profession in practice. Thus, in performing this act, We are comforted by the thought of being able to duly recognize the long and arduous efforts of those Catholics who, armed with nothing other than a steadfast love for Christ and His Church, have in recent times made a valuable contribution to the service of the Christian name, and thus to crown in this way the wise work.

[*Latin ed. p. 423*]

Acta Pii PP. XII: 5, de Rostris. Predecessors, who always showed paternal solicitude towards the Catholic Action and made it a strong and faithful instrument for the defense of the Church and the dissemination of its teachings; We also hope that, by doing so, We are opening a new period of fruitful activity for the Catholic Action, in accordance with the concordatorial provisions that concern it: the Bishops are called to share with Us the governance of these growing ranks of faithful who desire spiritual perfection and social activity; the proper and responsible executive functions are again entrusted to lay leaders, suitably chosen; the clergy is engaged in an authoritative and well-distributed mission of spiritual and moral assistance; the governing bodies of the various levels of the entire organization are perfected; the possibility of expansion is opened through the creation of new works and the adherence of new institutions; the legitimate existence of other different Catholic associations is affirmed, and a spirit of solidarity and fraternal collaboration is promoted among all; We trust that the equilibrium and vitality that must be characteristic of movements born of the charity of Christ and active in His Church will be established, and that they will continue to demonstrate their perennial fruitfulness even today. But more than the letter of complex and delicate statutory rules, Our attention is now directed to the meaning that the pontifical sanction given to these rules assumes, namely, the new recognition and encouragement of the collaboration of the laity in the hierarchical apostolate, and with it, the warning and invitation addressed to all good Catholics, truly aware of the needs of the times, to give to the profession of their faith a spirit of active and militant service. Therefore, let the clergy see in the Catholic Action the need, made urgent by the conditions of modern life and the scarcity of priests, to create among the laity generous collaborators, and to offer them a well-tested method for their formation and organization; and let the laity see in the Catholic Action a stimulus to serve the Church freely, but with discipline, and a high regard for the work that each faithful person can render to the cause of Christ. And We would also like the entire people to recognize in the Catholic Action not a closed circle of people initiated

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into exclusive ideals, nor an instrument of sterile struggle or ambitious conquest, but rather a friendly band of citizens who have embraced the maternal intention of the Church to redeem all and to guarantee to society an irreplaceable and indispensable ferment of true civilization. With these exhortations and with these hopes, We bless you, Lord Cardinal, as well as the members of the Episcopal Commission, the Ecclesiastical Assistants, the Leaders, and the members of the Catholic Action of Ita.

[*Latin ed. p. 424*]

Acts of the Apostolic See - Official Commentary. Let us make our invocation to the Lord, as the psalmist does: "Look down from heaven, and see, and visit this vine, and protect what your right hand has planted." Our Residence at Castel Gandolfo; October 11, 1946.

PIUS PP. XII

To the Most Reverend Father Augustine Gemelli, O.F.M., Rector Magnificent of the Catholic Athenaeum of the Sacred Heart in Milan, on the twenty-fifth anniversary of its founding.

PIUS PP. XII.

Beloved Son, health and the Apostolic Blessing.

Now that this Athenaeum, inaugurated with such joy twenty-five years ago, not only brings great joy to the Catholic people of Italy, for whom this institution has long been desired, and turns their eyes and hearts full of hope to this new center of learning, but also this Apostolic See, which has never failed throughout the course of the centuries to encourage, foster, and promote institutions of this kind, considers it especially necessary in our own times, and commends and supports it; for we know well that Christian education is a matter of the utmost importance, not only for individual people, but also for domestic and civil society, of which the greatest strength and virtue certainly arise from those very people from whom it is composed.

We, who from the very beginning have greatly admired this praiseworthy undertaking, desire that a sign of our grateful sentiments should not be lacking to all those who contribute to its growth and flourishing; and especially to you, Beloved Son, who, with wise and zealous leadership, have brought this university to its beginnings, after so many difficulties, trials, and labors; and then to all the others who dedicate themselves to teaching, managing, and administering this institution; and also to the Italian people, whose generous generosity, following the example of their Bishops, has made the good seed, sown five years ago, grow into a strong tree, surpassing all expectations.

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What you have accomplished during this period, with God's help, is undoubtedly a good omen for even greater and happier things to come. And it pleases Us not only to praise you for this, but also to add to your merits.

[Reference to Psalm 79, 15-16]

[Reference to "Litt. Enc. Divini illius," A.A.S., XXII, 51]

[*Latin ed. p. 425*]

The Acts of Pius. Let us recall here, and bring to mind with due consideration, the following: the increase in the number and quality of the faculty; numerous writings published by the press, which have illustrated the human disciplines with exceptional diligence; the dedicated service rendered to congresses, for the advancement of higher learning; the cultivation of philosophy with such a mind and in such a manner, that it corresponds most closely to the sound principles imparted by this Apostolic See, and truly serves to reveal the truth; and finally, the more frequent awarding of degrees to students and doctors, who, having been formed in your institution according to sound and wholesome precepts, may diligently and skillfully contribute to religious, civil, private, and public welfare. Although the most terrible devastation of war, which has now ceased, and certain necessities, have constricted the growth of affairs and brought about the saddest ruins in your beautiful city, at present, the halls of this Athenaeum are again filled with a larger number of students, and new buildings, constructed and equipped according to Our wishes, according to yours, and according to the wishes of all good men, are present. Therefore, continue with the same zeal and active purpose that you are accustomed to. You know what times can bring. Not only have cities, towns, and regions been greatly devastated by the raging war; not only have countless riches and treasures been submerged and destroyed; but also, many minds and spirits have been led astray, either by errors or by hatred and animosity, and have been turned away from the path of truth and charity, to their own and the ruin of many. The liberal arts and sciences, which human ingenuity has produced, have, alas, in these past years, almost everywhere on earth, been turned into instruments of slaughter and destruction. But if these human arts and disciplines are conformed to the principles of Christian wisdom, if they are moved not by vanity, but by love, then indeed they can impart not the darkness of error, but the light of truth, not envy, not ruin, not death, but fraternal charity and prosperity to human society. Much must be restored and rebuilt today, both in things and in spirits; yet, as Our Predecessor, the most blessed Pope Pius XI, asserted, it is clear that "there will be no such restoration unless the youth are properly educated; nor is any education suitable for achieving this end, but only that in which the very institution of science is founded on religion and virtue, as its foundation, and which the Church has never ceased to commend in every way." Let

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this, therefore—and we do not doubt that it will be so—be the guiding principle of your teaching and instruction.

[*Latin ed. p. 426*]

Acta Apostolicae Beatificationis - Official Commentary and method for your instruction; and thus, this Institute may assuredly gather even more abundant and blessed fruits. May the Divine Redeemer, whose Most Sacred Heart your Institute has been dedicated to from its very beginning, and whom you daily venerate and adore in the sacred sanctuary of your institution, grant you these fruits. For truth and Christian virtue, by which your entire institution and education are nourished, cannot be attained without the help and assistance of God; for "Every best gift and every perfect gift is from above, coming down from the Father of lights, with whom there is no change nor shadow of alteration." (Jas 1:17) We, with paternal affection, earnestly pray to God for you, that He may grant you the blessings of heaven and the particular benevolence of Our own. As a witness to this, We impart the Apostolic Blessing with all Our heart, to you, beloved Son, and to all those who, through counsel, works, or generosity, contribute to this Institute, and to all its teachers and students.

Given from the Palace of Gandolfo, near Rome, on the twenty-third day of the month of October, in the year one thousand six hundred and eighty-six, in the eighth year of Our Pontificate.

PIUS PP. XI.

To the Cultivators of Philosophy, gathered in Rome for a convention, with particular pleasure of spirit, We see you assembled around Us, after having, having come to the Eternal City from near and far lands, dedicated yourselves in your international philosophical congress to discussing some of the great problems that currently trouble human thought.

We seem to perceive a special affinity between your diligent work and Our own apostolic mission, an affinity that draws Us closer to you and makes Us more grateful to welcome and converse with you.

If Christ has given Us the office of proclaiming the truth to the world, of guiding nations to know it, to love it, and to put it into practice, of promoting its peaceful spread in every corner of the earth, beyond every national boundary; you, by free choice, by that love that has been...

Die I, 17 mérisis Novébris.

[*Latin ed. p. 427*]

The Acts of Pope Pius XII have stirred within your hearts a desire for knowledge of the truths that nature contains; you have applied yourselves to examining, within the proper domain of reason, the highest principles of truth, not so much for the sterile exercise of your minds, but for the urgent

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necessity, deeply felt by you, of clarifying to yourselves and to others the supreme norms that govern the visible universe, that dominate matter, and that offer a stable foundation for life.

Therefore, your being assembled here in Rome, where for almost two millennia the new word has spread, which Christ, the divine herald, brought to the earth, and from which, like rays from a luminous center, the rays of natural and supernatural, rational and revealed truth, emanate, now acquires a particular significance. Your presence in the City and in this Apostolic Palace demonstrates how well you understand the necessity of detaching human concerns from the fleeting contingencies of the world, and of elevating the mind from the material preoccupations that threaten to dull the spirit and impede its flight towards higher spheres, where everything is imbued with eternity, and where the yearning for a more profound, more harmonious, and more unified vision of individual and social life expands with vigor and power.

Is not the discipline that you cultivate, and to which you devote the best efforts of your intellect and the keenest insights of your ingenuity, perhaps supremely suited to promote this gradual elevation of minds and consciences, this sublimation of human tendencies towards higher ideals? Indeed, according to the testimony of Aelius Aristides, Plato defined philosophers as those who, abstracting themselves from material things, rise to the contemplation of ideas: *hoi philosophoi esti oi diapherontes tōn materion kai anaphrountai pros tas ideas*.

From the earliest beginnings of rational speculation, from the time when man began to reflect on the external universe and on his own inner world, the philosopher has never been content to observe only the visible surface of things, which immediately fall under experience, but has always striven to break through the external covering, to penetrate into their essence, to grasp their nature and their intimate constitution, until forming an abstract concept from contingent particularities, and thus giving them a spiritual existence in his thought. In this way, philosophy, while spiritualizing and ennobling the real, also discovers within the real itself how much of the most rational is hidden, as if reposed and inaccessible to the apprehension of the senses, so that it may rest upon the object most proper to the mind, which is inclined to embrace it in a broad and comprehensive vision.

Orat., ed. Dindorf, Leipzig 1829, vol. II, p. 408.

[*Latin ed. p. 428*]

The Acta Apostolicae Sedis – Official Commentary. And not only does it, so to speak, strip all things of their material concreteness, but it also floods them with the light of its universality. Just as the human mind is not satisfied with appearances, nor does it stop at phenomena, so too it does not find rest in the detached and fragmentary contemplation of the parts of the universe, until it sees their connections, finds their causes and

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effects, and traces the principles that govern them, connecting them, subordinating them, and coordinating them in a complete picture of harmonious unity. No one intends to deny or question the value of analysis, to which modern progress owes so much. But is it not true that the present need is for synthesis? Is it not already felt that modern science, in its role as generator and guardian of civilization, may decline and be lost in fragmentation, narrowing, and the absolute dominance of specialization?

Observe, O masters of thought, the younger generation. It turns anxiously to you, because it feels that it has a right to expect more from you than from many others. It yearns for great thoughts, for an intellectual synthesis that will give meaning and order to all of its life. After the immense horrors that this youth has had to endure in recent years, it feels the intense need for a clear conception and doctrine, firmly rooted in the spirit, lest it fall into a narrow materialism, or the pursuit of a purely mechanical success, or into despair and inaction. The restlessness and anguish of man can be momentarily distracted by the sight and study of erudite and ingenious constructions: a momentary diversion, like a dream in troubled sleep, if the construction, however skillful and seemingly balanced, does not rest upon the rock. Until he has a definitive and satisfying answer to the questions: what is the meaning of life, the meaning of suffering, the meaning of death, he will retain the too-real impression that the ground is lacking beneath his feet.

But what answer can philosophy give, if it itself is not founded on the absolute, on a personal God, the principle and end of all things? A purely deterministic and materialistic explanation of being and history, incompatible with the most elementary truths of psychology, morality, and history, could not satisfy man, nor give him happiness and peace. At your Congress, existentialism was discussed, as the "philosophy of disaster," and two of its consequences: a "rejection of intellectualism in favor of a pessimistic irrationalism," or a "religious voluntarism." Philosophy of disaster: before...

[*Latin ed. p. 429*]

The Acts of the Philosophical Union, Volume XII, that is, concerning "abandonment," "being cast aside," the abandonment of man in the cosmic vortex, after reason has failed in its purpose, after it has vainly sought the absolute point, the secure foundation, upon which it may solidly build life. We do not intend to enter into a treatise on existentialism. But we ask: does philosophy have any path other than despair, if it does not find its solutions in God, in eternity, and in personal immortality? We believe that the events of recent decades have spoken a compelling language concerning the issues to which we have now alluded! Perennial philosophy runs no risk of being submerged in irrational pessimism, nor in a "religious voluntarism" as a reaction against a one-sided intellectualism; it cannot be either the one or the other, neither voluntarism nor a one-sided intellectualism, because,

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having God as the keystone of its thought, it necessarily constitutes the union of that which is healthy in both, that is, the union of clear knowledge and a strong will that derives from it. Indeed, a firm will in all the conditions of life cannot be conceived unless it arises from a deep intellectual conviction. Moreover, the precious capital of venerable traditions, of which classical Rome and, above all, Christian Rome are richer than any other center of civilization in the world, loses all value if its intellectual foundation, the religious and moral doctrines from which those traditions originate, miserably vanish. In the unconditional affirmation of a personal God, which is characteristic of true philosophy, all things find their explanation and their consistency. For this philosophy is not only a science of thought, but also a science of life. It is a teacher that instructs man as to what are the principles of action most in conformity with his spiritual and rational essence, what duties derive from his special and privileged position among other beings inferior to him, what mission he is called to fulfill and to which he is obligated to subordinate all his concrete activity. And it accomplishes this high moralizing work both in intellectual life and in social life, scattering everywhere the fertile seed of the idea that attracts minds, corrects deviations, and guides in the always easy path of personal and collective progress, which is not a vain display of technical advancement, but a substantial moral and legal improvement of humanity. Illustrious Gentlemen! Your Congress, which concludes today, and in which distinguished scholars from many languages and nations have participated, is proof that men of philosophical thought are moved by a generous purpose.

[*Latin ed. p. 430*]

430 Acta Apostolicae Sedis — The Official Commentary aims to collaborate with the pen and the chair in extinguishing hatreds, in reconciling peoples, and in consolidating peace. Educate the new generations in sentiments of true humanity. Let everything that bears the face of humanity be sacred to the young; let the family be sacred; let every people and every nation be sacred, just as their own people and their own homeland are sacred to them; let their minds be fixed on God, the common Father of all, in whom philosophy finds its sublime meaning and its highest justification. Therefore, we are grateful for your presence, and we, confident in truth and in goodness, follow your studies and invoke upon your labors, upon the inner struggles of your spirit, upon your sound intentions and purposes, upon your families, and upon all who will hear your words, the fruit of diligent honesty and severity, those heavenly favors that may direct your thoughts and your lives towards the goals marked by the secret counsel of divine truth and love, as we impart, with all our heart, a pledge of the most abundant graces to you and to all those who are dear to you, Our Apostolic Blessing.

To the Most Reverend Rudolph Kohlruss, newly appointed Envoy Ex-

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traordinary of the Federal Republic of Austria, presenting public greetings to the Supreme Pontiff on November 30, 1976.

Sir Ambassador! To be able to welcome a representative of the newly established Austria, striving manfully to regain freedom and independence after the war, in the house of the common Father of Christendom, is a cause of profound satisfaction and joy for Us. The atmosphere of this reunion is dominated by a multitude of mutually reinforcing considerations: First, by the grateful memory of a fruitful understanding between Church and State, which has lasted for centuries, extending into the recent present, an understanding of whose many blessings European history bears witness, and whose results are recorded in solemn agreements. It is also dominated by a reflection on that dark interlude of bitter conflict with the spirit of a worldview that, with deceit and violence, was brought to Austrian soil, and in whose doctrine and practice of terror there was no room for the inviolable rights of the Church of Christ.

[*Latin ed. p. 431*]

Acts of the Papal Delegation: "Indeed, it is primarily imbued with the expectant outlook on a future, for which, from the sufferings and lessons of the recent past, salutary conclusions are presented to all those to whom the true well-being, the peaceful development, and the cultural mission of the Austrian people are dear. In this hour of a reunion desired by both parties, We hear with particular satisfaction from the mouth of Your Excellency the mention of 'the lively desire of the Austrian government and the Austrian people for an ever closer strengthening of the bonds of unconditional trust and unbreakable friendship.'"

"We ask you, Your Excellency, to assure His Excellency the Federal President and the members of the government that, on Our part, We will spare no effort to achieve this goal, so dear to the heart of the overwhelming majority of the Austrian people, and to protect it from any obstacles. We do not believe We are mistaken when We assume that today, more than ever, the eyes of all well-wishers are turned towards Austria, which, despite its extensive disempowerment, is so significant in Europe – with keen interest, with marked concern, with unmistakable goodwill. Today's Austria lies in the field of intense tensions between East and West, at the boundary between traditional and new social ideologies. Consequently, its destiny unfolds in contrasts that place unprecedented demands on the capacity for suffering, the vitality, the courage, the loyalty to homeland and faith of its sons and daughters. Precisely because We know how arduous and how threatened the ascent of the Austrian people to deserved happiness is, amidst a Europe still far from true peace, We fervently desire that its spiritual sources of strength may never be cut off, which flow to it from the free exercise of its ancestral faith. We are certain that Your Excellency will dedicate all your will and your extensive knowledge to the pursuit of this

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noble goal. In this expectation, We invoke God's protection and assistance upon dear Austria, which is preparing to rise anew from deep distress, and We grant you, Your Excellency, upon assuming your high office, the requested Apostolic Blessing, with particular good will."

[*Latin ed. p. 432*]

Acts of the Apostolic See – Official Commentary, Vol. III. To the Cultivators of the Land: The Meeting of the National Confederation of Italy in Rome. We feel a particular pleasure each time we are given the opportunity to welcome representatives of the various professions, whose diverse activities, taken as a whole, constitute the economic and social life of a people. To this, at this moment, is added the satisfaction we feel in greeting you, beloved sons, the delegates of a vast National Confederation, comprising a large number of farmers, who themselves, with their families, cultivate the lands, which either belong to them by ownership or have been granted to them by the owners under a contract. These are the sweet lands, *dulcía arva*, so dear to the gentle Virgil, the lands of Italy, of which Pliny extolled the vital and perennial health, the fertile fields, the open hills, the shady woods, the fertility of the vines and olive trees, the fat livestock. O, truly fortunate, *O fortunatos nimium, sua si bona norint, agrícolas!*, exclaimed the great poet, if they knew their blessings!

We would not, therefore, wish to let this opportunity pass without addressing you with a word of encouragement and exhortation, especially because we know well how much the moral renewal of the entire people depends on a class of farmers who are socially integrated and religiously sound.

1. More than others, you live in constant contact with nature; a material contact because your life unfolds in places still far from the excesses of an artificial civilization, and is entirely dedicated to bringing forth from the depths of the soil, under the sun of the divine Father, the abundant riches that His hand has hidden there; a contact that is also highly social, because your families are not only communities of consumption of goods, but also, and particularly, communities of production. In this deep, general, and complete rooting of your life in the family lies the economic strength, and in critical times, the capacity for resistance, with which you are endowed, as well as your proven importance for the proper development of private and public law and order of the entire people; and finally...

[*Latin ed. p. 433*]

433. With your minds, recognize the indispensable function to which you are called: to be a source and defense of unimpaired life, moral and religious, a nursery of men healthy in soul and body for all professions, for the Church, and for the State. Therefore, it is all the more necessary to take care that the essential elements of that which might be called genuine

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rural civilization are preserved for the Nation: industriousness, simplicity, and sincerity of life; respect for authority, especially that of parents; love of country and fidelity to the traditions that have, over the centuries, proven fruitful in good; readiness to help one another, not only within the circle of one's own family, but also from family to family, from house to house; and finally, that which, without which all those values would have no substance, would lose all their worth, and would degenerate into unrestrained greed for gain: true piety. The fear of God, trust in God, a living faith that finds its daily expression in the common prayer of the family, should sustain and guide the lives of those who work the land. The Church should remain the heart of the village, the sacred place that, according to the ancient traditions of the fathers, gathers its inhabitants every Sunday to elevate their spirits above material things, to the praise and service of God, and to obtain the strength to think and live Christianly throughout the coming week. The fact that the agricultural enterprise has an eminently familial character makes it so important for the social and economic prosperity of the entire people, and it confers upon the farmer a special claim to derive his livelihood from his work. Undoubtedly, those who would look only to the most possible high and rapid return from the national economy, or to the most possible low-cost supply of the Nation with products of the earth, might, from this point of view, be tempted to sacrifice the agricultural enterprise to some extent; and there are many, and not encouraging, examples of this in the last century and in the present time.

Therefore, it belongs to you to show that, precisely because of its familial character, it does not exclude the real advantages of other forms of enterprise, and avoids their drawbacks. Show yourselves to be adaptable, attentive, and active custodians of the native soil, which must always be used, never exploited. Show yourselves to be thoughtful, thrifty men, open to progress, who courageously invest their own and others' capital, insofar as it benefits labor and does not prejudice the future of the family. Show yourselves to be honest sellers, not greedy calculators to the detriment of the people, and well-disposed buyers in the internal market of the country.

[*Latin ed. p. 434*]

434 Acta Apostolicae Sedis - Commentarium Officiale: We know very well how often this ideal falls short. Whatever the rectitude of intentions, and whatever the dignity of conduct, which are the pride of many agricultural producers, it is no less true that today a great firmness of principles and energy of will are needed to resist the diabolical temptation of easy gain, which speculates ignobly on the needs of others, rather than earning a living through the sweat of one's brow.

Often, this defect also stems from the fault of parents, who employ their children for work too early and neglect their spiritual formation and education, or from a lack of the necessary schooling, and especially professional

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training. Indeed, there is no more erroneous prejudice than to believe that the cultivator of the fields does not need a serious and adequate education to carry out, throughout the year, his indefinitely varied work of each season.

In truth, sin has made the work of the earth laborious, but it did not introduce it into the world. Before sin, God gave the earth to man so that he might cultivate it, as the most beautiful and most honorable occupation in the natural order. Continuing the work of sin of our first parents, the current sins of all humanity have made the curse weigh ever more heavily upon the earth. Struck subsequently by all scourges, deluges, earthquakes, pestilential miasmas, devastating wars, the soil in some places is deserted, barren, unhealthy, and now conceals deadly devices that insidiously spy on their victims, and has refused to spontaneously bestow its treasures upon man. The earth is the great wound, the great illness. The cultivator, bending over it, not as a slave over the soil, but as a physician over the bed of a patient, bestows his care upon it with love. But love, though so necessary, is not enough.

To know the nature, and so to speak, the temperament of his piece of land, sometimes so different even from that immediately adjacent, to discover the germs that spoil it, the rodents that will come to burrow in it, the worms that will come to devour its fruit, the insects that will come to infest its harvests, to find the elements that are lacking to it, to choose the subsequent crops that will enrich it, and for so many other purposes, vast and varied knowledge is required.

Furthermore, in many regions, apart from repairing the damage of war, the land needs careful and well-considered preliminary measures before a reform of property conditions and contractual relationships can be implemented. Without this, as experience and history teach, such a hasty reform would be reduced to pure demagoguery, and therefore, instead of being beneficial, would be useless.

[*Latin ed. p. 435*]

Acts of Popes, X and XI, are harmful, especially today, when humanity must still fear for its daily bread. Already, in times past in ancora, the unseemly cries of agitators have made the populations of the countryside slaves to a dominion from which they inwardly recoiled, and have made them unwitting objects of exploitation.

2. Such injustice appears all the greater, inasmuch as the life of the farmer is based on the family, and is therefore close to nature. It finds its open expression in the opposition between city and countryside, which is, alas, particularly characteristic of our time. What is the true reason for this? Modern cities, with their constant growth and their agglomeration of inhabitants, are the typical product of the dominion of the interests of large capital over economic life; and not only over economic life, but also over man himself.

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As Our glorious Predecessor, Pope Pius XI, effectively showed in his Encyclical *Quadragesimo Anno*, it too often happens that it is no longer human needs that regulate economic life and the use of capital according to their natural and objective importance, but rather that capital and its interest in profit determine which needs should be satisfied and to what extent; that, therefore, it is not human labor intended for the common good that attracts capital and puts it at its service, but rather that capital moves labor and man himself about like balls. If the city dweller already suffers from this unnatural state, it is all the more contrary to the very essence of the farmer's life. For, despite all difficulties, the farmer still represents the natural order willed by God, namely that man should, through his labor, dominate material things, and that material things should not dominate man. This is therefore the profound cause of the present-day conflict between city and countryside: it creates men who are, in fact, different. And this conflict becomes all the greater, the more capital, abandoning its noble mission of promoting the good of society in each of the families that compose it, penetrates into the very world of farmers, or otherwise involves them in the same harms. It makes gold and a life of pleasure glitter before the dazzled eyes of the farmer, inducing him to abandon the land and to lose, in the city, which does not often reserve for him anything but disappointments, the savings laboriously accumulated, and not infrequently also health, strength, joy, honor, and even the soul itself. This land, so abandoned, capital hurries to make its own; it is then no longer an object of love, but of cold exploitation. The land, a generous provider for cities as well as for the countryside, no longer produces...

[*Latin ed. p. 436*]

436 Acta Apostolicae Sedis – The official commentary, more than for speculation, and while the people suffer from hunger and the farmer, burdened with debts, slowly moves towards ruin, the economy of the country is depleted by purchasing, at exorbitant prices, the supplies it is forced to import from abroad. This perversion of private agricultural property is greatly harmful. For it no longer has love or interest in the land, which so many generations have lovingly cultivated, and it is heartless towards the families who work it and live there. However, this does not depend on the institution of private property itself. Even where the State appropriates all capital and means of production, the interests of industry and foreign trade, characteristic of cities, prevail. In this case, the true farmer suffers even more. In any case, the fundamental truth always upheld by the social doctrine of the Church is violated, namely that the economy of a people is a whole organism, in which all the productive possibilities of the national territory must be developed in a healthy and reciprocal proportion. Never would the opposition between city and country have become so great if that fundamental truth had been observed. You farmers certainly do not want

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such a contrast; you want each part of the national economy to receive its due; you also want to preserve your own. Therefore, a reasonable economic policy and a sound legal order must support you. But the main help must come from you yourselves, from your cooperative union, especially in matters of credit. Perhaps then, from the sector of agriculture, the recovery of the entire economy will come. 3. Finally, a word about work. You farmers, with your families, form a community of work. You are also, with your companions and colleagues, a community of work; you finally want to form, with all the professional groups of the people, a great community of work. This is according to the order of God and of nature; this is the true Catholic concept of work. It unites men in a common service for the needs of the people, in a common effort for their own perfection, for the honor of their Creator and Redeemer. In any case, remain steadfast in considering your work according to its intrinsic value, as your contribution, you and your families, to the public economy. With this, the right to a sufficient income for a livelihood corresponding to your dignity as men, and also to your cultural needs, is established; it is also important to recognize the necessary union with all other professional groups.

[*Latin ed. p. 437*]

The Acts of the Most Holy Fathers relate that those who labor for the various needs of the people, and thus also demonstrate your adherence to the principle of social peace. We invoke, with all our heart, the most excellent blessings upon you, beloved sons, and upon your families, just as the Church has always particularly blessed you, and in many ways has incorporated your year of labor into her liturgical year; we invoke them upon the work of your hands, from which the holy altar of God receives bread and wine. May the Lord grant you, using the words of the Holy Scriptures, "the dew of heaven and the fatness of the earth, and an abundance of grain and wine!" May your lands, as were already the fertile fields of the Etruscans, which Livy admired between Fiesole and Arezzo, be rich in wheat and livestock, and abundant in all things: *frumenti ac pecoris et omnium copia rerum opulenti!* With these sentiments and these wishes, we impart to you and to all those dear to you our paternal Apostolic Blessing.

Gen. 27, 28. Livius, Ab Urbe Condita, Lib. XXII, cap. 5.

[*Latin ed. p. 438*]

438 Acta, Apostolicae Sedis — Official Commentary

SACRED CONSISTORIAL CONGREGATION OF ACHERUNTINA AND MATERANA

DECREE CONCERNING THE MUTATION OF THE BOUNDARIES

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OF DIOCESES

The Most Reverend Father D. Augustus Bertazzoni, Bishop of Potenza and Marsicovetere, and Apostolic Administrator of the archdioceses of Acheruntina and Materana, recently humbly presented to the Apostolic See the prayers offered to him by those concerned, so that the territory of the parishes of "Bernalda, Ferrandina, Ginosa, Grottola, and Laterza, Metaponto, Miglionico, Montescaglioso, Pisticci, and Pomarico," belonging to the archdiocese of Acheruntina, might be separated from said archdiocese due to the great distance from the cathedral city of "Acerenza," and incorporated into the archdiocese of Materana. Furthermore, the Most Holy Pope Pius, of blessed memory, after considering the petition, and attentive to the wishes and consent of the aforementioned parish priests, with the fullness of Apostolic authority and supplementing what is necessary, and with the consent of others who have an interest or are presumed to have an interest, deemed it fitting to favorably grant the request. Therefore, by the present Consistorial Decree, it is established that the territory of the aforementioned parishes be detached from the archdiocese of Acheruntina and perpetually incorporated into the archdiocese of Materana. To carry out all of these matters, His Holiness has appointed the Most Reverend Father D. Augustus Bertazzoni, Apostolic Administrator of Acheruntina and Materana, granting him the necessary and appropriate faculties, including the power to delegate to any man constituted in ecclesiastical dignity, to fulfill the matter under consideration: namely, to send him the necessary documents.

[*Latin ed. p. 439*]

The Most Holy Congregation – having received, for the first time, the authentic copy of the executed decree from this Sacred Congregation, namely: "— Against any objections to the contrary. Given in Rome, from the offices of the Sacred Congregation, on the 11th of August, 1945. Fr. R. C. Card. Rossi, Secretary. L. S. I. Ferretto, Substitute."

II. APPOINTMENTS OF CHURCHES.

The Most Holy Pope Pius XII, through the divine Providence, has, by successive decrees of the Sacred Congregation, provided for the following churches with new pastors:

On November 24, 1946: The Metropolitan Church of Granada was assigned to His Excellency, the Most Reverend Don Balbino Santos y Olivera, formerly Bishop of MÃ¡laga.

On November 26: The Cathedral Church of Saint Minias was assigned to His Excellency, the Most Reverend Don Felice Beccaro, formerly Bishop of Nuoro.

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On December 3: The titular episcopal Church of Caesarea in Mauretania was assigned to the Reverend Don Aloysius Cammarata, formerly the Urban Antistite and Archpriest-Parish Priest in the town of "S. Cataldo" in the diocese of Caltanissetta, whom he appointed Ordinary Prelate of the Prefecture of S. Lucia, which is a nullius diocese.

On December 7: The Cathedral Church of Petricula was assigned to His Excellency, the Most Reverend Don Albert Fletcher, formerly the titular Bishop of Samos.

On the titular episcopal Church of Bida: His Excellency, the Most Reverend Don Aloysius Willinger, formerly Bishop of Ponce, was appointed Coadjutor with the right of succession to His Excellency, the Most Reverend Don Philippi Scher, Bishop of Monterrey and Fresno.

[*Latin ed. p. 440*]

440 Acta Apostolicae Sedis — Official Commentary

CONGREGATION FOR THE EASTERN CHURCHES

PROVISION FOR CHURCHES

Most Holy Father, Pope Pius XII, by decrees of the Holy Congregation for the Eastern Church, has deigned to provide for the following churches with new pastors, namely: on July 8, 1956.

— He appointed the Reverend Father Peter Dib, formerly titular Bishop of Tarsus, as Prefect of the Cathedral Church of the Maronites of Cairo, recently established.

— He appointed the Reverend Father Andreas van den Bronk, of the Society for Missions to the Africans, as titular Bishop of Tentyra, and established him as Coadjutor with the right of succession to His Excellency Father Julius Girard, titular Bishop of Bulla, Apostolic Vicar of the Delta of the Nile.

— He appointed the Reverend Father Daniel Ivancho as titular Bishop of Europus, and established him as Coadjutor with the right of succession to His Excellency Father Basil Takach, Apostolic Exarch for the Ruthenian faithful of the Byzantine rite in Podocarpatia in the United States of America.

SACRED CONGREGATION FOR RITES

CONCERNING THE FOUNDRESS AND THE INSTITUTE OF THE SERVITES OF THE BLESSED VIRGIN MARY MERCY, MOTHER OF GOD, ANNA OF JESUS, MOLINA, JESUS.

A QUESTION: Whether the commission for the introduction of the

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cause should be signed in this case and for the purpose of what is being discussed.

"Be imitators of God, as dear children," the Apostle exhorts, "and walk in love, even as Christ loved you and gave himself up for you, an offering and a sacrifice to God for a sweet fragrance" (Ephesians, V, 1-2).

Servant of God Mercedes of Jesus Molina, of the Blessed Mary Anna of Jesus.

[*Latin ed. p. 441*]

The Sacred Congregation of Rites, mindful of the Virgin of Aequatoriana, was entirely devoted to imitation of God in His love, and following the footsteps of Christ, offered herself and her life as a sacrifice and oblation, pleasing to God, for the faithful and the unfaithful. And that this offering was pleasing to God is clearly shown by the fruits that followed, as we shall soon see. In the small town of v. d. Baba, in the province of "Los Rios" within the Aequatorial jurisdiction, Mercedes was born in 1828 to Michael Molina and Rosa Ayala, a family of considerable wealth and noble lineage, but even more noble in the practice of Christian virtues. Not long after her birth, the family moved to the city of "Guayaquil." Orphaned early by the death of her father, Mercedes grew up under the diligent care of her mother. Around the year 1841, her mother entered the "via universae carnis," and Mercedes, now wealthy, somewhat diminished in piety, and indulged in worldly pleasures, albeit not immoderately. After a fall from a horse, which resulted in a broken arm and a long period of being confined to bed, contemplating the vanity of worldly things, she resolved to restore her life through the practice of piety. Not long after, she rejected honorable marriage proposals, caring for nothing, neither the opinions of her relatives nor of her fellow citizens. She chose a room, separated from the others, in her sister's house, so that she might more freely devote herself to prayer and to the works of the most rigorous penance, as permitted to her by her confessor. She took the vows of poverty, chastity, and obedience, adapted to her lay state, which she observed with the utmost care. Following the example of a spiritual director from the Society of Jesus, and filled with the desire to devote herself entirely to the salvation of others, she secretly left her sister's house, assuming the care of the poorest orphans. Then, obeying the same spiritual director, she joined the missionary efforts of the Fathers of the Society of Jesus, to evangelize the Jibaros, whose ferocity she softened with charity and patience. After the departure of the missionaries, she was forced to leave the mission, much to her sorrow. After brief stays in the cities of "Cuenca" and "Guayaquil," she settled in the city of Riobamba, and, with the fervent support and encouragement of the Bishop, laid the foundations for an Institute of Sisters, which she established under the patronage of Blessed Mary Anne of Paredes, with the aim of receiving and educating poor, orphaned, and abandoned girls; of gathering together

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women fallen into the mire of vice and confirming them in good; and finally, of protecting young girls, innocent indeed, but careless, from evil. On April 14, 1873, she pronounced her religious vows before the Bishop and took the name Mercedes of Jesus. The Handmaid of God suffered many and grievous trials, which she overcame with fortitude, trusting in God, leaving behind examples of Christian virtues.

[*Latin ed. p. 442*]

Acts of the Apostolic See – An Official Commentary, replete with merits, strengthened by sacraments – on the 13th of June, in the year 1883, she peacefully departed this life.

The reputation of her sanctity, after the death of the Servant of God, grew ever more, so that on the 19th of April, in the year 1886, scarcely three years after her death, an informative process was initiated in the Bolivarian Court; this process, however, was suspended due to political and other adverse circumstances, and, after forty years, was resumed and completed, based on writings, on the reputation of her sanctity, and finally, on liturgical veneration never previously rendered, and was brought to the City, along with a petition to the Congregation in the years 1929-30.

Several letters were, in the meantime, presented to the Supreme Pontiff, requesting the introduction of this cause of the Servant of God. On the 27th of November, in the year 1937, a favorable decree concerning the writings of the Servant of God was issued.

Therefore, with all due legal formalities observed, and at the urging of Reverend Father Charles Miccinelli, the Postulator of the cause, in the meetings of the Ordinary Congregation of the Sacred Rites, on the 29th of January of this year, His Eminence and Reverend Cardinal Raphael Charles Rossi, Promoter of the Cause, raised the following question for discussion: Whether a commission for the introduction of the cause should be appointed, in this case and for the effect of which we are speaking, and he reported on this matter. His Eminence and the Reverend Fathers, after this presentation, and also with the votes of the official Prelates, and after hearing Reverend Father Salvatore Natucci, General Promoter of the Faith, after mature deliberation, decided to write: That a commission for the introduction of the cause should be appointed, in this case and for the effect of which we are speaking.

Subsequently, the aforementioned Cardinal Prefect, on the 8th of this month, presented a report to His Holiness, Pope Pius XII. His Holiness, approving the decision of the Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Mercedis de Jesus Molina, with his own hand.

Given at Rome, on the 8th of February, in the year of Our Lord 1940.

[Signature] C. Card. SAMUI, Bishop, Prefect.

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[Signature] A. Carinci, Archbishop, Secretary.

[*Latin ed. p. 443*]

To the Most Reverend Congregation of Rites, in Paris.

CONCERNING THE CANONIZATION OF THE BLESSED CATHERINE LABOURÉ, VIRGIN, OF THE SOCIETY OF THE DAUGHTERS OF CHARITY OF SAINT VINCENT DE PAUL.

ON A QUESTION: Whether, and concerning which miracles, after the granting of the devotion to the aforementioned Blessed One by the Apostolic See, there exists a case and an effect concerning which we are deliberating.

The Acts teach us that Blessed Catherine Labouré, still a young girl, having recently lost her mother, approached the image of the Blessed Virgin. And she commended herself to Her, as a daughter, to the maternal care of Her. The great confidence which she had in this Mother is most clearly demonstrated by the abundance of graces with which the Servant of God was endowed. Indeed, she smoothed the way for her to join the Society of the Daughters of Charity of Saint Vincent de Paul, overcoming many obstacles; she aided her most effectively in making great progress in Christian and religious perfection; and finally, she was granted a singular gift, so that she might become an instrument of her most abundant mercy towards the entire human race, being honored with wondrous apparitions, even while still a young girl. This task Blessed Catherine faithfully executed. She took care to have the sacred medal, which was shown to her in the apparitions by the Blessed Virgin, struck and distributed to more than hundreds of thousands of people, and she maintained a profound silence concerning the supernatural revelation of the medal for more than forty-six years, preserving it with heroic fidelity.

God has rewarded His handmaid with heavenly glory, as is evident from the solemn honors of beatification conferred upon her by the Church on May 28, 1933, and from other miracles wrought by God after her beatification, of which two are mentioned in this decree, which pave the way for her canonization.

I. The first miracle presented by witnesses concerns the healing of Josephine Quodref. This woman was so afflicted with severe heart failure and renal insufficiency that she was brought to the very threshold of death, and therefore the last sacraments were administered to her. Through the intercession of Blessed Catherine, from June 15th to 20th of the year 1933, the afflicted woman passed from a state of grave illness to good health, with full cardiac function.

[*Latin ed. p. 444*]

Acts of the Apostolic See - Official Commentary: Two attending physicians acknowledge the miracle, and they are in complete agreement with

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four experts, duly appointed by this Holy Congregation. II. Another healing was experienced by Sister Irenes Pascal, of the Society of Girls of Charity of St. Vincent de Paul. This sister had been subjected to a quadruple surgical intervention due to serious adhesions, but without success; indeed, after each of these operations, she was in a worse condition, so much so that the attending physicians and surgeons declared without hesitation that there was no hope of saving her life, and that death was imminent. On May 21, 1937, on the sixth day of a novena of prayers, the ailing woman fell into a peaceful sleep at night. The following morning, she felt perfectly healed, she ate solid food, no trace of the previous illness was found by the doctor, and since then, Irenes has remained completely healthy. The miracle occurred, and this is acknowledged not only by the experts appointed by this Holy Congregation, but also by the attending physicians and other witnesses. Regarding the first of these two remarkable healings, proceedings were initiated in the Court of St. Claude; regarding the second, in the Courts of Moncen and Paris. A decree was issued on April 17, 1940, establishing their legal validity. Following the proper order of law, a discussion regarding these healings took place first in the Preliminary Congregation of the Holy Congregation, before the Reverend Cardinal Alexander Verde, Promoter of the Cause, on July 18, 1944; then on June 26 of the following year, in the Preparatory Congregation, before the other Cardinals devoted to this Holy Congregation; finally, on April 9 of this year, in the General Congregation before His Most Holy Highness, Pope Pius XII. In this latter Congregation, the same Cardinal, as Promoter, raised the question: Whether and concerning which miracles, after the veneration of the Blessed One was granted by the Apostolic See, there is evidence in the case and to the effect of which we are speaking. The Reverend Cardinals, the Official Prelates, and the three Consultors each expressed their opinion. The Most Blessed Father, deferring his judgment, postponed the decision until this Sunday, the fifth Sunday after Easter, on the feast of St. Philip Neri in Rome, so that his mind might be illuminated by more fervent prayers offered to God. Therefore, after having devoutly celebrated the Holy Eucharist, and in the presence of the Reverend Cardinals, the Promoter of the Cause, and the undersigned Secretary, as well as the Most Reverend Prefect of the Sacred Congregation, and the Reverend Father Salvatore Natucci, General Promoter of the Faith, he declared: It is established that there was an instantaneous and perfect healing of Josephine Croudret from a very serious cardiac insufficiency (asystole), as well as from renal insufficiency, and of Sister Irenes Pascal from a very serious adhesive syndrome.

[*Latin ed. p. 445*]

The Sacred Congregation of Rites, 445. This decree was ordered to be made public and recorded in the acts of the Holy Congregation: ... Given in Rome, on the 26th of May, the fifth Sunday after Easter, in the year of Our

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Lord 1946. £8 O. Gard. SALOTTI, Bishop of Praeneste, Prefect. L. © S. f A. Carinci, Archbishop of Seleucia, Secretary. III. REGARDING THE BEATIFICATION AND CANONIZATION OF THE SERVANT OF GOD, MEINRAD EUGSTER, A LAY BROTHER OF THE ORDER OF SAINT BENEDICT: Whether a commission for the introduction of the cause should be appointed, and for what purpose. The learned Pope John Trithemius, a distinguished Abbot of Saint Martin in Spanheim, within the territory of Germany, of the Order of Saint Benedict, speaking of the virtues of monks, wrote: "He who does not love the solitude of the cell, and the quiet of silence, does not truly love the purity of mind" (Homily VI, near the middle). "...The monk, because he is a soldier, must never be idle... But the labors of the monks should be regulated in such a way that they are never absent from divine colloquies, but that, amidst the work of their hands, meditation on the Scriptures may burn brightly in their hearts; which, after it has led the mind to a fervor of spirit, will quickly be transformed into the most devout prayer" (Homily VII, after the middle). These admonitions are, as it were, an explanation of the precept instilled by the lawgiver, Saint Benedict, to his monks: "Pray and work." This precept was most faithfully observed by Brother Meinrad Eugster, of the Order of Saint Benedict, in the most renowned Einsiedlensi Monastery, and through this, he seems to have attained the perfection of religious life, as the ordinary investigations of Einsiedeln attest. Indeed, in the place commonly called Gätziberg, near Altstätten, within the territory of the diocese of Saint Gallen, he was born on August 23, 1848, and on the same day was baptized, the twelfth son of Johann Udalrich Eugster and Anna Maria Reichsteiner, to whom the name Joseph was given. Both parents, though of modest fortune, were devout Christians.

[*Latin ed. p. 446*]

446 Acta Apostolicae Sedis — Commentarium Officiale. Those endowed with virtues diligently educated the young, those entrusted to them by God. Joseph, in order to provide for his family according to his means, early on offered himself to a merchant in his town, and throughout his life he gratefully acknowledged having received many benefits from him. To learn and perfect the art of tailoring, he went to the towns of Rapperswill, Rorschach, Feldkirch, and Sankt Gallen; and finally, in the beginning of the year 1872, not without the prompting of the Blessed Virgin, whom the Servant of God earnestly implored to open a path for him to embrace the religious life, he was received as a tailor in the Monastery of Maria Einsiedlensi; and after a commendable two years, on August 29th of the year 1874, he began his novitiate. The following year, on September 5th, he made his simple vows, taking the name Meinrad; and on September 22nd of the year 1878, he pronounced his solemn vows. The Servant of God, from early morning until late, for many years, readily prepared himself to

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serve the sacred duties; and even as old age advanced and winter grew harsh, he never ceased to work in the tailoring workshop to which he was devoted, never abstaining from labor until the sign of obedience called him to another task; nor did he ever neglect prayer in the meantime. While his hands and eyes were occupied with his work, his mind and heart "were never absent from divine conversations," and therefore he loved the quiet of silence, knowing well that he could not attain the purity of mind if he acted otherwise, as we heard from Trithemius. Thus it happened that Meinrad practiced all virtues, and exhibited many examples of them, especially humility and charity. He made himself all things to all men, and never hesitated to offer help, even at the cost of his own industry or discomfort, to his brothers, indeed, he offered it willingly. Not a single word escaped his lips that could wound fraternal charity. He cared for the sick, offering them maternal care, and comforted them with pious conversations. He patiently and with a cheerful countenance and a grateful heart endured the provocations of brothers who, with God's permission, were sometimes harsh towards him. In short, as witnesses testify, not only was there no notable defect observed in the Servant of God, but he was recognized as a perfect example of the religious Order of Saint Benedict. He constantly demonstrated himself to be most devoted to poverty, most observant of obedience, and most faithful in the worship of the Blessed Virgin and the saints throughout his entire life. Broken by years and labor, fortified by the sacraments of the Church, he surrendered his most excellent soul to God on June 14th of the year 1925, having lived seventy-six years, nine months, ten days, and seven hours. As his reputation for sanctity grew, investigations were initiated on April 28th of the year 1939, by ordinary authority, in the Abbey of Maria Einsiedlensi, regarding this very reputation, which were completed the following year.

[*Latin ed. p. 447*]

The Sacred Congregation of Rites, item 447: Furthermore, the documents and the examination regarding the writings and the prohibited cult, in accordance with the decrees of Urban VIII, were completed. These documents were presented to this Sacred Congregation. In the meantime, several letters were reverently presented to the Supreme Pontiff, requesting the introduction of the cause. After examining the documents, a favorable decree was issued on May 28, 1941. Therefore, with all due legal formalities observed, and with the assistance of the Reverend Father Gerard Oesterle, O.S.B., duly appointed Promoter, on the 9th of this month, the undersigned Cardinal, Prefect of the Sacred Congregation and Promoter of this cause, in the assembly of the Ordinary Congregation, proposed a question for discussion: Whether a commission for the introduction of the cause should be appointed in this case, and for what purpose. After hearing and considering the report, and after the votes of the official Prelates were taken, and

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after the Reverend Father Salvatore Natucci, General Promoter of the Faith, also gave his opinion orally and in writing, after all matters had been carefully considered, it was decided: That a commission for the introduction of the cause should be appointed, if it pleases the Most Holy [Pope]. On the aforementioned day, the same Cardinal, after presenting a report to His Holiness, Pope Pius XII, and after His Holiness approved the decision of the Fathers, deigned to sign the commission for the introduction of the cause of the Servant of God, Meinrad Eugster, with his own hand. Given at Rome, on July 12th, in the year of Our Lord 1946.

[Signature] C. Card. SALOTTI, Bishop of Praeneste, Prefect of the Sacred Congregation.

[Signature] L. S. f A. Carinci, Archbishop of Seleucia, Secretary.

[*Latin ed. p. 448*]

448 Acta Apostolicae Sedis – Official Commentary of the DIARY OF THE ROMAN CURIA. On Saturday, November 30, 1946, the Holy Father received in a solemn Audience His Excellency, Mr. Rodolfo Kohletjss, Extraordinary Envoy and Minister Plenipotentiary of the Federal Republic of Austria, for the presentation of his Credentials.

ALLARO: REGULATION OF RITES. On Tuesday, November 12, 1946, in the Vatican Apostolic Palace, the Ordinary Session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals and the Venerable Prelates Officials discussed the introduction of the Cause of (Servants of God): 1) Anthony Mary of Lavaur, professed priest of the Order of Friars Minor Capuchin; 2) Charles Mary Schilling, professed priest of the Congregation of the Clerics Regular of Saint Paul, Barnabites. They also examined the report of the theological Revisers regarding the writings of the Servant of God Cecily Eusepi, of the Third Order of the Servants of Mary.

On Tuesday, November 19, 1946, in the Vatican Apostolic Palace, in the august presence of the Holy Father, the General Session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Venerable Prelates Officials, and the Venerable theological Consultors gave their vote on the Decree for the Canonization of the Blessed Catherine Labouré, Virgin, of the Institute of the Daughters of Charity of Saint Vincent de Paul, and on the miracles of the Blessed Joseph Oafasso, Confessor, Rector of the ecclesiastical College of Turin.

On Tuesday, November 26, 1946, in the Vatican Apostolic Palace, the Preparatory Session of the Holy Congregation of Rites was held, in which the Most Reverend and Venerable Lords Cardinals, the Venerable Prelates Officials, and the Venerable theological Consultors discussed the heroic virtues of the Servant of God Lawrence Mary of Saint Francis Xavier, professed priest of the Congregation of the Passionists.

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On Tuesday, December 10, 1946, in the Palace of Congregations at San Callisto, in the presence of His Eminence, the Venerable Lord Cardinal Alessandro Verde,

[*Latin ed. p. 449*]

The Roman Curia records that the Holy Congregation of Rites was assembled, in which the Reverend Prelates, officials, and the Reverend theological consultants discussed two miracles which, it is asserted, were wrought through the intercession of the Venerable Servant of God, Dominic Savio, a young man of the Salesian Oratory. On Tuesday, December 17, 1946, in the Apostolic Palace at the Vatican, the Holy Congregation of Rites was assembled, in which the Eminent and Reverend Lords Cardinals and the Reverend Prelates, officials, discussed: 1) concerning the cult of the Servants of God: Meinardo Engster, of the Order of Saint Benedict; Maria Caterina Kasper, foundress of the Poor Servants of Jesus Christ; Maria Teresa Ledochowska, foundress of the Pious Sodality of Saint Peter Claver for African Missions; Agostina Petrantoni, a professed religious of the Institute of the Sisters of Charity; 2) concerning the validity of the processes of the Servants of God: Clelia Barbieri, foundress of the Little Sisters of the Sorrowful Mother; Gertrude Comensoli, foundress of the Institute of the Sisters of the Most Holy Sacrament; Giovanni Martino Moyë, a priest of the Institute of Foreign Missions, foundress of the Institute of the Sisters of Providence; Adolfo Petit, a professed priest of the Society of Jesus.

SECRETARY OF STATE

BY ORDER

By a letter from the Secretary of State, dated December 11, 1946, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint the Reverend Father Abbot, Dom Emanuele Caronti, O.S.B., as a Consultant to the Supreme Holy Congregation of the Holy Office.

By Apostolic Briefs, the Holy Father, Pope Pius XII, happily reigning, deigned to appoint:

Domestic Prelates of His Holiness:

September 8, 1941. Monsignor Lorenzo Brophi, of the diocese of Leighlin.

Monsignor Federico Kerr McClement, of the archdiocese of Westminster.

October 17, 1942. Monsignor Tommaso Flood, of the archdiocese of Cardiff.

Monsignor Dionisio Giuseppe Quigley, of the same archdiocese.

November 3. Monsignor Guglielmo MacMaster, of the diocese of Argyll

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and the Isles.

January 4, 1943. Monsignor Giuseppe Francesco Turner, of the archdiocese of Liverpool.

[*Latin ed. p. 450*]

Acta Apostolicae Sedis – Official Commentary 450, March 29, 1943. Monsignor Lorenzo Pietro Emery, of the archdiocese of Birmingham. May 24th. Monsignor Giovanni Meneguzzi, of the diocese of Caxias. June 21st. Monsignor Emanuele Correia de Macedo, of the archdiocese of São Paulo in Brazil. August. Monsignor Ludovico Deyrieux, of the archdiocese of Lyon. September 30th. Monsignor Ludovico Pichard, of the archdiocese of Paris. October 1st. Monsignor Antonio De Oasteljau, of the diocese of Viviers. Monsignor Augusto Jauffrés, of the same diocese. Monsignor Giovanni Bord, of the same diocese. November 9th. Monsignor Giovanni Ooghlan, of the diocese of Meath. Monsignor Edoardo Dewey, of the diocese of Plymouth. November 10th. Monsignor Patrizio Dunne, of the archdiocese of Dublin. December 1st. Monsignor Giovanni Maguire, of the diocese of Kilmore. December 22nd. Monsignor Teofilo Paravy, of the archdiocese of Chambéry. Monsignor Francesco Bollón, of the same archdiocese. March 15, 1944. Monsignor Riccardo Smith, of the diocese of Lancaster. March 23rd. Monsignor Giacomo Sabba Battistoni, of the diocese of São Sebastiano of Rio de Janeiro. May 18th. Monsignor Giorgio Lorenzo Oraven, of the archdiocese of Westminster. December 4th. Monsignor Daniele Fitzpatrick, of the diocese of Kilmore. December 26th. Monsignor Giacomo Oonway, of the diocese of Kildare. January 7, 1945. Monsignor Bernardo Geyer, of the archdiocese of Colonia. September 29th. Monsignor Michele Steines, of the diocese of Syracuse. Monsignor Casimiro Piejda, of the same diocese. Monsignor Eduardo P. Buttimer, of the same diocese. October 13th. Monsignor Daniele Francesco Curtin, of the same diocese. Monsignor David C. Gildea, of the same diocese. October 20th. Monsignor Giorgio Daniele Mulcahy, of the diocese of Harrisburg. Monsignor Tommaso V. Shannon, of the diocese of Cleveland. Monsignor Riccardo J. Patterson, of the same diocese. Monsignor Venceslao F. Novak, of the same diocese. Monsignor Lerne O. Hammer, of the same diocese. Monsignor Alberto J. Murphy, of the same diocese. Monsignor Giorgio A. Whitehead, of the same diocese. Monsignor Giuseppe J. Mullen, of the same diocese. Monsignor Vincenzo B. Balmat, of the same diocese. October 21st. Monsignor Berardo J. Flanagan, of the diocese of Burlington. Monsignor Giovanni B. McGarry, of the same diocese.

[*Latin ed. p. 451*]

Diary of the Roman Curia, October 21, 1945.

Most Reverend Damaso Carrières, of the same diocese.

Most Reverend Eugenio F. Cray, of the same diocese.

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Most Reverend Carlo L. Pontbriand, of the same diocese.

Most Reverend Giorgio E. L'Ecuyer, of the same diocese.

Most Reverend Giuseppe A. Dame, of the same diocese.

Most Reverend Giovanni P. Rand, of the same diocese.

Most Reverend Guglielmo P. Crosby, of the same diocese.

Most Reverend Giovanni M. Brown, of the same diocese.

Most Reverend Leone M. Byrnes, of the diocese of Mobile.

November 21: Most Reverend Guglielmo Giuseppe Cusick, of the same diocese.

Most Reverend Giovanni Canepa, of the same diocese.

Most Reverend Giovanni J. Sprangers, of the diocese of Green Bay.

December 13: Most Reverend Luigi Bastian, of the same diocese.

Most Reverend Giulio Chylinski, of the same diocese.

Most Reverend Giovanni J. Loerke, of the same diocese.

Most Reverend Giulio J. Looze, of the same diocese.

Most Reverend Enrico J. Ehr, of the same diocese.

Most Reverend Michele Klosowskii, of the same diocese.

Most Reverend Claudio V. Hugo, of the same diocese.

Most Reverend Guglielmo P. Joyce, of the diocese of Helena.

November 21: Most Reverend Francesco Saverio O'Farrell, of the same diocese.

Most Reverend Dionisio P. Meade, of the same diocese.

Most Reverend Giacomo P. Tongas, of the same diocese.

Most Reverend Emmet J. Riley, of the same diocese.

Most Reverend Giovanni B. Pirnat, of the same diocese.

Most Reverend Bernardo Hilgenberg, of the diocese of Belleville.

Most Reverend Alberto R. Zuroweste, of the same diocese.

Most Reverend Luciano L. Bojnowski, of the diocese of Hartford.

Most Reverend Dionisio L. Gleason, of the same diocese.

Most Reverend Giovanni Girolamo Hayes, of the same diocese.

Most Reverend Egidio Vagnozzi (Rome).

November 23: Most Reverend Giovanni Dieci (Rome).

January 20, 1946: Most Reverend Virgilio Valcelli (Rome).

Most Reverend Ernesto Deschamps, of the Archdiocese of Sen.

November 24: Most Reverend Francesco Ythier, of the same archdiocese.

Most Reverend Ferdinando Feliziani, of the diocese of Osimo and Cingoli.

May 30: Most Reverend Giuseppe Sensi, of the Archdiocese of Cosenza.

June 2: Most Reverend Gabriele Arroyo y Gonzales, of the diocese of

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Tullancingo.

November 21:

[*Latin ed. p. 452*]

Acts of the Apostolic See - Official Commentary, Volume 8, 15, July-August, 1946.

Most Reverend Anthony Pozzoli, of the Archdiocese of Milan.

Most Reverend Henry Groult, of the Archdiocese of Rennes.

Most Reverend Constant Lamy, of the same Archdiocese.

Most Reverend Andrea Bouquin, of the Archdiocese of Bourges.

Most Reverend Basil Cupaiolo, of the Archdiocese of Chieti.

NECROLOGY, 1946.

Most Reverend Augustus Grumel, Bishop of Saint John of Maurienne.

Most Reverend Louis Martinelli, Archbishop of Amalfi.

June 16: Most Reverend Damian John Theelen, Bishop of Nicopolis in Bulgaria.

August 6: Most Reverend John Simrak, Bishop of Crisio.

August 9: Most Reverend Leandro Guy Le Floch, Bishop of Ajmer.

August 20: Most Reverend Francis Gonzalez, Bishop of Cuernavaca.

August 22: Most Reverend Julian M. Leventoux, titular Bishop of Legià.

September 3: Most Reverend John Harty, Archbishop of Cashel.

September 11: Most Reverend John Michael Buckx, titular Bishop of Doliche.

September 22: Most Reverend Hugh Giubbi, Bishop of San Miniato.

September 27: Most Reverend Francis Mary Arsenius Lemasle, titular Bishop of Teuchira, Apostolic Vicar of Hué.

September 28: Most Reverend John Raphael Hagan, titular Bishop of Limata.

October 1: Most Reverend Paul de Huyn, Patriarch of Alexandria of the Latins.

Most Reverend Cardinal Agostino Parrado y Garcia, of the Titular See of Saint Augustine, Archbishop of Granada.

October 8: Most Reverend Ignatius Canazei, Bishop of Shiuchow.

October 12: Most Reverend Pius Eugene Neveu, titular Bishop of Citro.

October 17: Most Reverend John Baptiste Morris, Bishop of Little Rock.

October 22: Most Reverend Atanasius Ignatius Nuri, titular Archbishop of Gerapoli of Syria.

November 9: Most Reverend Cardinal Camillo Caccia-Dominioni, First Deacon of Saint Mary in Domnica.

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November 16: Most Reverend Anthony Lega, Archbishop of Ravenna and Bishop of Cervia.

November 18: Most Reverend Nicander Mutiloa, Bishop of Tarazona and Apostolic Administrator of Tudela.

November 19: Most Reverend Louis Francis Kelleher, titular Bishop of Tene.

November 26: Most Reverend George Baraka, Bishop of Minia of the Copts.

December 9: Most Reverend Nicholas Nabaa, Bishop of Sidon of the Melchites.

March 15.

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II. 1946, January 6. ENCYCLICAL LETTER *Quamdam*. – To the Venerable Brothers, Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries, who are in peace and communion with the Apostolic See: Concerning the more zealous undertaking today of the care of poor children.

III. 1942, April. APOSTOLIC CONSTITUTIONS, 5. Concerning Dahomey and others (Mameyensis). – A part of the territory is separated from the Apostolic Vicariates of Dahomey, Ouagadougou, Foumban, and Khartoum, and from the Apostolic Prefectures of Kaduna and Jos, and a new Apostolic Prefecture is erected therefrom, to be called "Mameyensis."

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13. Saint Leo of the Amazons (Saint Joseph of the Amazons). – A part is separated from the Apostolic Vicariate of Saint Leo of the Amazons, from which a new Apostolic Prefecture is erected under the name of Saint Joseph of the Amazons.

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» » 19. There will therefore be a century. To the Reverend Father Gervasius Quénard, General Prefect of the Augustinians of the Assumption, at the completion of the century from the founding of the same pious society.

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» » 22. Not a small thing. To the Most Reverend Father Mauritius Silvani, titular of Naupactus, in the Republic of Chile, Apostolic Nuncio, whom We send as a legate to the Eucharistic Congress of the entire Republic of Chile of Magellan. 175

» » 26. In the second year of Our Pontificate. To the Most Reverend Father Dionysius, titular of Saints Nereus and Achilles, of the Holy Roman Church, Reverend Priest, Cardinal Dougherty, Archbishop of Philadelphia, who twenty-five years ago was happily admitted to the Supreme Senate of the Church. . . 204

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March 30. With great delight of spirit. - To the Most Reverend Father Frederick, titular of Santa Maria de Victoria, of the Holy Roman Church, Cardinal Tedeschini, Archpriest of the Patriarchal Basilica of the Vatican, Prefect of the Sacred Council for the Fabric of St. Peter, and also the Datary of the Supreme Pontiff, celebrating the fiftieth anniversary of his priesthood, as well as the twenty-fifth anniversary of his episcopate. 205

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459 16 With particular affection. - To the Most Reverend Father John Gualbert, titular of Saint Eusebius, Cardinal Priest of the Holy Roman Church, Archbishop of Lima, sent as a legate to the city of Sucre to celebrate the Eucharistic Congress from the entire Bolivian Republic.

377 29 With great pleasure. - To the Most Reverend Father Joseph Beltrami, titular of Damascus, Apostolic Nuncio in Colombia, whom he appoints as a legate to the Marian Congress held in the city of Bogota, from the entire Colombian Republic.

378 10 This is a very touching gesture. - To the distinguished Mr. Charles Flory, President of the group organizing Catholic gatherings, the "Social Weeks" in France.

315 15 We gratefully acknowledge. - To the Most Reverend Father Celestine, Archbishop, titular of Theodosiopolis in Arcadia, from the Secretariate of the Sacred Council for the Propagation of the Faith, for having happily completed five decades of service as a bishop.

318 27 The subject. - To the Reverend Father Joseph Arehambault, S.J., President of the group organizing Catholic gatherings, the "Social Weeks" in Canada.

379 31 The Philippine Islands. - To the Most Reverend Father Michael O'Doherty, Archbishop of Manila, for the Marian Congress being celebrated in the third century since the victory of "La Naval."

417 4 The bodies of the saints. - To the Most Reverend Father John Baptist, titular of Santa Maria in Traspontina, Cardinal Priest of the Holy Roman Church, Archbishop of Bologna, whom he appoints as a legate for the trans-

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lation of the relics of Saint Dominic.

420 5 The Fiftieth. - To the Most Reverend Father Luke Hermenegild Pasetto, Archbishop titular of Iconium, from the Secretariate of the Sacred Congregation for Religious Affairs, celebrating the fiftieth anniversary of his priesthood and the twenty-fifth anniversary of his episcopate.

319 8 With great pleasure. - To the Most Reverend Father Joseph Maria, titular of Santa Maria Scalari, Cardinal Priest of the Holy Roman Church, Archbishop of Saint James in Chile, as a legate to the Plenary Council convened from the entire Chilean episcopate.

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May 13: "Blessed be the Lord." – Addressed to the faithful of Lusitania, celebrating the solemnities at the Shrine of the Blessed Virgin Mary of Fatima, with a golden crown named 'Redeemed by the Supreme Pontiff'.

June 30: "Venerable Brothers." – Addressed to the faithful of Bolivia, gathered in the city of Sucre for the Eucharistic Congress from the entire Bolivian Republic.

June 30: "While you celebrate." – Addressed to the faithful of Belgium, celebrating the sacred Eucharistic solemnities in the city of Liège, commemorating the establishment of the feast of the Body of Christ in that diocese at the end of the seventh century.

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170. The Code of judicial order and the method of proceeding in civil cases in the Vatican City State was approved.

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183. A Pontifical Commission "di assistenza" for the solace of the poor is recommended by the Holy Father.

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318. His Excellency, Prince Constantinus D. C. is congratulated by the Holy Father upon the completion of fifty years of his episcopate.

158. The Croix (La) chronicles, under the direction of Augustinians from the Assumption, are commended by the Holy Father.

156. Father Stephanus Cruveiller writes to the Holy Father concerning the end of the century from the apparition of the Blessed Virgin Mary in the village of "La Sálette."

176. Cardinal Michael, Archbishop of Munich and Freising, is congratulated by the Holy Father upon his five years of membership in the Order of the Cardinals.

273. Cardinal Ioannes writes to the Holy Father concerning the Congress convened to celebrate the miracle of the Eucharist in the city of Amsterdam, six centuries ago.

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20, 142. Its universality.

143 ss. Its influence for the foundation of human society.

184. Its influence for the restoration of human society.

149. Its arduous mission.

255. Its union with the faithful.

256. It teaches and defends true freedom.

379. The study of youth is illustrated and commended by the Holy Father.

75 ss. The norms governing the election of the Roman Pontiff.

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165. The Holy Father urges assistance among nations so that the needy may not perish from famine.

148. Family and State are illustrated as the pillars of human society.

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[*Latin ed. p. 498*]

In volume XXXVIII (1946) of the *Commentarii Actus Apostolorum*, the following corrections are necessary: on page 14, where it is written "fuiiUi8," it should be read "legendum"; on page 318, line 33, where it is written "prof udisti," it should be read "profundisti"; and on page 375, line 15, where it is written "Crucis Christi, in vitam...", it should be read "(Jrufftcw,) Christi, in vitam...".

[*Latin ed. p. 499*]

The thirtieth-eighth volume of the official commentary, "Acta Apostolicae Sedis," is completed on the thirty-first day of December in the year nineteen hundred and forty-six, by the Polyglott Presses of the Vatican.

[*Latin ed. p. 500*]

In the year 1946, in the City of Vatican, on Wednesday, the 20th of February.

ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Decrees of the City State of Vatican, No. 111.

Pontificate of His Holiness Pope Pius XII. Year V. No. XXXV.

Decree of the Governor of the State concerning the issuance of a series of commemorative postage stamps for the IV Centenary of the opening of the Holy Council of Trent.

February 1946.

THE GOVERNOR OF THE STATE,

Having considered Part 5, Chapter 1, of the fundamental law of the City of Vatican, of June 7, 1929, No. 1, as well as articles 2 and 20, letter c), No. 5, of the law concerning the provisions of law, of June 7, 1929, No. 11;

Having considered the decree of June 30, 1929, No. VIII, concerning the postal service;

Having heard the opinion of the General Counselor of the State;

Orders:

Article 1. – The issuance of a series of fourteen different commemorative postage stamps for the IV Centenary of the opening of the Holy Council of

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Trent is authorized, to be used for the payment of taxes relating to correspondence originating from the City of Vatican.

Article 2. – The value of the individual postage stamps referred to in the preceding article is, respectively: 5 centesimi, 25 centesimi, 50 centesimi, 75 centesimi, 1 Lire, 1.50 Lire, 2 Lire, 2.50 Lire, 3 Lire, 4 Lire, 5 Lire, 10 Lire; Expressed in 6 Lire, Expressed in 12 Lire.

[*Latin ed. p. 501*]

2. Acts of the Apostolic See - Supplement, Article 3: One postage stamp is printed in rotogravure, in two colors, one for the border and one for the interior; the first varies according to the value, the second is the same for all values. Article 4: The characteristics of the postage stamps are as follows: dimensions: 30 x 40 mm, including the perforation; the format is vertical for the common values, horizontal for the express services; inscriptions: outside the border: at the top: "POSTE VATICANE"; at the bottom, in the center: "CONCILIVM OECVMENICVM XIX IDIBVS DEC MDXLV INITVM TRIDENTI"; on the stamp of L. 10, the word "INITVM" is replaced by "INIVIT"; on the sides: the indication of the value; on the express stamps, the indication of the value is in the center to the right; to the left, is the word "ESPRESSO"; in the upper part of the border, except for the stamp of 5 cents: the nominative indication of the respective effigy; color of the interior: brown; colors of the border: for the stamp of 5 cents: sepia; for the stamp of 25 cents: bluish violet; for the stamp of 50 cents: brick red; for the stamp of 75 cents: black; for the stamp of L. 1: reddish violet; for the stamp of L. 1.50: orange red; for the stamp of L. 2: olive green; for the stamp of L. 2.50: ultramarine blue; for the stamp of L. 3: carmine red; for the stamp of L. 4: brownish yellow; for the stamp of L. 5: cobalt blue; for the stamp of L. 10: carmine; express stamp of L. 6: dark green; for the stamp of L. 12: reddish brown. The representations depict: for the stamp of 5 cents: the facade of the Cathedral of Trent, within a square frame; for the stamp of 25 cents: the effigy of Saint Angela Merici, within an oval, radiant frame; for the stamp of 50 cents: the effigy of Saint Anthony Maria Zaccaria, with a frame as described above; for the stamp of 75 cents: the effigy of Saint Ignatius of Loyola, with a frame as described above; for the stamp of L. 1: the effigy of Saint Cajetan of Thiene, with a frame as described above; for the stamp of L. 1.50: the effigy of Saint John Fisher, within an oval frame with ribbons; for the stamp of L. 2: the effigy of Cardinal Christopher Madrucci, with a frame as described above; for the stamp of L. 2.50: the effigy of Cardinal Reginald Pole, with a frame as described above; for the stamp of L. 3: the effigy of Cardinal Marcello Cervini, with a frame as described above; for the stamp of L. 4: the effigy of Cardinal Giovanni Maria Del Monte, with a

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frame as described above.

[*Latin ed. p. 502*]

Laws and regulations of the State of the Vatican City, concerning postage stamps:

For the stamp of 5 Lire: the effigy of Emperor Charles V, within an oval frame, with scepter and crown.

For the stamp of 10 Lire: the effigy of the Supreme Pontiff Paul III, within an oval frame, with Tiara and Keys of St. Peter.

For the express postage of 6 Lire: the effigy of Cardinal Matteo Giberti, within an oval frame, with mitre and pastoral staff.

For the express postage of 12 Lire: the effigy of Cardinal Gaspare Contarini, within an oval frame, with tassels.

Article 5. The postage stamps mentioned in the preceding articles shall be valid from the date of entry into force of this ordinance.

Article 6. This ordinance shall be published, in addition to the usual methods, by posting it on the door of the offices of the Governorate, in the courtyard of St. Damasus, and in the post offices. It shall take effect on the same day of its publication.

Vatican City, February 20, 1946.

THE GOVERNOR,

Camillo Serafini.

[*Latin ed. p. 504*]

In the year of Our Lord 1946, in the City of the Vatican, on Tuesday, the 30th of April. Number 2. ACTA APOSTOLICAE SEDIS, Supplement to the Laws and Decrees of the City State.

Pontificate of His Holiness Pope Pius XII. Year VIII. Number XXXVI.

Decree of the Governor of the State concerning postal rates.

30th of April, 1946.

THE GOVERNOR OF THE STATE,

Having considered Article 5, Chapter 1, of the fundamental law of the City of the Vatican, of June 7, 1929, number 1, as well as Articles 2 and 20, letter c), number 5, of the law on the sources of law, of June 7, 1929, number 11;

Having considered the Decree of June 30, 1929, number VII, concerning the postal service;

Having considered the Decree of June 30, 1945, number XXXI, concerning postal rates;

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Having considered the Agreement between the Holy See and Italy concerning postal rates, of April 15, 1946;

Having heard the opinion of the General Counselor of the State;

DECREES:

ARTICLE 1. - Beginning on May 1, 1946, the table contained in Article 1 of the Decree of June 30, 1945, number XXXI, for the postage of correspondence and other postal items sent from the City of the Vatican to Italy, is replaced by the following table.

[*Latin ed. p. 505*]

6 Acta Apostolicae Sedis - Supplemento CORRISPONDENZE: Letters and postal cards: the first postage for 20 grams, for each subsequent 20 grams. . . . . Postal cards of the State and of private industry: simple, with reply paid. . . . . Illustrated postal cards, including those of the State and of private industry that are not illustrated: with only the sender's signature and the date. . . . . > with phrases of courtesy expressed in a maximum of 5 words. Visiting cards: with no more than 5 words of courtesy. . . . . Handwritten letters: the first postage for 250 grams. . . . . for each subsequent 50 grams or fraction thereof. . . . . Non-periodic printed matter and periodicals sent second-hand: for each 50 grams or fraction thereof. . . . . Folders containing books sent under wrapping by publishing houses or bookstores: for each 50 grams or fraction thereof (maximum permitted weight 700 grams). . . . . Cards with raised dots for the use of the blind: for each kilogram or fraction of a kilogram. . . . . Samples without value: for the first 100 grams, for each additional 50 grams. . . . . 4 2 . . . . . Express: in addition to the ordinary postage. . . . . 2. . . . . Recommendation: in addition to the postage for free samples of medicines, for cards with raised dots for the use of the blind. Compensation for lost recommended items. . . . . « . » 100 Insurance: in addition to the postage and recommendation fees: a) for the first 200 lire. . . . . > » B

[*Latin ed. p. 506*]

7. Laws and regulations of the State of the City of Vatican for every 100 lire or fraction thereof in excess: L. b) against risks of force majeure, in addition to the normal insurance right: for the first 200 lire . . . . . .

[*Latin ed. p. 507*]

8. *Acta Apostolicae Sedis*, Supplemento: Significant increases – a 40% rise in rates for urgent, non-bulky packages. Payment by check, in addition to the shipping and, if applicable, insurance fees: L. 5. With declared value, including standard insurance, in addition to the shipping fee: for the first 200 lire: ● ● ● ● ● ● ● ● ● ● ● » for each additional 100 lire or fraction thereof: ; ; ; ; ; ● ● ● ● ● ● ● ● ● ● ● 8— 4— Packages containing books

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shipped by publishing houses or bookstores: a 50% reduction on the rates for ordinary packages. Compensation for loss of ordinary packages: up to 3 kg: V ● ● ● ● ● ● » 125 – from over 3 kg to 5 kg » 200 – from 5 kg to 10 kg ● ● ● ● ● ● ● ● ● ● ● ● ● ● » 250 – from 10 kg to 15 kg ● ● ● ● ● ● ● ● ● ● ● ● ● ● ● » 375 – from 15 kg to 20 kg ● ● ● ● ● ● ● ● ● ● ● ● ● ● ● » 500 – over 20 kg. Compensation for loss of packages with declared value: equal to the ascertained damage, with a maximum equivalent to the amount of the declared value. Customs duties: ● ● ● ● ● ● ● ● ● ● ● ● ● ● » 6— Ordinary packages: up to L. 50 ● ● ● ● ● ● ● ● ● ● ● ● ● ● » over L. 50 up to L. 100 » for each additional 100 lire or fraction of 100 lire: ● ● ● ● » 5— 7— 2— Telegraphic packages: in addition to the emission fee and the telegraphic fee: 5—. ARTICLE 2. This ordinance shall be published, in addition to the usual methods, by posting it in the courtyard of St. Damasus, at the door of the offices of the Governorate, and in the post offices, and shall take effect on the same day as its publication. Vatican City, April 30, 1946. THE GOVERNOR, CAMILLO SERAFINI.

[*Latin ed. p. 508*]

Laws and Regulations of the State of the Vatican City

9. XXXVII. - Ordinance of the Governor of the State Regarding Postal Rates.

30 April 1916.

THE GOVERNOR OF THE STATE,

Having considered Article 5, Chapter 1 of the Fundamental Law of the Vatican City, 7 June 1929, No. I, as well as Articles 2 and 20, letter c), No. 5 of the Law on Sources of Law, 7 June 1929, No. II;

Having considered the Ordinance of 30 June 1929, No. VII, concerning the postal service;

Having considered the Ordinance of 19 April 1915, No. XXX, concerning postal and telegraph rates;

Having heard the opinion of the General Counselor of the State;

ORDERS:

ARTICLE 1. - Beginning on 1 May 1916, the amount of postage for correspondence and other postal items sent abroad – with the exception of Italia – shall be established as follows:

Letters:

First 20 grams . . . . . L. 10

For each subsequent 20 grams . . . . . L. 10

Postcards:

Simple . . . . . L. 10

With reply paid . . . . . L. 20

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Illustrated postcards:

With only the sender's signature and the date, or with polite phrases expressed in a maximum of 5 words . . . . . L. 3

With epistolary correspondence . . . . . L. 10

Visiting cards:

With no more than five polite words . . . . . L. 3

Manuscripts and commercial invoices:

Up to 250 grams (minimum) . . . . . L. 15

For each 50 grams, or fraction thereof, beyond the first 250 grams . . . . . L. 3

[*Latin ed. p. 509*]

10. Ad Apostolicae Sedis – Supplemento alla Carta punteggiata ad uso dei ciechi: per ogni 1000 grammi o frazione di 1000 grammi . . . L. 2 – Stampe: • per ogni 50 grammi o frazione di 50 grammi » 8 – Campioni di merci senza valore: fino a 100 grammi (minimo) » 6 – per ogni 50 grammi o frazione in più » 8 – Espressi, oltre la francatura ordinaria » 30 – Raccomandazione, oltre la francatura ordinaria . . . . . » 20 – Assicurazione: oltre la tassa di francatura ordinaria e di raccomandazione, per ogni 300 franchi oro o frazione di 300 franchi oro dichiarati » 25 – Scatolette con valore dichiarato: oltre i diritti di raccomandazione e di assicurazione: fino a 250 grammi . . . . . » 60 – per ogni 50 grammi o frazione in più – Diritto di ricomposizione in Dogana . . . . . » 15 – Diritto di assegno » 12 – Avvisi di ricevimento: chiesti all'atto dell'impostazione . chiesti dopo l'impostazione . . . . . » 15 – . . » 25 – . . » 25 – Reclami e richieste d'informazioni – Carte d'identità . . . . . » 40 – Minimo di tassa per oggetti di corrispondenza provenienti dall'estero insufficientemente francati . . . . . » 4 – ART. 2. – La presente ordinanza sarà pubblicata, oltre che nei modi ordinari, mediante affissione nel Cortile di S. Damaso, alla porta degli Uffici del Governatorato e negli uffici postali, ed entrerà in vigore nello stesso giorno della sua pubblicazione. Città del Vaticano, trenta aprile millenovecento-quarantasei. IL GOVERNATORE CAMILLO SERAFINI.

[*Latin ed. p. 512*]

In the year of Our Lord 1946, in the City of the Vatican, on Saturday, the 6th of July.

No. S

ACTA APOSTOLICAE SEDIS

SUPPLEMENTUM PER LEGGES ET DISPOSITIONES CIVITATIS STATI VATICANI

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Pontificate of His Holiness Pope Pius XII
Year T U I

No. XXXVIII

Ordinance of the Governor of the State concerning the fabrication and issuance of coins.

July 6, 1946.

THE GOVERNOR OF THE STATE

Having considered Article 5 of the fundamental law of the City of the Vatican, June 7, 1929, No. I;

Having considered the monetary law of December 31, 1930, No. XXI, and the regulations for its execution, approved by Decree of the Governor of the State, July 15, 1931, No. XXII;

Having considered the laws of November 16, 1937, No. LX; December 30, 1939, No. VII; and December 9, 1940, No. XIII;

Having considered the monetary convention between the State of the City of the Vatican and the Kingdom of Italia, signed on June 20, 1942;

Having considered the delegated law concerning the fabrication and issuance of coins, November 20, 1943, No. XXIV;

Having heard the opinion of the General Counselor of the State,

ORDERS:

Article 1. - The fabrication and issuance of three thousand series of coins, having the characteristics established in the delegated law of November 20, 1943, No. XXIV, with regard to both the metallic composition, the values, and the inscriptions, is hereby authorized.

[*Latin ed. p. 513*]

14. Concerning the Apostolic See - Supplement, Article 2. - The coins mentioned in the preceding article shall be distributed over the three years 1943, 1944, and 1945, in the proportion of one thousand series for each of the aforementioned years, and shall bear the following inscriptions respectively: date: 1943, 1944, 1945; year of the Pontificate: V, VI, VII. Article 3. - This ordinance shall be published, in addition to the usual methods, by posting it on the door of the offices of the Governorate and in the courtyard of St. Damasus, and shall take effect on the same day of its publication. Vatican City, sixth of July, nineteen hundred and forty-six. THE GOVERNOR, CAMILLO SERAPINI.

[*Latin ed. p. 514*]

In the year of Our Lord 1946, in the City of the Vatican, on Sunday, the

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eighth day of December. No. 4. *ICTA* (International Commission on Theological Amity). SUPPLEMENT TO THE LAWS AND DECREES OF THE STATE OF THE CITY OF THE VATICAN. Pontificate of His Holiness Pope Pius XII. Volume V. No. XXXIX. Decree of the Pontifical Commission for the State of the City of the Vatican, by which the new organic and disciplinary regulations for the Corps of the Pontifical Gendarmerie are promulgated. December 8, 1946. THE PONTIFICAL COMMISSION FOR THE STATE OF THE CITY OF THE VATICAN. Having considered the necessity of issuing new regulations concerning the organization and discipline of the Corps of the Pontifical Gendarmerie; By virtue of the powers conferred by the reigning Supreme Pontiff, Pius XII, upon the Pontifical Commission by the decree of March 20, 1939, and by the rescript of the Audience granted on December 7, 1946, to the Cardinal President of the Pontifical Commission, and attested by the aforementioned Cardinal; Having heard the opinion of the General Counselor of the State; Has issued the following: ORGANIC AND DISCIPLINARY REGULATIONS FOR THE CORPS OF THE PONTIFICAL GENDARME.

[*Latin ed. p. 515*]

18 Acta Apostolicae Sedis - Supplemento. PARTE I. REGOLAMENTO ORGANICO. TITOLO I. CONSTITUTIO CORPORIS. CAPUT I. Finis. ARTICULUS 1. - Corpus Gendarmeriae Pontificiae vigilantiam praestat de incolumitate Sacrae et Augustae Personae Summi Pontificis. Item, officia ejus sunt defendere territorium Status Civitatis Vaticanae, ibi exercere officia quae pertinent ad officium policiae, ordinis interni et securitatis, et ibi leges Status, regulas et ordinationes auctoritatum publicarum observari. Praeterea, officia honoris praestat. ARTICULUS 2. - Corpus Gendarmeriae Sanctum Michael Archangelum habet patronum. ARTICULUS 3. - Corpus Gendarmeriae a Cardinale Praeside Pontificiae Commissionis pro Statu Civitatis Vaticanae pendet. Pro servis quae ad Audiencias Pontificias ordinarias et extraordinarias, ad officia et ceremonias religiosas vel civiles pertinent, Corpus Gendarmeriae instructiones a auctoritatibus quae ad ea praepositae sunt accipit, quae convenire debent cum Cardinale Praeside Pontificiae Commissionis.

[*Latin ed. p. 516*]

Regulations for the Corps of the Pontifical Gendarmerie, Article 19: During the period of the Sede Vacante, the Gendarmerie is at the disposal of the Marshal of the Conclave, for services pertaining to the Conclave itself.

CHAPTER II: Personnel, organization, territorial distribution.

ARTICLE 4: The personnel of the Pontifical Gendarmerie comprises:

THE HIGHER ECHELON OF THE CORPS:

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Superior Officers: One Colonel Commander; one Lieutenant Colonel Vice-Commander; one Major.

Inferior Officers: One Captain; one Lieutenant; one Sub-Lieutenant; and other subaltern officers.

The Higher Echelon includes a Chaplain, ranked equivalent to a Lieutenant Colonel, and a Medical Officer, ranked equivalent to a Captain.

All officers are part of the Pontifical Family.

NON-COMMISSIONED OFFICERS:

One Administrative Marshal; two Senior Marshals; three Section Marshals; three Quartermaster Marshals; twelve Sergeants; sixteen Vice-Sergeants.

[*Latin ed. p. 517*]

20 ACTA APOSTOLICAE SEDIS. - SUPPLEMENTO. DODECA APPUNTATI; UN CAPO TROMBETTIERE (APPUNTATO VEL GENDARME); CENTUM GENDARMI, INTER QUI DISCIPULI ET TROMBETTIERI. ARTICULUS 5. - ORDO GENDARMERIAE EST SEQUENS: a) COMMANDO CORPORIS; b) COMMANDA PARTIUM; c) OFFICIUM ADMINISTRATIONIS ET MATRICULAE. ARTICULUS 6. - AD COMMANDO CORPORIS PERTINENT OFFICIALES SUPERIORES, INTER QUI CAPELLANUS ET MEDICUS. ARTICULUS 7. - NUMERUS COMMANDATIONUM PARTIUM DETERMINATUR A COMMANDANTE. ARTICULUS 8. - OFFICIUM ADMINISTRATIONIS ET MATRICULAE REGITUR A OFFICIALI SUPERIORE A COMMANDANTE DESIGNATO. DEDITUS OFFICIALIS HABET TITULUM OFFICIALIS RELATORIS. ARTICULUS 9. - AD EFFECTUM DISTRIBUTIONIS MUNERUM QUAE CORPORI GENDARMERIAE PONTIFICIAE COMMITTUNTUR, IURISDICTIO TERRITORIALIS DIVISA EST IN ZONAS. DETERMINATIO ZONARUM ET MUTATIONES POSTERIORES, QUAE NECESSITATIBUS SERVICTORUM EXIGUNTUR, COMPETUNT COMMANDANTI CORPORIS. CAPITULUM III. DE SERVIICIO INSTITUTIONIS. ARTICULUS 10. - SERVIICIO INSTITUTIONIS, QUOD CORPORI GENDARMERIAE IMPONITUR, DISTINGUITUR IN SERVIICIO ORDINARIUM ET SERVIICIO SPECIALEM. ARTICULUS 11. - SERVIICIO ORDINARIUS DISPONITUR A COMMANDO ET EXECUTARI POTEST AUT DIE AUT NOCTE, IN GROPE VEL SOLITARIO, CUM PATROBULIS VEL CUM VIGILIIS. HOC SERVIICIO EST DIRECTUM AD: MANTENTIONEM ORDINIS PUBLICI; SECURITATEM CIVIUM ET PACEM; TUTELAM PROVINCIALEM.

[*Latin ed. p. 518*]

Regulations for the Body of the Pontifical Gendarmerie: Article 21: Con-

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cerning the preservation of order and the integrity of property; the investigation of crimes committed; the observance of regulations regarding access to the Vatican City and road traffic; the observance of the laws and any other provisions issued by the public authorities; the rendering of honors. Article 12: Special duty is ordered personally by the Commander and includes all those tasks that pertain to police service and which do not fall within ordinary service. Article 13: Everything concerning the Body of the Pontifical Gendarmerie, its services, and anything related to them, must be kept confidential; therefore, the soldier is strictly obligated to maintain secrecy regarding it. TITLE II: OFFICERS CHAPTER I: Appointments and Promotions Article 14: The appointment of the Commander is reserved to the Supreme Pontiff. Article 15: The appointment of the Chaplain is made, with the august approval of the Supreme Pontiff, by the Cardinal President of the Pontifical Commission for the State of Vatican City. Article 16: To the ranks of lieutenant colonel and major, respectively, are promoted, if they possess all the necessary qualifications, the major and the captain. The decision is made by the Pontifical Commission for the State of Vatican City, upon the proposal of the Commission mentioned in Article 149.

[*Latin ed. p. 519*]

22 Acta Apostolicae Sedis - Supplemento^ ARTICULUS 17. - Dignitas Capitani confertur secundum examen competitivum, cui participare possunt, praeter tenentes Gendarmeriae, subalterni officiales aliorum Corporum, qui, per alicuius minimorum quinque annorum spatium, laudabile officium ut officiales praestiterunt. Concurrentes debent possidere sequentes requisita: 1° Professare religionem catholicam apostolicam romanum; 2° Esse civitatem Vaticani vel Italiam; 3° Pertinere ad familiam honoratam et immunem ab morbis organicis hereditaris; 4° Esse de integerrima conversatione et de optima educatione civili; 5° Non superasse triginta annos aetatis; 6° Habere staturam non inferiori ad metra 1,75 neque superiori ad metra 1,85; 7° Esse de sana constitutione physica et de complexione robusta, et esse exemptum ab defectibus et ab imperfectionibus physicis; 8° Non habere rationes parentelae intra secundum gradum vel affinitatis in primo gradu cum militibus pertinensibus ad Corpus. Concurrentibus etiam extenduntur, inquantum applicabiles, normae quae continentur in articulis 48 ad 52 praesentis regulationis. Si concurrens coniugatus est, debent subsistere conditiones quae continentur in articulo 30, paragraphis 2° et 3°. Actum nominationis adoptatur a Pontificia Commissione pro Statu Civitatis Vaticani, cui Praefectus praecedentibus diebus remiserit, simul cum propositione commissionis quae continetur in articulo 149, omnia acta competitivi. ARTICULUS 18. - Examena quae concurrentes ad dignitatem Capitani sustinere debent coram commissione quae continetur in articulo 149, pertinent ad sequentes materias: Provae scriptae: codicem penalem vigente in

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Statu Civitatis Vaticani.

[*Latin ed. p. 520*]

Regulations for the Corps of the Pontifical Gendarmerie: 23 Oral Examinations: a) Laws and regulations pertaining to the State of the City of Vatican; b) Regulations and special rules for the Corps of the Pontifical Gendarmerie; c) Criminal procedure code currently in force in the State of the City of Vatican (knowledge related to the actions of judicial police officers, and in particular: judicial police acts, formal investigations, inspections, searches, seizures, witnesses, identifications and comparisons, interrogation of the accused, personal liberty of the accused, arrest); d) History and geography; e) Topography of the State of the City of Vatican and of the areas in Rome as specified in articles 14, 15, and 16 of the Lateran Treaty. f) French language (conversation). Candidates must also pass a religious examination. The examination program is announced by order of the Commander. ARTICLE 19. - The functions of medical officer for the Corps are assigned, by decree of the Pontifical Commission for the State of the City of Vatican, to one of the physicians of the medical corps of the City of Vatican, upon the proposal of the commission referred to in article 149, and of which, in this case, the director of medical services is a member by right. The assignment is annual and may be renewed. ARTICLE 20. - The rank of lieutenant is conferred, if all requirements are met, upon the second lieutenant. The decree is adopted by the Pontifical Commission for the State of the City of Vatican, upon the proposal of the commission referred to in article 149.

[*Latin ed. p. 521*]

24 ACTA APOSTOLICAE SEDIS - SUPPLEMENTO ART. 21. - The rank of sub-lieutenant is conferred based on a competitive examination, to which marshals of the Corps may participate, who have, during the last five years, obtained a qualification not lower than that of "distinguished." The Pontifical Commission for the State of the City of the Vatican has the authority to decide that sub-lieutenants from other Corps may also be admitted to the examination, provided they have not exceeded the age of twenty-five years and possess the other requirements specified in Article 17, paragraphs 2, 3, and 4. The appointment is made by the Pontifical Commission for the State of the City of the Vatican, to which the Commander shall previously submit, together with the proposal of the commission referred to in Article 149, all the documents of the examination. ARTICLE 22. - The examinations that candidates for the rank of sub-lieutenant must take before the commission referred to in Article 149, cover the following subjects: Written tests: a) the criminal code in force in the State of the City of the Vatican; b) the Italian language and knowledge of Italian literature. Oral tests: a) laws and regulations for the

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State of the City of the Vatican; b) regulations and special rules for the Pontifical Gendarmerie Corps; c) the criminal procedure code in force in the State of the City of the Vatican (knowledge in relation to the actions of judicial police officers and, in particular: of judicial police acts, formal investigations, inspections, searches, seizures, witnesses, identification and comparisons, interrogation of the accused, personal liberty of the accused, arrest);

[*Latin ed. p. 522*]

REGULATIONS FOR THE BODY OF THE PAPAL GENDARMERIE

25 d) history and geography; and e) topography of the State of Vatican City and of the areas in Rome as specified in articles 14, 15, and 16 of the Lateran Treaty; f) French language (conversation). Candidates must also pass an examination in religion. The examination program is announced by order of the Commander.

CHAPTER II

Section v: Equipment

ARTICLE 23. - Newly appointed officers are granted an initial equipment allowance in an amount to be determined from time to time by the Pontifical Commission for the State of Vatican City, upon proposal of the Commander.

CHAPTER III

Section: Distinguishing Characteristics and Qualifications

ARTICLE 24. - By the month of January of each year, individual qualification records are compiled for each officer, solely in the original text, using a special form prepared by the Command. The preparation of these records must include brief information regarding the presence or absence of the requirements indicated in article 17, and regarding the diligence, industriousness, and professional ability demonstrated in the performance of duty, the aptitude for the functions of a higher rank, and any other annotation deemed appropriate. The overall assessment is expressed concisely with one of the following qualifications: excellent, distinguished, good.

ARTICLE 25. - The records are prepared: for the captain, lieutenant, and second lieutenant by the lieutenant colonel.

[*Latin ed. p. 523*]

26. *Acta Apostolicae Sedis* ~ Supplement, for the Lieutenant Colonel and Major, from the Commander. The notes are supplemented, for the religious portion, by the Chaplain, and are reviewed: those for the Cap-

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tain, Lieutenant, and Second Lieutenant, by the Commander; those for the Lieutenant Colonel and Major, by the Cardinal President of the Pontifical Commission for the State of the City of the Vatican. The reviewer communicates in writing to the officer concerned the qualification assigned to him, and any commendation or reprimand. This communication must be immediately returned to the Command by the officer with the annotation "received for knowledge," the date, and the signature.

CHAPTER IV. Economic Compensation.

ARTICLE 26. - The monthly salary for officers of the Corps is established in the amount indicated in the table attached to this regulation, and is subject to the deduction indicated therein. In addition, officers receive a monthly, non-pensionable allowance for police duties, clothing, and ordinary expenses, in the total amount of one quarter of the grade's salary, increased by the cost-of-living allowance, excluding from the calculation quinquennial increases and any other allowance. The Chaplain receives, in addition to his salary, a monthly allowance for ordinary expenses equal to two-fifths of the allowance due, according to the terms of the preceding paragraph, to the rank of Lieutenant Colonel. The medical officer of the Corps receives the monthly allowance provided for in the aforementioned table.

ARTICLE 27. - To the Chaplain who, for another office, receives a salary from the Holy See, directly or indirectly, the salary provided for in the table is not paid, but instead, he receives...

[*Latin ed. p. 524*]

Regulations for the Body of the Pontifical Gendarmerie: Article 27: Attached is a document stipulating a monthly allowance equal to half of the initial salary established in the same table, in addition to the ordinary allowance as provided for in Article 26, paragraph 3. Article 28: To officers who have served for at least five years as an officer in another corps, an additional five years of seniority is recognized for the purpose of calculating the allowance for termination of service or the pension. Article 29: The marshal promoted to the rank of second lieutenant receives the basic salary corresponding to the new rank, retaining the periodic increases earned in lower ranks in the same proportion established for those same ranks. The calculation of quinquennial increases, in the amount prescribed for officers, begins from the date of said promotion; nevertheless, the total amount of increases may never exceed the total amount of periodic increases established for officers. CHAPTER V: Marriage Article 30: Officers who intend to marry must first obtain authorization from the Pontifical Commission for the State of the City of Vatican. Authorization is subject to the verification that the bride is a Catholic, of impeccable moral conduct, and belongs to a respectable family. It must also be demonstrated that the economic circumstances of the bride or of both future spouses are such as to

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allow for the proper establishment of a family. The provisions of articles 69, paragraph 1, 70, and 71 apply to officers. An officer who contracts marriage without authorization is declared to be automatically dismissed.

[*Latin ed. p. 525*]

28 Acta Apostolicae Sedis - Supplemento CHAPTER VI Cessation from Service a) Maximum Age Limits ARTICLE 31. - The maximum age limits for retirement in the various grades of officer are determined as follows: Years Commander . . . . . 65 Chaplain . . . . . 70 Lieutenant Colonel . . . . . 62 Major . . . . . 60 Captain 55 Lieutenant . . . . . 50 Sub-Lieutenant . . . . . 50 b) Retirement ARTICLE 32. - Officers, having reached the maximum age limit established for their rank, shall be retired by order of the Pontifical Commission for the State of the City of Vatican. ARTICLE 33. - If an officer is not deemed worthy of promotion due to unsuitability for holding the higher rank, he shall be retired with all legal consequences. CHAPTER VII 1 Officers in Retirement ARTICLE 34. - Officers in retirement may wear the uniform at solemn ceremonies and at Papal Audiences. The uniform that these officers are permitted to wear is as follows: *feluca*, *marsina* with shoulder straps, cords, and decorations, *pan-*

[*Latin ed. p. 526*]

REGULATIONS FOR THE BODY OF THE PAPAL GENDARMERIE: 29 long gaiters, elastic-sided boots equipped with spurs, white gloves. * They must wear the saber (with a silver tassel and a gold dragon) and the sash, but they may not wear the scarf. In ceremonies and receptions in open places, the use of the cloak is permitted.

TITLE III: NON-COMMISSIONED OFFICERS, WARRANT OFFICERS, AND HEAD GENDARMES

1. A) Promotions to the various grades of non-commissioned officers:

a) General provisions

ARTICLE 35. - Promotions to the various grades of non-commissioned officers, when vacancies occur, take place by order of the Pontifical Commission for the State of the City of the Vatican, upon proposal of the commission referred to in Article 150, or, in the case referred to in Article 355, upon proposal of the Commander of the Body.

b) Promotion to the rank of administrative marshal

ARTICLE 36. - The rank of administrative marshal is conferred based on a competition through examinations, in which all marshals in service may participate, who have received at least the qualification of "distinguished" in the last two years.

ARTICLE 37. - The examinations that the candidates for the rank of administrative marshal must take before the commission referred to in Article 150, concern the following subjects: Written test: a problem of arithmetic

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and computation.

[*Latin ed. p. 527*]

30 ACTA APOSTOLICAE SEDIS - SUPPLEMENTO. Examination: a) Knowledge of arithmetic and computer science; b) Knowledge of general accounting. The examination program will be announced by order of the Commander. c) Promotion to the rank of Major Marshal. ARTICLE 38. – Marshals of section are promoted to the rank of Major Marshal based on seniority, provided they have consistently held at least the qualification of "distinguished" in that rank. d) Promotion to the rank of Marshal of section. ARTICLE 39. – Marshals of lodging are promoted to the rank of Marshal of section based on seniority, provided they have held at least the qualification of "distinguished" during the last two years. e) Promotion to the rank of Marshal of lodging. ARTICLE 40. – The rank of Marshal of lodging is conferred based on a competitive examination, to which brigadiers with at least two years of seniority in rank may participate, provided they have held the qualification of "excellent" during the last two years. ARTICLE 41. – The examinations that candidates for the rank of Marshal of lodging must take before the commission referred to in Article 150, cover the following subjects: Written examination: a report on a matter of judicial police. Oral examination: a) The current penal code of the State of the Vatican City; b) The current code of criminal procedure of the State of the Vatican City.

[*Latin ed. p. 528*]

REGULATIONS FOR THE BODY OF THE PAPAL GENDARMERIE

31 c) Law concerning public safety;

d) Regulations of the Body;

e) Mathematics;

f) History and geography.

Practical examinations:

a) Command of a platoon in close order;

b) Practice in shooting with pistol and musket.

The candidates must also undergo a written examination.

The program of examinations is made known by order of the Commander.

g) Promotion to the rank of brigadier.

ARTICLE 42. - The rank of brigadier is conferred upon vice-brigadiers with a minimum of one year of seniority in rank, and who have been deemed at least "distinguished" during the last two years, according to a merit ranking to be compiled by the commission referred to in Article 150,

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based on military aptitude, physical condition, and ability, demonstrated in the performance of various institutional or investigative duties, of the individual candidates.

g) Promotion to the rank of vice-brigadier.

ARTICLE 43. - The rank of vice-brigadier is conferred based on a competitive examination, to which may participate sergeants and gendarmes who have at least three years of service in the Body, and who, during the last three years, have been rated respectively as "excellent" or "distinguished."

The candidates may, upon request, be admitted to attend the training course that will be arranged by the Command at least three months prior to the competitive examinations.

ARTICLE 44. - The examinations that the candidates for the rank of vice-brigadier must undergo before the commission referred to in Article 150, pertain to the following subjects:

[*Latin ed. p. 529*]

32. EXAMINATION: To the candidate, present the following:

a) Arithmetic test: including operations with whole numbers and decimals; a test of knowledge and judgment.

b) Italian language test: written exercises on the correct use of the Italian language; a written composition on a given theme.

c) SUPPLEMENT:

i) Knowledge of the penal code currently in force in the States of the Church; knowledge of the penal procedure (Book I or its equivalent); knowledge of the laws and subsequent modifications.

ii) Knowledge of the history of the Holy Church, of the Popes, and of the fundamental principles of the Constitution of the City of the Vatican and the special status of the State of Italy; knowledge of the political organization of the State of Italy; knowledge of the armed forces, the Gendarmerie, and the Pontifical Guard; knowledge of topography.

iii) Knowledge of the organization and functions of the offices of the Vatican City and the Curia; knowledge of the culture of the Vatican City.

d) Examination of the military corps and physical education.

e) Practical exercises:

i) Disassembly and assembly of the weapons in service.

ii) Exercises in marksmanship; test of aptitude for hitting the target.

iii) Examination of the ability to command a squad in a closed environment.

The candidates must also undergo a test of religious knowledge. The

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program of the examinations will be made known by a separate order.

[*Latin ed. p. 530*]

Regulations for the Corps of the Pontifical Gendarmerie 33 h) Promotion to the rank of corporal ARTICLE 45. The rank of corporal is conferred upon gendarmes with a minimum of four years of service and who have been deemed "distinguished" during the last three years, according to a merit ranking compiled by the commission mentioned in Article 150, based on the military aptitude, education, physical condition, conduct, and zeal in the fulfillment of duties of each candidate. The promotion takes place with a specific agenda order issued by the Commander. B) Rules and conditions for enlistment ARTICLE 46. Each year, in the month of August, the Commander publishes, by posting notices in the offices of the Command, in the atrium of the barracks, and in those other ways that the Pontifical Commission for the Vatican State shall determine from time to time, a call for applications for the enlistment of new gendarmes. ARTICLE 47. The application for admission must be addressed to the Commander of the Corps and presented within the terms established by the enlistment notice. The applicant must be in the following conditions: 1° To profess the Catholic Apostolic Roman religion; 2° To be a citizen of the Vatican or of Italy; 3° To belong to an honorable family; 4° To be of the most impeccable conduct and of good civil education; 5° To be celibate; 6° To be no older than twenty-two years, and to have fulfilled, if a citizen of Italy, the obligations of military service; 7° To have a height not less than 1.75 meters nor more than 1.85 meters; 8° To be of sound physical constitution and of robust build, and to be free from defects and physical imperfections.

[*Latin ed. p. 531*]

34 ACTA APOSTOLICAE SEDIS - SUPPLEMENTO 9° having successfully completed the entrance examination for the secondary school; 10° belonging to a family free from hereditary organic diseases; 1 not having any kinship within the second degree or affinity in the first degree with military personnel belonging to the Corps.

ART. 48. - The applicant who declares that he possesses the requirements established in the preceding article shall be subjected, at the expense of the Command, to a complete medical examination by a commission, composed of the director of the health services or his delegate, the health officer of the Corps, and a third health professional, preferably a surgeon, designated from time to time by the director of the health services. The Commander or the Deputy Commander attends the examination. The commission must declare whether the applicant possesses the physical requirements necessary to unconditionally perform all the duties proper to the Pontifical Gendarmerie.

ART. 49. - The applicant recognized as fit to serve in the Pontifical Gen-

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darmerie is invited to present the following documents: 1° certificate of baptism and confirmation; 2° certificate of good conduct, education, and religious practice, and of belonging to a religious and honest family, issued by the Parish Priest; 3° certificate of citizenship of the Vatican or Italy; 4° general criminal record certificate; 5° certificate of good moral and political conduct issued by the mayor of the municipality where the applicant has his domicile or residence for at least one year; 6° certificate of single status issued by the Parish Priest; 7° military discharge or document proving exemption from military service, if the applicant is a citizen of Italy; 8° complete copy of the birth certificate.

[*Latin ed. p. 532*]

Regulations for the Corps of the Pontifical Gendarmerie:

35. 9th, a certificate of completion of secondary school or another higher educational qualification;

36. 10th, a certificate of having received vaccinations;

37. 11th, a medical certificate attesting to sound physical health, also proving the absence in the applicant's family of any hereditary diseases, with particular regard to mental illnesses;

38. 12th, a family status certificate.

Certificates issued by Italian civil authorities must be legalized, and those listed in numbers 2, 3, 4, 5, 6, 10, 11, and 12 must bear a date no earlier than three months prior to the date of their presentation.

ARTICLE 50. - Applications submitted in accordance with Article 47, accompanied by the report of the medical commission, as well as the documents listed in Article 49, supplemented by information obtained directly by the Command of the Corps, are examined by the recruitment commission, as specified in Article 152.

ARTICLE 51. - The applications with their related documents, and the proposals of the recruitment commission, are submitted by the Commander to the Pontifical Commission for the State of the City of Vatican for appropriate action.

ARTICLE 52. - Length of service is regulated according to the date of admission. In cases of equal dates of admission, precedence is determined by age.

ARTICLE 53. - Those newly admitted assume the title of "cadet gendarme" and are subjected to a probationary period of six months. During this probationary period, the Commander has the authority to dismiss those cadets who demonstrate that they do not meet the desired conditions, either from a military, moral, intellectual, or physical standpoint.

ARTICLE 54. - At the end of the probationary period, the cadet gen-

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darmes are subjected to a new medical examination by the...

[*Latin ed. p. 533*]

36 ACTA APOSTOLICAE SEDIS - SUPPLEMENTUM. Commissione di cui all'art. 48, et, si declarati physice idonei, tenentur subscribere actum inscriptionis qui importat militiam trium annorum, currentem ab die admissionis in Corpore. Si declarati fuerint physice improbi, vel si recusaverint subscribere actum inscriptionis, dimittuntur.

CAPUT II. Corredo civile et militare.

ART. 55. - Aspirantes, momento admissionis ipsorum in Corpore, debent secum ferre duas mutas completas vestimentorum civilium, inclusum palato, et linamenta personalia. Omnia vestimenta debent esse in bono statu usus.

ART. 56. - Primus corredo militaris est onus Administrationis et manet in proprietate ipsius Administrationis.

ART. 57. - Ad sustentationem et renovationem corredi providetur per "massam individualem" constitutam ab Administratione per versamenta mensalia pro quoque militi, in mensura: a) unius cinquagentesimi stipendi et indennitatis de caro-vita, exclusis aliis indennitatiis, in primis quinque annis servitii; b) unius vicesimi stipendi et indennitatis de caro-vita, exclusis aliis indennitatiis et augmentis quinquennalibus, in annis sequentibus. Ad actum congedationis, miles residuum "massae individualis" recipiet, vel excendentiam spensarum refundet.

[*Latin ed. p. 534*]

Regulations for the Pontifical Gendarmerie, Chapter III, Qualifications and Characteristics for Non-Commissioned Officers, Sergeants, and Gendarmes.

ARTICLE 58. - Within the month of January of each year, for each non-commissioned officer, sergeant, and gendarme, individual qualification notes are compiled, solely in the original text, on a special form prepared by the Command. The preparation of these notes must include brief accounts regarding the presence or absence of the requirements indicated in Article 47, concerning diligence, industriousness, and professional ability demonstrated in the performance of duty, aptitude for the functions of a higher rank, and any other observation deemed appropriate.

ARTICLE 59. - The overall assessment is expressed concisely with one of the following qualifications: a) for non-commissioned officers and sergeants: excellent, distinguished, good; b) for gendarmes: distinguished, good, mediocre.

ARTICLE 60. - The highest classification cannot be given to a soldier who, during the year, has received a disciplinary punishment in *sala* or imprisonment.

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ARTICLE 61. - The characteristic notes are prepared by the commanders of units for the soldiers under their respective command, and are supplemented with the religious aspect by the Chaplain. The officer who has a soldier under his command for less than six months must request an informational report about the soldier from the officer commanding the unit that previously had him in service.

ARTICLE 62. - The notes are reviewed by the Lieutenant Colonel. The final judgment belongs to the Commander of the Corps. The re-

[*Latin ed. p. 535*]

38 Acta Apostolicae Sedis - Supplementum: Una comunicazione rilevante è fatta verbalmente dal Comandante del reparto al militare interessato, il quale deve rilasciare una dichiarazione scritta di aver ricevuto tale comunicazione, ripetendone il contenuto e apponendovi la data e la firma.

CAPO IV: Trattamento economico dei militari

Art. 63. - La retribuzione per i militari è stabilita nella misura di cui alla tabella allegata, ed è soggetta alla ritenuta ivi indicata.

ART. 64. - La spesa per la consumazione del vitto giornaliero presso la mensa della caserma è a carico dei singoli militari che ne usufruiscono.

CAPO V: Matrimonio dei sottufficiali

a) Disposizioni generali

ART. 65. - I sottufficiali che intendono contrarre matrimonio devono prima ottenerne l'autorizzazione dalla Pontificia Commissione per lo Stato della Città del Vaticano.

ART. 66. - La domanda per l'autorizzazione deve essere corredata da un certificato del Cappellano del Corpo dal quale risulti che il richiedente possiede sufficiente istruzione religiosa per poter assumere, dinnanzi a Dio e alla futura famiglia, la grave responsabilità di sposo e di padre secondo il vero spirito cristiano.

ART. 67. - La domanda deve essere accompagnata da documenti comprovanti che la sposa è cattolica, d'incensurabile condotta morale, appartiene a buona famiglia, ed è...

[*Latin ed. p. 536*]

REGULATIONS FOR THE BODY OF THE PAPAL GENDARMERIE, Article 39: Concerning requirements sufficient to ensure the proper establishment of a family.

Article 68: Normally, one-third of the married non-commissioned officers must spend the night, in turn, in the barracks.

Article 69: The non-commissioned officer who does not celebrate marriage within the first six months following the granting of authorization must, in order to contract the marriage, obtain a new authorization. The

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non-commissioned officer who contracts marriage without authorization is declared to be dismissed from office.

b) Family status of military personnel.

Article 70: Each military person who contracts marriage must present to the Command, within thirty days thereafter, a copy of the relevant document. The birth of children must be reported to the same Command no later than the eighth day after the birth, and the report must be accompanied by a copy of the relevant civil registry document and the baptismal certificate.

Article 71: The military person having a family, in the event of the death of the wife or children, must immediately notify the Command, presenting the copy of the relevant civil registry document as soon as possible. The Command will, where necessary, take care of the transmission of the documents referred to in the present article and in the preceding article to the civil registry office of the Governatorate of the State of the Vatican.

[*Latin ed. p. 537*]

40. Acta Apostolicae Sedis - Supplemento, CAPUT VI: Cessationem ab officio - Dispenso a) Termini aetatis et praestationis militaris ARTICULUS 72. Subofficiales possunt in officio retinendi per confirmandas annuales donec ad terminos maximos aetatis infra indicatos perveniant: Praefectus administrationis: plusquam 50 annos; Praefectus sectionis: plusquam 50 annos; Praefectus hospitii: plusquam 50 annos; Brigadiarius: 50 annos; Vice-brigadiarius: 48 annos; Appunctati possunt retinendi usque ad maximum praestationis militaris septem annorum, per confirmandas annuales. Gendarmes possunt retinendi usque ad maximum praestationis militaris quinque annorum, cum una confirmatione triennium, et duabus confirmationibus annualibus sequentibus. b) Confirmationes ARTICULUS 73. Petitio confirmationis debebit transmitti ad Imperatorem corporis duo mensa ante finem obligationis militaris. Defectus petitionis significat renuntiationem ad continuationem officii. Confirmationes conceduntur vel denegantur per actum Pontificiae Commissionis pro statu Civitatis Vaticanae, ex propositione commissionis cuius art. 151 refertur. Actus cui supra refertur communicatur militibus interessatis per ordinem diei Imperatoris corporis, saltem decem dies ante finem obligationis militaris.

[*Latin ed. p. 538*]

Regulations for the Corps of the Pontifical Gendarmerie, Article 4: No appeal is permitted against this measure.

Article 74: Renewals of service are subject to good conduct, the ascertained unconditional physical fitness to perform all duties proper to the Corps, and to capability and performance in service.

Article 75: The medical examination provided for in the preceding article shall be carried out by the medical commission referred to in Article 48.

Article 76: The initial term of service and any renewals thereof perma-

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nently bind, for the entire duration thereof, the soldier who has entered into them. In exceptional cases, and with the prior opinion of the commission for renewals, a release from the obligation of service may be granted for ascertained reasons of family.

c) Discharge

Article 77: Non-commissioned officers and enlisted men, having reached the age or length of service specified in Article 72, are discharged by order of the Pontifical Commission for the State of the City of the Vatican. To them, the Command of the Corps issues the discharge certificate.

Article 78: To the non-commissioned officer who has completed at least ten years of service and who requests to be placed in discharge, a special leave may be granted for the last fifteen days of service, without deduction from their pay.

Article 79: A soldier who is awaiting trial or is serving a severe punishment may not be sent on leave unless after the outcome of the trial or after the punishment has been served.

[*Latin ed. p. 539*]

42 Acta Apostolicae Sedis ~ Supplemento CAPUT SEPTIMUM: RECALLS AND REASSIGNMENTS OF PERSONNEL

ARTICULUS 80. - When extraordinary circumstances require the employment of the entire active force, or a significant portion thereof, and there are not sufficient military personnel available to be assigned to ordinary duties, even if reduced, the Commander of the Corps may temporarily and voluntarily enlist the most deserving and suitable among the discharged military personnel, provided that, in addition to having maintained good conduct during their period of service, they have subsequently behaved in a manner that brings honor to the Gendarmerie Corps.

ARTICULUS 81. - The number of military personnel referred to in the preceding article must be strictly limited to essential replacements; the duration of such recalls must also be limited to the duration of the extraordinary service in which the military personnel are engaged.

ARTICULUS 82. - Military personnel recalled to service are subject to the same discipline as all other military personnel of the Corps.

ARTICULUS 83. - Military personnel recalled to service receive an hourly compensation for the hours of service rendered, commensurate with the base salary of a gendarme, including the cost-of-living allowance, excluding any other allowances.

ARTICULUS 84. - Those who, for any reason, have definitively ceased to be members of the Corps may not be re-enlisted into active, permanent

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service.

[*Latin ed. p. 540*]

Regulations for the Body of the Pontifical Gendarmerie
43

TITLE IV

LEAVES - FREE DEPARTURE

CHAPTER I

Leaves

ARTICLE 95.

Leaves are divided into:

1. Ordinary leave;
2. Extraordinary leave;
3. Leave for convalescence.

All leaves are granted by the Commander. The soldier, upon arriving at the place where he is to spend his leave, must, within twenty-four hours of his arrival, pay a visit of respect to the Parish Priest within whose jurisdiction he will reside. He shall have the leave slip stamped by the same Parish Priest. Similarly, this shall be done at the expiration of the leave.

Leave cannot be extended except in serious and urgent cases, following a reasoned request that the interested party must transmit to the Command of the Body in time to receive a response before the expiration of the leave obtained.

The soldier who, at the expiration of his leave, is unable to reach the Body due to illness, must send a medical certificate to the Command, which, if necessary, must then be renewed every five days.

ARTICLE 86.

The soldier belonging to a family residing in Roma may take leave while continuing to take meals in the barracks and to sleep there; however, he must return no later than eleven o'clock at night.

ARTICLE 87.

At the end of each leave, each soldier must review the orders of the day

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and of service published during his absence.

[*Latin ed. p. 541*]

44 Acta Apostolicae Sedis. - Supplemento. If the leave was for a period longer than five days, the soldier who has benefited from it must be presented by the officer of his unit to the Commander, at the time of roll call. Article 88. - The Commander, if he deems it necessary, may suspend leaves and recall to the Corps those soldiers who are enjoying them. a) Ordinary Leave. ARTICLE 89. - Ordinary leave, with the right to all allowances, is granted upon request and in order of seniority. It must, as a rule, be taken in one go, according to schedules established by the Commander within the month of December for the following year. The distribution of leaves in the various months of the year is determined by the Commander, giving precedence to the requests of the most senior soldiers. The days of travel to and from are not counted in the duration of the leave. ARTICLE 90. - Ordinary leave, or part of it, not used during the year, cannot be accumulated with that of the following year. For each day of leave not used for reasons of service, a compensation is paid to the soldier, commensurate with the daily wage, excluding family allowances. ARTICLE 91. - The duration of ordinary leave, except as provided in articles 322 and 339, is fixed as follows: Commander: forty-five days; Vice-Commander: forty days; other Officers: thirty-five days; Marshals: thirty days; Brigadiers and Vice-Brigadiers: twenty-five days; Sergeants and Gendarmes: twenty days. Ordinary leave cannot be granted to gendarmes unless they have completed at least one semester of actual service.

[*Latin ed. p. 542*]

Regulations for the Pontifical Gendarmerie, Article 45, b) Extraordinary Leave

ARTICLE 92. - Extraordinary leave may be granted in the following cases:

a) Serious illness or death of parents, spouse, or children;

b) Marriage of the soldier;

c) Proven family reasons.

ARTICLE 93. - In the case of a serious illness with risk of life, or in the case of the death of one of the soldier's parents, spouse, or child, extraordinary leave shall not exceed eight days, excluding the days of travel to and from, and shall not entail a loss of pay.

ARTICLE 94. - Extraordinary leave for the soldier's marriage shall not exceed ten days, excluding the days of travel to and from, and shall not entail a loss of pay. If it is combined with ordinary leave, the days of travel shall be counted only once.

ARTICLE 95. - For proven serious family reasons, an extraordinary leave

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may be exceptionally granted for a period not exceeding fifteen days, taking into account the needs of the service, with a loss of all pay, which shall be returned to a fund of bonuses and rewards, established at the Command and administered by the reporting officer.

c) Leave of Recuperation

ARTICLE 96. - Leave of recuperation is granted after a serious illness, according to the proposal of the medical officer of the Corps; however, it shall not have a duration exceeding six months.

ARTICLE 97. - Soldiers who, due to illness, even not serious, suffered and treated in the barracks, have been declared by the medical officer of the Corps to require a period of rest exceeding five days, shall, for all purposes, be considered to be on leave of recuperation.

[*Latin ed. p. 543*]

46 Acta Apostolicae Sedis ~ Supplemento ARTICULUS 98. - Durante licentiam convalescentiae, omnia stipendia integraliter servabuntur per primos tres menses. Post tres menses, usque ad consummationem sexti, summa stipendiorum, exceptis indemnitatibus familialibus, tertia parte minuetur. Haec reductio non applicatur si infirmitas ex causa officii orta sit, regulariter probata, secundum formalitates quae in articulis 109 et sequentibus continentur. ARTICULUS 99. - Pro convalescentia consequentia morbis inductis, licentia durationis non superioris triginta dieribus concedi potest. Sine praeiudicio aliorum providendi disciplinarum, stipendia, deductis eventu expensis curationis, totaliter ad fundum gratificationum et praemiorum, de quo in articulo 95, applicabuntur. CAPUT II Libera Excursio ARTICULUS 100. - Horae liberae excursionis a Praefecto Corporis determinantur. Libera excursio suspendenda potest, si Praefectus, ex necessitate officii, id necessarium judicaverit. TITULUS V INFIRMITAS, INJURIAE, MORTIS CAPUT I Infirmitas ARTICULUS 101. - Milites a medico Corporis affecti morbo, secundum locum, in infermaria casematae vel in hospitale a Praefecto, cum sanitate, constituto, recipiuntur.

[*Latin ed. p. 544*]

Regulations for the Corps of the Pontifical Gendarmerie

Article 102. - During the period of hospitalization, the soldier contributes to the expenses incurred with a daily allowance equal to that established for those residing at the mess hall of the Corps. Payment of this allowance is made through a deduction from the soldier's salary.

Article 103. - During the period of treatment within the barracks, the soldier receives free of charge the medications prescribed by the medical officer of the Corps. The soldier authorized to receive treatment at home or in a hospital other than that designated by the Command assumes all related expenses, including those for medications.

Article 104. - A non-commissioned officer with a family, residing outside

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the barracks, in the event of illness that prevents him from attending a medical examination, must justify his absence by promptly notifying the officer on duty of his illness. This officer must immediately inform the medical officer of the Corps, who shall examine the sick soldier within twenty-four hours, and then report to the Commander.

Article 105. - If the illness is not recognized by the medical officer of the Corps, the soldier must immediately report to the duty marshal to assume his assigned duty, without prejudice to any disciplinary measures that may be taken against him.

Article 106. - The soldier may also seek treatment at his own expense from a physician of his choice, provided that the illness is recognized by the medical officer of the Corps. In such a case, during his absence from duty, he remains under the supervision of said medical officer.

[*Latin ed. p. 545*]

48 Acta Apostolicae Sedis. - Supplementum

CAPUT II

Infirmitates, vulnus et laesiones ex causa militari.

ARTICULUS 107. - Milites qui infirmitatem contraxerunt, vel qui vulnera vel laesiones sustinuerunt, et qui tales infirmitates, vulnera vel laesiones putant ex causa militari ortas, possunt petere recognitionem huius causae. Petitum hoc scribitur et praebetur Praeposito Cohortis, intra tres menses ab hora praesumta causae, in qua specificatur natura infirmitatis, vulneris vel laesionis, circumstantiae quae ad eam contigerunt, rationes quae eam produxerunt, et consequentes effectus in aptitudinem ad officium.

ARTICULUS 108. - Praepositus Cohortis, ex informatione ductoris unitatis, officio procedit, cum appareat quod miles infirmitatem contraxerit, vel vulnera vel laesiones sustinuerit, ex circumstantiis specialibus militaris; et haec infirmitas, vulnus vel laesio talis est, ut etiam cum tempore ad inabilitatem ducere possint.

ARTICULUS 109. - Praepositus Cohortis, petitum accipiens, vel eventum militarem cognoscens, sine mora omnia investiga ordinet, quae probationem directissimam et efficacissimam praebeant causam et naturam infirmitatis, vulneris vel laesionis, tempus, locum, et omnes alias circumstantias quae praecederunt, contigerunt et secutae sunt dicta eventa, cum eventu possibilis connectionis cum rebus militaris. Postquam haec investiga perfecta sunt, Praepositus militem ad examen medicum submittit a medico Cohortis, cui noti reddi debent resultata investigationum praedictarum, ut ipse sententiam suam exprimat, ut in articulo sequenti.

ARTICULUS 110. - Medicus Cohortis, examen perficiens, in relatione

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speciali describit infirmitatem, vulnus vel laesionem.

[*Latin ed. p. 546*]

Regulations for the Corps of the Pontifical Gendarmerie, Article 49: Describes the observed alterations, the causes ascertained or presumed, and expresses a diagnostic conclusion, based on the clinical data and factual elements obtained, regarding: a) the consequences of the infirmity, wound, or injury with respect to the suitability or unsuitability of the afflicted individual for service; b) whether the infirmity, wound, or injury is dependent on, or not dependent on, a cause related to service.

Article 111: Regarding the conclusions of the medical professional of the Corps, the Commander expresses his reasoned opinion, particularly concerning the opinions mentioned in letters a) and b) of the preceding article, and also attests to the reality of the incident related to service to which the infirmity, wound, or injury is attributed.

Article 112: The entire file of the investigation is transmitted, at the care of the Command of the Corps, to the medical commission referred to in Article 123. The commission has the power to request from the Command any supplementary investigations, or to directly carry out further medical examinations that it deems appropriate, in order to establish the relationship between the manifestation of the illness or trauma and the circumstances of service alleged as its causes.

Article 113: The commission referred to in the preceding article drafts a written record in which a reasoned judgment must be expressed on the following two points: a) whether the incident related to service, to which the infirmity, wound, or injury is attributed, constitutes the sole, immediate, and direct cause of the infirmity, wound, or injury; b) whether the infirmity, wound, or injury can be considered to have occurred due to a true and proper cause related to service, and not merely in the context of service.

Article 114: The commission renders its decision by a majority of votes and answers affirmatively to the point mentioned in letter b) of the preceding article only if it has reached a positive conclusion on point a) of the same article.

[*Latin ed. p. 547*]

"50 Acta Apostolicae Sedis - Supplemento. Should the commission be unable to pronounce judgment on the aforementioned points without a suitable period of observation, it may order the military man to be admitted to a hospital. Finally, the commission determines whether the military man is still fit to perform, without restriction, any service proper to the Corps. If not, the military man is proposed for reform. ARTICLE 115. - With the proposal for the reform of the military man, the commission must specify, for the subsequent economic effects, whether the ascertained physical impairment constitutes permanent, total, or partial invalidity. In both cases,

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the commission must specify the category of infirmity according to the following tables: A) Infirmities that determine permanent total invalidity: a) organic and irreparable alterations of both eyes, which have produced absolute and permanent bilateral blindness, or which have reduced the faculty of vision to the point that it cannot be of any benefit; b) the loss of both upper or lower limbs, or of the respective extremities alone; c) the simultaneous loss of an upper and a lower limb, or only of their two respective extremities; d) permanent, incurable, and serious alterations of the mental faculties, to the point of rendering the individual totally incapable of any useful work, or dangerous to himself or others; e) lesions of the central nervous system (brain, spinal cord) with serious and permanent consequences of such a degree as to cause, either individually or in their entirety, profound and irreparable disturbances to the functions most necessary for organic and social life; f) pulmonary and extra-pulmonary alterations of a tuberculous nature, and all other infirmities or organic lesions and fun-"

[*Latin ed. p. 548*]

Regulations for the Corps of the Pontifical Gendarmerie

51. Conditions resulting in permanent and serious infirmities, to the point of determining an absolute incapacity for profitable work.

B. Infirmities that determine permanent partial invalidity:

I degree:

a) Total loss of one of the upper or lower limbs, or of the sole relative extremity;

b) Complete deafness in both ears;

c) Total loss of all fingers of both hands;

II degree:

a) Total loss of one eye;

b) Total loss of all fingers of one hand;

c) Total loss of all fingers of both feet;

III degree:

a) Complete deafness in one ear;

b) Shortening of a lower limb by no less than 5 cm;

c) Total loss of the thumb or index finger of either hand;

d) Total loss of all fingers of one foot only;

IV degree:

a) Total loss of any finger of the hand, excluding the thumb or index finger;

b) Total loss of any finger of the foot.

C. Any other permanent organic or functional infirmity that determines a partial incapacity for profitable work.

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If any of the infirmities mentioned in the preceding paragraph occur, or in the case of a combination of infirmities that produce permanent partial invalidity, the commission must specify to which of the four degrees above the reduction in working capacity should be assigned.

[*Latin ed. p. 549*]

52 Acta Apostolicae Sedis ~ Supplemento ART. 116. - Under the direction of the Command, the conclusions of the commission are brought to the knowledge of the Pontifical Commission for the State of the City of the Vatican and the interested party.

ART. 117. - Against the conclusions of the commission, the interested party may present a reasoned appeal to the Pontifical Commission for the State of the City of the Vatican within a period of thirty days from the date of notification.

ART. 118. - The appeal of the military personnel, as mentioned in the preceding article, is submitted for examination to a second-instance commission, composed of the director of the health services, as president, and two physicians freely chosen by him, even from outside the medical corps of the Governatorate, and of whom one, if possible, is a specialist in the subject matter to which the case in question refers. The Commander and a senior officer of the corps are also members of this commission. The least senior physician serves as secretary.

ART. 119. - The second-instance commission, after examining the case, orders, if it deems it appropriate, further investigations, and may also proceed with a direct examination of the interested party, in which the latter has the right to be assisted by a healthcare professional of his choice; it issues its judgment, by a majority vote, on whether or not to grant the appeal.

ART. 120. - The conclusions of the second-instance commission are final, excluding any further recourse, and are brought to the knowledge of the interested party.

ART. 121. - When a request for reassignment has been made, the relevant documents must be transmitted to the Pontifical Commission for the State of the City of the Vatican for the subsequent measures relating to the termination of service.

[*Latin ed. p. 550*]

Regulations for the Corps of the Papal Gendarmerie

CHAPTER III

Infirmities, injuries not resulting from service

ARTICLE 122. - The Command must review:

a) the soldier who has spent six months on leave for recovery from an

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infirmity, wound, or injury not resulting from service, and is not able to resume service;

b) the soldier who is absent from service due to illness, wound, or injury not resulting from service for a total of one hundred and twenty days within a period of twelve consecutive months;

c) the soldier who is absent from service, due to illnesses contracted, for a total of sixty days within a period of twelve consecutive months;

d) the soldier who, in any other case, at the judgment of the medical officer of the Corps, is no longer fit to unconditionally perform all the duties proper to the Corps of the Papal Gendarmerie.

ARTICLE 123. - The review for reassignment is referred to a commission composed of two physicians and the lieutenant colonel. The selection of the physicians is made by the director of medical services from among the members of the medical staff of the Governatorate, excluding the medical officer of the Corps; if the specialty of the case requires it, a physician not dependent on the Governatorate may also be called to be part of the commission. At the designation of the director of medical services, one of the two physicians serves as president and the other as secretary.

ARTICLE 124. - The Command of the Corps shall provide to the commission referred to in the preceding article the entire medical file of the soldier, a report from the medical officer of the Corps, from which the diagnostic conclusions that gave rise to the measure result, and all other circumstances and

[*Latin ed. p. 551*]

Acts of the Apostolic See - Supplement: 54 elements that may nevertheless facilitate the task of the commission.

ARTICLE 125. - The commission examines the military personnel, and, by a majority of votes, renders a judgment concerning whether or not the said military personnel is fit to perform unconditionally any service proper to the Corps, and it draws up a record of the proceedings. The judgment of the commission is final.

ARTICLE 126. - The military personnel is declared unfit for service, by order of the Pontifical Commission for the State, of the Vatican City, if, by the commission of which Article 123 speaks, he is recognized as no longer possessing the physical requirements indispensable to perform unconditionally any service proper to the Corps.

ARTICLE 127. - To the military personnel declared unfit for service, in accordance with the articles of this section, the economic provisions of Articles 139 and 140 apply.

CHAPTER IV: Death of military personnel resulting from a service-related cause.

ARTICLE 128. - Those entitled to benefits from a military personnel who

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has died as a result of an infirmity, wound, or injury, which they consider to be dependent on a service-related cause, may request recognition of such a causal relationship. The request must be submitted in writing to the Commander of the Corps, within the terms and in the forms provided by Article 107.

ARTICLE 129. - In the case that the death occurs during active service and is determined to be dependent on a service-related cause, the Command of the Corps, upon the report of the unit commander, proceeds automatically.

ARTICLE 130. - The administrative and medical investigations are carried out according to the provisions of Chapter II: infirmities, injuries resulting from a service-related cause, as applicable.

[*Latin ed. p. 552*]

Regulations for the Pontifical Gendarmerie Corps 55: ARTICLE 131. In the case of death of a soldier resulting from service-related causes, the economic provisions of Article 146, paragraph 2, shall apply.

TITLE VI: PROVISIONS RELATING TO CESSATION OF SERVICE

CHAPTER I: General Provisions

ARTICLE 132. For the purposes of the retirement benefits referred to in the following articles, the actual service rendered in the Corps shall be calculated with an increase of one-third. Any fractional year resulting from the aforementioned calculation, if it relates to the right to an indemnity, shall always be calculated as a full year. If, however, it relates to the right to a pension, the fractional year shall be considered as a full year if it is more than six months; otherwise, it shall be disregarded.

ARTICLE 133. The provisions in the following articles that are related to the expiration of the first seven annual renewals shall also apply to officers not originating from the Corps, with reference, in this case, to the fourth and subsequent six annual occurrences of the date of their entry into service.

ARTICLE 134. If the Administration, in order to alleviate the burdens arising from the retirement benefits referred to in this title, intends to implement particular forms of insurance and social security, the soldier must comply with the necessary formalities, without any additional economic burden.

ARTICLE 135. The provisions of this title replace the regulations for the Corps contained in the second part.

[*Latin ed. p. 553*]

56 Acta Apostolicae Sedis - Supplement to the Regulations concerning pensions, promulgated by the Motu Proprio of Pope Pius X, dated Decem-

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ber 31, 1937. However, the provisions of the first part of said Regulations remain in force, insofar as they are not modified by the special provisions of the present section.

CHAPTER II

Restitution of Individual Retirement Contributions

ARTICLE 136. - The restitution, without interest, of individual retirement contributions, paid monthly through deductions from salaries, shall be granted in the event of termination of service due to dismissal, in the case provided for in Article 53, and in the event of termination of service prior to the expiration of the first annual term of service.

ARTICLE 137. - The same treatment shall be applied in the following cases:

a) Voluntary resignation during the term of service, except for the exceptional cases provided for in Article 76;

b) Official resignation as provided for in Articles 30, paragraph 5, and 69, paragraph 2;

c) Dismissal.

CHAPTER III

Severance Pay and Bonus

ARTICLE 138. - The military personnel who cease service due to discharge at the expiration of the first annual term of service or subsequently, but before having completed fifteen years of service, are entitled to receive, in addition to the allowance provided for in Articles 2 and 8 of the Regulations concerning pensions of December 31, 1937, a severance bonus as follows:

a) In the amount of four months' salary, if the termination of service occurs at the expiration of the first annual term of service;

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[*Latin ed. p. 554*]

Regulations for the Body of the Gendarmerie. Pontifical 57 b) in the amount of ten monthly installments of salary, if the cessation of service occurs at the expiration of the second term of service or subsequent terms up to the seventh inclusive. For the calculation of the indemnity and the retirement bonus, the salary received at the time of: cessation of service is taken as the basis, before any deductions and including any cost-of-living allowance. ARTICLE 139. - A soldier who ceases service due to a medical discharge caused by illness, wound, or injury not resulting from service, before having completed fifteen years of service, is entitled to: a) an in-

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demnity equal to one month's salary for each year of service, if the medical discharge was pronounced within the first four years; b) the indemnity and retirement bonus referred to in Article 138, if the medical discharge was pronounced after the aforementioned term. % For the calculations relating to this, the rule of the last paragraph of Article 138 applies. CHAPTER IV Ordinary Direct Pension ARTICLE 140. - A soldier is entitled to a pension after fifteen years of service. ARTICLE 141. - The ordinary pension for soldiers who are entitled to it is calculated as a certain number of fortieths of the last gross salary received, including any quinquennial increases earned, corresponding to the number of years of service. CHAPTER V Privileged Pension ARTICLE 142. - Soldiers who are medically discharged due to one of the illnesses resulting from service, which determine total permanent disability according to letter A) of Article 115, are entitled to...

[*Latin ed. p. 555*]

58. Acta Apostolicae Sedis - Supplement. Whichever the duration of the service, a privileged pension shall be granted, adjusted to the salary enjoyed by the military man at the time of cessation of service, with the addition of the quinquennial increases established for the rank, even if not yet accrued, all of which shall be increased as follows: a) by one-fifth if the reform was pronounced before the second annual review; b) by two-fifths if the reform was pronounced between the second and the seventh annual review; c) by three-fifths if the reform was pronounced after the seventh annual review.

ARTICLE 143. To military personnel reformed due to one of the infirmities, dependent on a cause of service, which determine a permanent partial disability according to the terms of letter B) of article 115, an ordinary pension shall be granted in the amount established in article 141, increased, for the infirmities of the first three grades, as follows: a) to those reformed for one of the infirmities of the first grade: by one-sixth, if the reform was pronounced before the second annual review; by two-sixths, if the reform was pronounced between the second and the seventh annual review; by three-sixths, if the reform was pronounced after the seventh annual review; b) to those reformed for one of the infirmities of the second grade: by one-seventh, if the reform was pronounced before the second annual review; by two-sevenths, if the reform was pronounced between the second and the seventh annual review; by three-sevenths, if the reform was pronounced after the seventh annual review; c) to those reformed for one of the infirmities of the third grade: by one-eighth, if the reform was pronounced before the second annual review.

[*Latin ed. p. 556*]

Regulations for the Corps of the Pontifical Gendarmerie, Article 59: If the reform [retirement] was pronounced between the second and seventh

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annual reviews, it shall be for two-thirds [of full pension]. If the reform was pronounced after the seventh annual review, it shall be for three-thirds [of full pension]. For those reformed due to an infirmity of the fourth degree, the ordinary pension, according to Article 141, shall be paid without any increase.

CHAPTER VI: Indirect Compensation or Pension

Article 144: Upon the death of a soldier, the compensation or pension that would have been due to the soldier himself shall be paid jointly:

a) To the widow, during her widowhood;

b) To the children, until they reach the age of twenty-one years, or longer if they are permanently unable to engage in gainful employment, and to the daughters until they marry or enter a religious institute;

c) To the parents, if they are cohabiting and dependent on the deceased soldier.

The compensation or pension shall be divided equally among those entitled to it.

Article 145: The amount of the compensation is that provided for in Article 139, letters a) and b), according to whether the death occurred during or after the first four years of service, respectively.

Article 146: In the case where the death was not due to service-related causes, the pension is that provided for in Article 141, and is paid in full if there are five or more surviving beneficiaries; in the proportion of five-sixths, if there are four; in the proportion of four-sixths, if there are three; in the proportion of one-half, if there are two or one. The pension for those entitled, in the case where the death was due to service-related causes, is that provided for in Article 142, excluding the increases therein contemplated regarding permanent invalidity, and is always paid in full.

[*Latin ed. p. 557*]

60 Acta Apostolicae Sedis - Supplemento CHAPTER VII Provisions Following the Death of a Military Member ARTICLE 147. - Upon the death of a military member, the Command of the Corps shall ensure that notification is given to the Parish and to the civil registry office of the City of the Vatican. Furthermore, the Command shall promptly arrange for an inventory to be made of all items in the possession of the deceased military member, located within the City of the Vatican, whether personal property or belonging to the Corps. The inventory shall be conducted by the commanding officer of the unit, assisted by two non-commissioned officers, and, if possible, with the participation of a family member of the deceased military member. The items inventoried shall be deposited with the administrative office of the Corps for the subsequent legal formalities, after the Command has ensured that items belonging to the Corps are retrieved. The Command shall also recover any items belonging to the Corps that may be found, even

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accidentally, in the home of the deceased military member. ARTICLE 148. - The funeral expenses for a military member who dies while on active duty are borne by the Administration. TITLE VII COMMITTEES AND EXAMINATIONS CHAPTER I Committees ARTICLE 149 - The committee for the appointment and promotion of officers is composed of: the Commander, the Chaplain, and three other members designated by the Pontifical Commission for the State of the City of the Vatican. The Vice-Commander serves as secretary.

[*Latin ed. p. 558*]

Regulations for the Corps of the Pontifical Gendarmerie

Article 150. – The commission for the advancement of non-commissioned officers, corporals, and gendarmes is composed of: the Commander, the Chaplain, and the Vice-Commander. In the case of examinations, a judge actually serving in the Court of First Instance and another member designated by the Pontifical Commission for the State of the City of the Vatican are added. A junior officer serves as its secretary.

Article 151. – The commission for confirmations is composed of: the Commander, the Vice-Commander, and the commander of the unit to which the military personnel belongs.

Article 152. – The commission for the enlistment of gendarmes is composed of: the Commander of the Corps, the Chaplain, and the Vice-Commander. A junior officer serves as its secretary.

CHAPTER II

Examinations for Appointments and Promotions

Article 153. – The examinations for the grades of captain and lieutenant are announced by order of the Pontifical Commission for the State of the City of the Vatican; those for the grades of administrative marshal, lodging marshal, and vice-brigadier are announced by order of the Commander. The announcement of the examination shall indicate: the number of positions to be filled, the methods and deadlines for submitting applications and related documents, the program of the examinations, the dates of the individual tests, and any other provision deemed appropriate. The Command of the Corps verifies the authenticity and veracity of the documents presented by the candidates.

Article 154. – Admission to the examinations is, in the first place, subject to the verification of the candidate's physical fitness.

[*Latin ed. p. 559*]

62 Acta Apostolicae Sedis - Supplementum: adimplebitur sine conditione quilibet officium proprium corporis. Haec determinatio, prae ceteris disposita a Praeposito, a medico corporis perficitur, si concursus militaris

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in officio in Gendarmeria sit; alioquin a commissione medica, quae in articulo 48 nominatur. ARTICULUS 155. - Propositiones admissionis ad examinationes pro gradibus capitani et subtenentis, quae a commissione, quae in articulo 149 nominatur, formatae sunt, ad Pontificiam Commissionem pro statu Civitatis Vaticanae transmittuntur, simul cum petitionibus, quae documentis adhibitis sunt. ARTICULUS 156. - Admissionem vel non admissionem ad examinationes notificatur: a) per ordinem agendae Praepositi candidatis qui milites iam in officio in Gendarmeria sunt; b) per litteram commendatam candidatis externis. ARTICULUS 157. - Die statuto pro examinationibus, commissione examinatrice curat, ante initium ipsarum, identitatem personalem candidatorum confirmare. ARTICULUS 158. - Durante probationibus scriptis, concursantes non licet inter se verbositate vel scriptura communicare, neque cum alii qui non sint sodales commissionis examinatrice. Non licet adferre notas, scripta, libros, publicationes quavis specie, neque etiam chartam ad scribendum. Solum admittitur consultatio textuum vel dictionariorum quae commissione examinatrice adhibita sunt concursantibus; ille qui contra hanc normam transgreditur, ex examinatione excluditur. Commissione examinatrice debet vigilare observationem praesentium normarum, disponens ad id necessaria praebenda. ARTICULUS 159. - Tam minuta quam bona exemplaria, ex solis elaboratis, scribenda sunt, sub pena nullitatis, in charta.

[*Latin ed. p. 560*]

Regulations for the Body of the Pontifical Gendarmerie, Article 63: Each candidate, under penalty of nullity, must enclose his written work, including the original copy, in an envelope without affixing his signature or any other mark, together with another envelope of a smaller size, properly sealed, in which he has placed a sheet with his name, surname, and father's name; after which, having also sealed the larger envelope, he delivers the package to the members of the commission present. The assistant commissioners, present in a number not less than two, affix their signature to the envelope, indicating the month, day, and time of delivery. At the end of each day of examinations, all the envelopes are collected in bundles, which are sealed and signed by the president, one commissioner, and the secretary. ARTICLE 160. - On the day established for the review of the written works, the commission, having verified, for each examination, the integrity first of the bundles and then of the individual envelopes containing the works, proceeds to open them, marking on these, as well as on each work and on the corresponding envelope, the same identification number, indicating the name of the candidate. On each work examined, the grade must be marked: for this purpose, each commissioner has ten points at his disposal. After the examination and judgment of all the works, the corresponding identification envelopes are opened, and then

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the name of the author is marked on each of them. The commission may proceed to annul those works that are found to be entirely or partially copied. ARTICLE 161. - Candidates who have obtained an average of not less than seven tenths in the written or practical examinations, and not less than six tenths in each of them, are admitted to the oral examinations. The oral examinations are not considered passed if the candidate does not obtain at least a grade of six tenths in each.

[*Latin ed. p. 561*]

64. *Acta Apostolicae Sedis* – Supplement. The overall score is determined by the average of the votes obtained in the written examinations and those obtained in the oral examinations, and, if applicable, in the practical examinations. To the total number of points obtained by the candidates who have reached the average mentioned in the first paragraph of this article, the commission will add two merit points to those who demonstrate a proficient knowledge of a foreign language.

ARTICLE 162. A verbatim record is drawn up daily of all the operations of the examinations and the deliberations taken by the commission, which must be signed by all the members of the commission and the secretary. The commission deliberates by a majority of votes and with the presence of all its members. The votes are public; however, the commission may decide to deliberate by secret ballot.

ARTICLE 163. The ranking of the winners of the competition is established by the examining commission according to the order of the overall vote. In the event of a tie, the candidate who is older in age takes precedence, unless any preferential rights are established in the competition announcement and in the agenda of the Commander of the Corps.

ARTICLE 164. This ranking, together with the original minutes of the commission's operations and the candidates' submissions, is transmitted to the Pontifical Commission for the State of the City of the Vatican.

ARTICLE 165. The candidates declared suitable, but exceeding the number of positions offered in the competition, do not acquire any right to fill positions that may become vacant subsequently. However, the Pontifical Commission for the State of the City of the Vatican has the faculty to assign to said candidates, at the proposal of the Commander of the Corps and according to the order of the ranking, the positions that become available within one year from the approval of the aforementioned ranking.

[*Latin ed. p. 562*]

Regulations for the Corps of the Pontifical Gendarmerie. PART II. REGULATIONS ON DISCIPLINE. TITLE I. GENERAL RULES. CHAPTER I. Duties towards God and religion. ARTICLE 166. – Faith in God, the observance of the precepts of the Catholic Apostolic Roman religion, and unwavering devotion to the Supreme Pontiff are essential requirements

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for membership in the Corps of the Pontifical Gendarmerie. Every soldier must constantly conduct his behavior in accordance with the fulfillment of the aforementioned duties. ARTICLE 167. – Soldiers are required to participate in the sacred functions and religious instructions held for them by the Chaplain of the Corps. CHAPTER II. Oath. ARTICLE 168. – Soldiers, upon entering the Corps of the Pontifical Gendarmerie, take a solemn oath of fidelity to the Supreme Pontiff with the following formula: "I swear before God to be faithful to the Supreme Pontiff, to scrupulously observe the orders that will be given by Him and by my other superiors, and the laws of the State, and to diligently fulfill all my duties."

[*Latin ed. p. 563*]

66 Acta Apostolicae Sedis - Supplemento ARTICULUS 169. - Imperator juramentum fidei reddit in manibus Cardinalis Praesidis Pontificiae Commissionis pro Statu Civitatis Vaticanae, subalterni vero in manibus Imperatoris, singuli. Milites tropae juramentum collectivum reddit ante vexillum, in praesentia totius corporis; Cappellanus formulam legit, deinde Imperator ad jurandum invitat, et omnes, manum dextram sursum tollentes, respondunt: "Juramentum." Omnes milites tenentur etiam formulam juramenti redditi subscripsisse. CAPUT III Vexillum et standard ARTICULUS 170. - Vexillum Pontificium est symbolum supremae potestatis, Summorum Pontificum. ARTICULUS 171. - Corpus Gendarmeriae proprium standard habet, quod est symbolum honoris militaris corporis. Illi quibus munus custodiae committitur, oportet ut bene intellegant distinctionem et responsabilitatem tam magni muneris. CAPUT IV Honorificae et salutatio ARTICULUS 172. - Secundum modos stabilitos praescriptionibus communibus omnibus corporis armatorum Pontificiorum, milites: adorant Sanctissimum Sacramentum; reddunt honores Summo Pontifici; reddunt honores vel salutant, secundum locum, Reges, Principes Civitatum, Cardinales, Episcopos, vexillum Pontificium, standarda corporum armatorum Pontificiorum, altos dignitos ecclesiasticos et civiles, et superiores pertinentes ad corpora armata Pontificia. ARTICULUS 173. - Est officium reverentiae salutare officiales pertinentes ad corpora armata nationum exterarum, et salus,

[*Latin ed. p. 564*]

Regulations for the Body of the Pontifical Gendarmerie 67, even in such cases, must always be carried out in the prescribed manner. ARTICLE 174. – Military personnel assigned to duties of honor and security, in circumstances in which their vigilance must be constantly maintained, instead of rendering honors and saluting, they are limited to correcting the position. CHAPTER V Military Uniform ARTICLE 175. – The military uniform, also called the uniform or attire, distinguishes the military personnel and the Corps to which they belong, the ranks of which the military personnel are

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invested, and any offices that they hold. ARTICLE 176. – Military personnel who have been awarded foreign decorations may not display them without the authorization of the Pontifical Commission for the State of the City of the Vatican. CHAPTER VI Identification Badge ARTICLE 177. – All military personnel are provided by the Command with a special personal identification badge, which must be presented whenever it is necessary to demonstrate membership in the Body of the Pontifical Gendarmerie. CHAPTER VII Use of Civilian Clothing ARTICLE 178. – Military personnel of the Gendarmerie are permitted to wear civilian clothing within the City of the Vatican, when they are not on duty; however, they may not carry any items of military uniform, nor flowers, signs, or distinguishing marks of any kind.

[*Latin ed. p. 565*]

68 Acta Apostolicae Sedis ~ Supplemento

ARTICULUS 179. - Vestimentum civile debet esse grave, decente, sine maculis; calceamenta in bono statu et linteola pura. Non licet pilei et guttas ornati forma, mensuris aut coloribus exaggeratis aut clamoribus. Vestimentum civile plene claudere debet.

ARTICULUS 180. - Militari induto vestimentum civile, non ideo ab officis suis disciplinaribus aufertur, et in omni loco, tempore et occasione, intra et extra Civitatem Vaticanam, mores servare debet qui ei imponuntur ab honore positionis et gradus sui.

CAPUT VIII. De Moribus Militari et Civilibus.

ARTICULUS 181. - Militaris intellegere debet necessitatem conservandi semper, in omni loco et circumstantia, mores exemplares: igitur, plenissime convincere debet se de dignitate Corporis cui pertinet et de importantia officiorum quae probitati, fidei, firmitati et virtuti eius committuntur. Militari absolute interdicitur pertinere ad societates secretas aut ad factiones politicas.

ARTICULUS 182. - Militaris semper recte agere debet, in dictis reservatum esse, in relationibus fidelis et imparcialis, zelum habere pro honore suo et aliorum. Odium et vindictam aborri, omne personalismum aut praejudicium vitare, familiaritatem cum personis discreditis fugere, non ab officio suo abiri propter causas utilitatis, abstinere severe ab usu vini et potabilium alcoholicorum, ab aleis et ab omni intemperantia.

ARTICULUS 183. - Militaris cavendum est ne minimumque disordine, disgusto aut resentiemento suscit. Conscientia...

[*Latin ed. p. 566*]

Regulations for the Corps of the Pontifical Gendarmerie

Article 69: The sole impulse that should drive him to act is the fulfillment of his duty; while prudence, courtesy, and military firmness should

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suggest to him the means, according to the circumstances and situations. He must always remain active and vigilant, in order to avoid excesses and to refrain from vulgarity. Furthermore, he must, according to the circumstances, strive to prevent and avoid any inconvenience.

Article 184: The soldier must abstain from intervening in anything that is extraneous to the execution of his duties. He must not concern himself with vulgar words or gestures, which he believes may be directed towards him. Only in the case of insults or acts of violence must he react with dignity and firmness, thus demonstrating that patience must not degenerate into weakness. The use of force must be practiced only, and within strictly necessary limits, when, after every attempt to avoid it has failed, the soldier is, much to his regret, compelled to use it.

Article 185: Frequenting taverns, and even more so, going to places of dubious morality, is absolutely prohibited. Good conduct is of great importance in every soldier, in order to prevent those disorders that diminish and often destroy the vigor of the body and the spirit.

Article 186: The soldier must abhor idleness, and must employ the time that remains free from service to cultivate his mind through study, through good reading, through attending public literary, scientific, and social conferences, provided they are in harmony with Catholic doctrine; as well as to develop his physical strength through appropriate exercises in the gymnasium.

Article 187: It is absolutely forbidden to solicit or accept public or private employment, in any form, remunerated or otherwise, to receive money or objects as compensation for any reason and on any occasion, or to practice any profession or trade.

[*Latin ed. p. 567*]

70 Acta Apostolicae Sedis - Supplemento ART. 188. - The soldier must never forget, besides the dignity of his office and the honor of his uniform, the honor and well-being of his family, which are his own happiness and peace. CHAPTER IX. Military Discipline a) General Rules ART. 189. - Military discipline consists in the exact and conscientious fulfillment of all duties inherent in the military state, and this with an intimate conviction of their absolute necessity, for the fulfillment of the tasks of the Gendarmerie Corps, and not out of fear of punishment or hope of reward. ART. 190. - The foundations of discipline are: subordination and obedience, esprit de corps, the sense of military honor, camaraderie, education, order, and care for oneself. ART. 191. - Discipline must be maintained firmly, with just severity. No offense must go unpunished. ART. 192. - The soldier who has a deep sense of discipline and possesses a full awareness of his duty also feels, to an equal degree, the responsibility of his state. ART. 193. - The sense of responsibility is a powerful stimulus to exert the due effort in the execution of every service, and, especially in the face of unforeseen difficulties, or in

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the impossibility of receiving orders or advice, it encourages action with promptness and to take, with confidence, according to one's own judgment, the measures that are deemed required by the circumstances. From the awareness of duty, and from the sense...

[*Latin ed. p. 568*]

Regulations for the Corps of the Pontifical Gendarmerie: Initiative stems from responsibility, which shapes character and perfects military education.

b) Subordination and Obedience

ARTICLE 194: The authority of superiors derives from the supreme authority. The obedience that a subordinate owes to a superior is as if offered to the Supreme One; for this reason, a soldier must obey the first signal of his superior, or of a peer of equal rank who, for the needs of service, finds himself acting in his place; he must execute superior orders in all that pertains to service and discipline, without seeking their reason or making any observation whatsoever. He is permitted to disobey, indeed he is obligated to disobey, only when, by a deplorable supposition, the orders are given in manifest contradiction to the oath of fidelity.

ARTICLE 195: The submission of each rank to the superior rank constitutes subordination, which extends from the probationary gendarme to the highest rank of command, and is an essential condition of military discipline.

ARTICLE 196: The hierarchy of the Pontifical Gendarmerie is as follows:

Superior officers: Colonel; Lieutenant Colonel; Major.

Inferior officers: Captain; Lieutenant; Sub-lieutenant.

Subordinate officers.

[*Latin ed. p. 569*]

72 Acta Apostolicae Sedis - Supplemento Sottufficiali: Maresciallo d'amministrazione; Maresciallo maggiore; Maresciallo di sezione; Maresciallo d'alloggio; Brigadiere; Vice-brigadiere. Truppa: Appuntato; Gendarme; Allievo-gendarme. Inter superiores numeratur Cappellanus Corporis, aequatus in gradu ad tenentem colonellum, et inter inferiores, medicus Corporis, aequatus in gradu ad capitellum. ARTICULUS 197. Contra principia disciplinae sunt detractio, critica, et inobservantia ordinum et dispositionum, precumque sollicitatio commendationum. Gravitas autem harum omissionum maior est, si committantur in praesentia inferiorum aut aliorum extra Corpus. ARTICULUS 198. Inter superiorem et inferiorem nulla familiaritas admittitur in officio, quamvis ipsi nectantur vinculis parentelae aut amicitiae: inferior semper tenetur ad observantiam reverentissimi conductus, et superior non potest abstinere ab exigendo et correspondiendo. ARTICULUS 199. In relationibus cum superioribus suis,

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inferior debet observantiam subordinationis, et ideo semper, redigendo relationes, petitiones aut querelas, illam formam reverentiam adhibebit quae imposita est a differentia gradus; hoc etiam valet erga superiores aliorum quavis Corporum armatorum. Eadem reverentia subordinationis debetur, in honorem principiorum educationis militaris et civilis, erga pra latos, dignitatarios Curiae Pontificiae et functionarios Status.

[*Latin ed. p. 570*]

Regulations for the Pontifical Gendarmerie, Article 200. – A subordinate officer, owing obedience not only to superiors within his own corps, but also to those of other pontifical armed forces, shall execute the orders received, but shall promptly inform his direct superior thereof. He shall act likewise in the case of orders received, not through the hierarchical channel, from a superior of the same corps.

Article 201. – A subordinate officer must always be subject to his superior, of whatever corps, if he knows him, even when one or the other, or both, are wearing civilian attire.

Article 202. – A subordinate officer who believes himself to be unjustly burdened by orders received must always obey; however, he may appeal, through the hierarchical channel, in the manner established in Chapter XII of this section.

c) Spirit of Corps.

Article 203. – The feeling of solidarity that unites all military personnel of the same corps in order to maintain its prestige constitutes the spirit of corps.

d) Sense of Military Honor.

Article 204. – Military honor binds all members of the corps not to commit actions contrary to discipline, but to behave with the utmost correctness and dignity in all circumstances.

Article 205. – Each member of the Gendarmerie must consider the reputation of the corps to be his own reputation, and must not only condemn those who, being members of the corps, have committed dishonorable acts, but must also bring the matter to the attention of his superiors, so that the Commander may be informed; unless special circumstances of urgency or confidentiality require a deviation from the hierarchical channel. Failure to do so will demonstrate reprehensible indifference, and he will be held responsible for any harmful consequences to the good reputation of the corps.

[*Latin ed. p. 571*]

74 Acta Apostolicae Sedis. ~ Supplemento e) Camaraderie ART. 206. - Camaraderie is that sentiment by which soldiers belonging to the same corps consider themselves to be part of the same family. Therefore, sol-

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diers must provide mutual assistance in the interest of the service, without, however, forming friendships with those of lower rank and comrades, which could constitute a harmful bond to discipline. They must also respect each other, abstaining from every word, gesture, action, and anything else that may provoke resentment or be the cause of discord. In this regard, the vigilance of superiors must be constant, and their intervention must be immediate to suppress every seed of disagreement, clarify misunderstandings, offer advice, and, if necessary, inflict exemplary punishments. Every feeling of jealousy and envy must be banished from the hearts of soldiers, and the merits of each must be justly recognized and appreciated, so that they may generate healthy feelings of emulation, to the benefit of the individual and the entire Corps. f) Education ART. 207. - Education constitutes for every soldier an obligation of the utmost importance, because, in addition to making it easier for each to fulfill their duties, it contributes to strengthening the authority of the superior and the feeling of subordination in the inferior. It must not be limited to matters military and those pertaining to the service of the Corps, but must also encompass everything that enriches general culture. ART. 208. - The education for the soldiers of the Corps includes: a) military education; b) education on the service of the institution; c) religious education.

[*Latin ed. p. 572*]

Regulations for the Corps of the Pontifical Gendarmerie 75. The programs for the respective courses for the instruction mentioned in letters a) and b) are established by the Commander; the lessons are given by officers designated by the Vice-Commander. Religious instruction is given by the Chaplain, who establishes the program and who may be assisted by another ecclesiastic. In preparation for the competitive examinations for the awarding of the ranks of second lieutenant, quartermaster, and deputy brigadier, the Command may order special theoretical and practical instruction courses. Similarly, at the judgment of the Commander, courses of general culture, foreign languages, and special subjects pertaining to the service may be established; the programs of such courses and the designation of the corresponding instructors are subject to the approval of the Pontifical Commission for the State of the City of the Vatican. g) Order and care of the person. ARTICLE 209. In order that a soldier may readily conform to discipline, he must begin by quickly acquiring the habit of order, performing everything at the appointed time and in the established manner. He must maintain in the barracks the place assigned to him, keeping therein in the prescribed manner and in perfect condition the objects of armament, of the barracks, and of equipment, and those personal items permitted. ARTICLE 210. The cleanliness of the person, of the clothing, and of the place occupied in the dormitory must be the object of scrupulous attention and constant care by every soldier, not only out of regard for

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himself, but also out of regard for his companions. ARTICLE 211. It is not permitted for soldiers to wear long hair, nor to wear beards or sideburns. Soldiers must present themselves for duty always with a shaved beard, and without excessively long hair or exaggerated hairstyles.

[*Latin ed. p. 573*]

76 Acta Apostolicae Sedis - Supplemento CHAPTER X: The Language to be Used in Service ARTICLE 212. - In service, the Italian language must always be used. The inferior officer shall address the superior in the third person, and in responses, shall use, as the case may be, the expression "sir, yes" or "sir, no." The superior shall address the inferior officer in the third person if the latter is an officer or non-commissioned officer, but shall use "you" when addressing a corporal or a gendarme. When calling an officer or a non-commissioned officer by name, it is always obligatory to precede it with the indication of his rank, without titles of nobility or of chivalric orders; this, however, is omitted in the case of written communication or of mentioning a name, equally in writing.

CHAPTER XI: Collective Subscriptions and Gifts ARTICLE 213. - Collective subscriptions and any other form of collection of offerings in money or in kind are prohibited. They may be authorized by the Commander only in the case that they have a recognized charitable purpose.

ARTICLE 214. - Offers of gifts to superiors or officers of equal rank are not permitted. The superior may not accept gifts from a subordinate, nor from relatives of him, for any reason whatsoever.

CHAPTER XII: Reports, Requests, Complaints ARTICLE 215. - Reports relating to matters of service and discipline, and requests, may be verbal or written. Complaints must be written.

[*Latin ed. p. 574*]

Regulations for the Corps of the Pontifical Gendarmerie 77. Reports, requests, and complaints must be limited to a concise, yet clear, exposition of the matter, avoiding superfluous expressions. The signature must be preceded by the designation of the writer.

ARTICLE 216. Reports and requests are transmitted to the superior to whom they are addressed, following the hierarchical path, unless evident reasons of gravity or urgency require otherwise; in such cases, however, the hierarchical superior must be immediately informed. Complaints must always be transmitted through the hierarchical channel.

ARTICLE 217. The normal hierarchical transmission of reports, requests, and complaints must not be interrupted, but they must reach their destination, accompanied by the endorsement, opinion, observations, and any proposals of the intermediate superiors. The subordinate receives a response through the same hierarchical channel, unless the superior orders that he be admitted to his presence.

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ARTICLE 218. Two or more soldiers who present, separately but in common agreement, the same request or complaint, whether verbally or in writing, commit a serious offense, when the request or complaint is detrimental to discipline. And any request or complaint signed by two or more soldiers is always considered such, whatever its subject matter. The soldier who acts as an interpreter, whether in writing or verbally, of the desires of other soldiers of equal rank, also incurs the same responsibility.

ARTICLE 219. The soldier who solicits a response to his complaint before at least one month has elapsed from the presentation of the complaint itself, commits a disciplinary offense; and the soldier who, without any intervening new circumstances, insists on a request or re-

[*Latin ed. p. 575*]

78 Acta Apostolicae Sedis - Supplemento.

CLAMO, QUOD A SUPERIORIBUS IUDICATUM SIT NON MERENS CONSIDERATIONEM VEL QUODQUAM INACCEPTABILE. ARTICULUS 220. - MILITARIS QUI NECESSITATEM HABET CIRCUMSTANTIAS PRIVATAS VEL RESERVATAS DUCI EXPOSERE, VERBALITER PETERE POTEST, PER VIAM GERARCHICAM, UT EI PRAEBENTUR.

CAPUT III. Caserma. ARTICULUS 221. - DISCIPLINA CASERMAE ET OMNIUM SERVIORUM EI ADHESORUM, CAPITANO COMMITTITUR, SECUNDO NORMIS A DUCE STATUTIS. ARTICULUS 222. - NON POSSUNT INTRARE INTUS CASERMA, SINE SPECIALI AUTORITATIONE DUCTORIS, ALIENI A GENDARMERIA, ET SI AD ALIOS CORPORES ARMAMENTOS PONTIFICIOS PERTIENT. IN CASU URGENTIS, HANC AUTORITATIONEM ALIUS OFFICIALIS PRAEBERE POTEST, ET EXCEPTIONEM, ITEM MARSHALLUS DE PICCHETTO. COLLOQUIA CUM MILITARIBUS CORPORIS LOCUM HABENT IN LOCAPO DESIGNATO AD CONVERSATIONEM.

TITULUS II. NORMAE PARTICULARES.

CAPUT I. Officia Superiorum. ARTICULUS 223. - GRADUS AUTHORITATEM CONFERT UT ORDINES IMPONAT ET DISPOSITIONES INFERIORIBUS. QUI GRADU PRAEDICATUS EST, HANC AUTHORITATEM SOLUM AD COMMODA SERVII ET DISCIPLinae UTENDUM EST, OBSERVANTIBUS REGULIS. RESPONSABILITAS GRADUS MAGIS AUGENDUM EST, QUOTIES GRADUS PLUS ELEVATUS EST.

[*Latin ed. p. 576*]

Regulations for the Body of the Pontifical Gendarmerie 79; ARTICLE 224. Within the scope of their duties, each superior must strive to know their subordinates well, both in terms of their moral character, and their physical and intellectual attributes. They must ensure that the strictest dis-

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cipline is maintained and observed among them, and, treating them with firmness and justice, but at the same time with dignified affability, they must endeavor to gain the necessary influence over them. ARTICLE 225. The superior must exercise the utmost diligence to ensure that all regulatory prescriptions are observed by their subordinates. ARTICLE 226. The superior's vigilance must not be limited solely to the time when their subordinates are under their immediate command for reasons of service, but in all circumstances, they must be diligent to ensure that their conduct is never contrary to discipline and the decorum of the uniform. ARTICLE 227. The superior who has officers under their command must pay attention to ensure that they are always worthy of their rank and authority, allowing each to exercise the freedom of action that is due to them, in accordance with the principles of hierarchy, as well as the corresponding responsibility. Nevertheless, they must oversee that the officers subordinate to them perform their duties with diligence and conscientiousness, and they will not fail to instruct, advise, and direct them, as well as to admonish and punish them. ARTICLE 228. For every infraction of discipline and service, the superior is obligated to adopt the appropriate disciplinary measures within their competence, as advised by the circumstances. ARTICLE 229. The superior must be free from any rigor or punishment that is not required by disciplinary necessity, and must avoid at all times any act or word that may cause offense or undeserved mortification to their subordinates.

[*Latin ed. p. 577*]

80 Acta Apostolicae Sedis - Supplemento ART. 230. - Quando, ex necessitate officii, aliquis graduatus officium superioris sui suscipere debeat, obligationes suas cum summa diligentia adimplere debet. CAPUT II De Officis et Attributis Specialibus Officiarum ART. 231. - Officiares Corporis, praeter Praefectum, sunt officiares iudiciarii. Illi in Civitate Vaticana habitare debent. ART. 232. - Officiares superiores cum Praefecto in rotatione praesentiae diariae in sede Praefecturae participare debent. ART. 233. - Officiares inferiores officium diurnum per turnum exsequuntur, durante quo erga Praefectum responsabiles sunt pro omnibus officiis propriis Corporis. ART. 234. - Omnes officiares, per designationem Praefecti, participare debent ad instructiones theoretico-practicas et ad culturam generalem militum Corporis. CAPUT III De Officis et Attributis Praefecti ART. 235. - Praefectus regimen et operationem generalem Corporis dirigit et regulat, et curam habet de bono ordine omnium officiorum Corpori commissorum. Studet et disponit coordinationem omnium activitatum Corporis et impendium virium dependentium. Adoptat vel provocat omnia acta quae necessaria sunt ad Corporis regularitatem, velocitatem et maximum fructum curans, unitatem directionis et cohaesionem officiorum

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dependentium.

[*Latin ed. p. 578*]

Regulations for the Corps of the Pontifical Gendarmerie 81. He diligently ensures the strict execution of all that is prescribed by the laws of the State, insofar as it pertains to the duties entrusted to the Corps of the Pontifical Gendarmerie; he executes the orders and directives that he receives from the superior authorities. The Commander must submit periodic reports to the same authorities regarding the services, but he must also immediately report to them any fact or event that appears to be of particular gravity or importance. Furthermore, the Commander: a) maintains relations with the Commanders of the other pontifical armed corps; b) assigns commanders to the respective units, choosing them from among the officers in order of seniority of rank, while carefully considering the abilities of each; c) assigns to special, temporary, or permanent positions, those military personnel who demonstrate a particular aptitude for them, and also ensures that they participate in all regular duties when circumstances require; d) directs the instruction of the military personnel; e) ensures that discipline is strictly observed, and establishes the type and duration of ordinary punishments, and, in serious cases, initiates the proceedings of the disciplinary council or commission against negligent military personnel; f) when vacancies occur in any rank, he initiates the necessary procedures for the subsequent appointments or promotions; g) within the limits established by these regulations, he grants ordinary and extraordinary leaves of absence; he grants daily and evening permissions; he establishes the hours of free time, setting the time for return; h) he is responsible for the administration of the Corps and presents the preliminary budget and the final account of the same to the Pontifical Commission for the State of the City of the Vatican.

[*Latin ed. p. 579*]

82 Acta Apostolicae Sedis - Supplemento i) concedit gratifications et præmia, ex fundo proprio; /) exigit diligentiam maximam in armis, instrumentis, et materialibus militaribus, distributis militibus Corporis, et depositatis in horreis, ut constanter conservatio eorum curatur. ARTICULUS 236. Si Imperator temporariamente absit, Imperium Corporis interim regitur a legato superiore. ARTICULUS 237. Si Imperator definitive ab officio recesserit, Imperator successoribus suis vel imperatori interim omnia officia tradit, ad id finem, actum verbum in duplici copia redigitur, ab utrisque signatum. CAPUT IV. Officia Legati Superioris Vice-Imperatoris. ARTICULUS 238. Legatus superior, qui etiam titulum vice-imperatoris habet, Imperatori in displicando officiorum eius adiuvat. Praeterea, curat quae sequuntur: a) turnos servitii inspicit; b) de salute militum vigilat, et curat ut praescriptiones hygienicas observentur, cum medico Corporis; c) secundum dispositiones a Imperatore acceptas,

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instructionibus militibus praesidet et curat; d) secundum directiones a Imperatore acceptas, instructiones personaliter subofficialibus dat, cum auxilio officiorum praesentium, de educatione morali, interpretatione, vel applicatione novarum dispositionum, vel modificatione dispositionum existentium; e) praepositus est cursis instructionis theoretico-practicis pro aspirantibus ad gradus subtenentis, mareschalli, et vice-brigadieris.

[*Latin ed. p. 580*]

Regulations for the Corps of the Pontifical Gendarmerie, Article 83, f) In matters of discipline, it proceeds, upon the request of the Commander, to further investigations, accusations, and inquiries, in order to complete the disciplinary reports submitted by the commanders of detachments; g) It fulfills all those other tasks that, within the scope and in the interest of the service, the Commander deems it appropriate to entrust to it.

ARTICLE 239. In directing the interim command of the Gendarmerie, the lieutenant colonel may not make any modifications to the service or to any other provision established by the Commander, unless compelling necessity dictates it; in such a case, he must, as soon as possible, prepare a detailed report thereof.

CHAPTER V: Duties of the Chaplain

ARTICLE 240. It is the duty of the Chaplain:

a) To celebrate the Holy Mass and to explain the Holy Gospel on Sundays and other days of obligation; to perform or to assist at all other sacred ceremonies reserved for the military personnel of the Corps;

b) To impart religious instruction to the military personnel of the Corps, on the days and at the hours established;

c) To take an interest, with charity and prudence, in the good religious and moral conduct of all members of the Corps, giving, if necessary, to individuals the necessary admonishments and advice;

d) To, in agreement with the Vice-Commander, oversee the revision and selection of the books of the Corps' library.

ARTICLE 241. If the Chaplain must temporarily be absent, he proposes to the Commander a priest who may conveniently replace him during his absence. He also notifies the Commander of the priests whom he deems it appropriate to invite for sermons or instruction to the military personnel.

[*Latin ed. p. 581*]

84 Acta Apostolicae Sedis - Supplemento: ARTICULUS 242. - Cum Capellanus ad conventus et ceremonias officiales intersit, insignia dignitatis et gradus gerere debet. CAPUT VI: Officia Officii Relatoris ARTICULUS 243. - Officium Relatoris superintendit officio administrationis et matriculae, et respondet de eo quod ad Gendarmeriam pertinet. Curat bonam conservationem materialium casematis, ab instrumento, ar-

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mamento et equipaggiamento; habet in custodia depositum munitionum, curans eorum conservationem et distributionem; habet in custodia museum armorum Gendarmeriae et omnem materiam historicam Corporis. Cum Praefecto, respondet de administratione Corporis, et conservat necessaria nexūs cum officiis administrativis Gubernationis Civitatis Vaticanae. Transmittit petitiones et proposita administrativa, redigit bilancia, contrafert mandata collectionis et solutionis, verificat libros matriculares. Adimplevit omnia illa officia ordinis administrativi quae, intra ambitum et ad utilitatem servitii, Praefectus ei committere censet. Habet ad suam dispositionem praefectum administrationis. CAPUT VII: Officia Magisteri ARTICULUS 244. - Magistro, ad officium institutum, zona praecipua divisionis territorialis committitur. ARTICULUS 245. - Magister adiuvat Tenentem Colonellum ut magistrum in materiis instructionis theoretico-practicis.

[*Latin ed. p. 582*]

Regulations for the Body of the Pontifical Gendarmerie: 85 courses of preparation for examinations for promotions to the ranks of sub-lieutenant and non-commissioned officer. ARTICLE 246. - The Major executes the daytime and nighttime inspections established by the Commander and fulfills all those duties not provided for in the present regulations which, within the scope and in the interest of the service, the Commander deems it appropriate to entrust to him. CHAPTER VIII: Duties of the Captain ARTICLE 247. - To the Captain, for the purpose of the established service, is assigned one of the zones of the territorial division, and, for discipline, the command of a unit. He is responsible for the order and the conduct of the internal services of the barracks. ARTICLE 248. - The Captain assists the Lieutenant Colonel as an instructor of practical subjects in the courses of preparation for examinations for promotions to the ranks of sub-lieutenant and non-commissioned officer. ARTICLE 249. - The Captain executes the daytime and nighttime inspections established by the Commander and fulfills all those duties not provided for in the present regulations which, within the scope and in the interest of the service, the Commander deems it appropriate to entrust to him. CHAPTER IX: Duties of the Medical Officer ARTICLE 250. - The Medical Officer of the Body examines daily the military personnel who request medical attention, prescribing, if necessary, the period of rest and care, or, if the case warrants, ordering their admission to the infirmary of the barracks or to the hospital. ARTICLE 251. - The Medical Officer visits daily, and, if necessary, even more than once on the same day, the military personnel admitted to the infirmary.

[*Latin ed. p. 583*]

ARTICULUS 252. - Ad petitionem Praefecti, medicus debet perfici visita-

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tiones domiciliarias ad eos militares coniugatos qui, utendo facultate quae in Articulo 106 praescribitur, volunt curari, expensis propriis, ab medico de electione sua.

ARTICULUS 253. - Praeterea, medicus adimplere debet obligationes quae in aliis articulis praesentis regulationis continentur, et alias munera medicae naturae quae Praefectus, cum directo servitiorum medicorum, sibi credere velit.

CAPUT X. De Officis Subalternorum.

ARTICULUS 254. - Officium principale subalternorum est curare perfectum instructionem militarem novitiorum, et praesertim efficaciam gendarmorum effectivorum et subofficiorum.

ARTICULUS 255. - Ad officium suum, subalterni munera sua exsequuntur intra unam ex zonis divisionis territorialis, vel ut praecones, vel subordine.

ARTICULUS 256. - Cunctis subalternis mandatum datur in aliquo turma.

ARTICULUS 257. - Subalterni exsequuntur inspectiones diurnas et nocturnas quae a Praefecto statuuntur, et adimplent omnia officia quae in praesenti regulatione non continentur, quae, intra limites et ad utilitatem servitii, Praefectus sibi credere velit.

[*Latin ed. p. 584*]

Regulations for the Body of the Pontifical Gendarmerie, 87, CHAPTER XI: Duties common to non-commissioned officers, corporals, gendarmes, and cadets.

ARTICLE 258. - Having been admitted to one of the pontifical armed bodies, the member of the Gendarmerie must always impress upon his mind the high honor that, with such admission, has been granted to him, and he must always prove himself worthy of it through the constant and diligent fulfillment of his important and delicate service. Having voluntarily enlisted, he must recognize the importance of the commitment he has undertaken and must fully understand the responsibility that derives from it.

ARTICLE 259. - When in formation, he must maintain composure and silence and pay attention to the commands; he may not leave the ranks.

ARTICLE 260. - When on assigned duty, he must pay all his attention to the orders and instructions given to him; in order to be able to execute them with security and precision, he may request the clarifications he deems necessary; failing to do so, he will be held responsible for the consequences that may result.

ARTICLE 261. - Military personnel, whether on guard duty or patrol, always have a duty to enforce, and, being aware of the importance of this, they must accurately transmit it to the military personnel who take over

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the duty.

ARTICLE 262. - The military personnel on guard duty, although not to be considered in the strict position of a sentry, may not, under any pretext, leave his post; but he may move within the area entrusted to his vigilance.

ARTICLE 263. - Military personnel on patrol may never leave the area that they are to patrol, except to acc-

[*Latin ed. p. 585*]

88 Acta Apostolicae Sedis - Supplemento: Elsewhere, if recalled by compelling reasons of service; in such cases, they must report to their superiors as soon as possible. ARTICLE 264. - Military personnel, whether on guard duty or patrol, may not speak with anyone, except for reasons related to the orders they must enforce; in such cases, they must use brief expressions and appropriate language. ARTICLE 265. - Military personnel, during guard duty or patrol, may not smoke, eat, or drink. ARTICLE 266. - Military personnel, even when on guard duty or patrol, must, as far as possible, provide assistance to those who request their help or protection. ARTICLE 267. - Military personnel who apprehend someone in the act of committing a crime or who deliberately attempt to violate their orders, must immediately stop them and take them to the nearest guard post. ARTICLE 268. - If military personnel, in the execution of their duty, encounter resistance, they must, if possible, request assistance from the nearest military personnel and from anyone capable of assisting them. If, however, the resistance is followed by violence and they see their own or another's life seriously threatened, and they do not have the possibility of obtaining the assistance of other people to avert the danger, they must use their weapons, because, by yielding, they would be responsible for a grave offense. ARTICLE 269. - At night, or even during the day, during severe weather disturbances, military personnel on duty will double their vigilance, ensuring the passage of all people, as well as their identity, and, if necessary, monitoring their behavior.

[*Latin ed. p. 586*]

Regulations for the Pontifical Gendarmerie, Article 89, Chapter XII: Duties of the Administrative Marshal

ARTICLE 270. The administrative marshal, who is also a marshal of rank, of the registry, and of the warehouse, is assigned to the Command and is entrusted with and responsible for the proper keeping of the administrative books, the collection of revenues, and the making of payments, as well as the preparation of the budget estimates and final accounts.

ARTICLE 271. He is jointly responsible with the accountant and the Commander for the funds of the Corps, which are located in the Commander's office.

ARTICLE 272. The following are entrusted to him for safekeeping and

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proper maintenance:

a) The first division archive, with the records and protocols pertaining thereto;

b) The registry of enlisted personnel of the Corps, with the corresponding entries;

c) The register of daily orders and the related protocol;

d) The registers of distribution of various items of equipment;

e) The registers of weapons, ammunition, and accoutrements issued to the enlisted personnel;

f) The warehouse of clothing and footwear; the storage area for fabrics and uniform accessories; the storage area for weapons and accoutrements; the weapons museum of the Gendarmerie;

g) The inventory of the barracks.

ARTICLE 273. The administrative marshal, in accordance with the regulatory provisions and under the supervision of the accountant, is responsible for the provision of military equipment, for the processing and repair of all items of clothing and footwear, and ensures that suppliers or workers deliver the items regularly. He is also responsible for their distribution.

[*Latin ed. p. 587*]

90. The *Acta Apostolicae Sedis* and its Supplement provide, always under the direction of the reporting officer, for the delivery and registration of arms, ammunition, and other equipment distributed to the military personnel.

ART. 274. He is also responsible for what is contained in the offices of the Command, and for the confidentiality of the records and the official correspondence.

ART. 275. He must ensure that the non-commissioned officer assigned to the protocol and the general archives of the Command acquires the necessary experience to be able to temporarily assume the functions of an administrative marshal and of the records office, in the event of their absence.

ART. 276. He is responsible for overseeing the work of the quartermaster in charge of maintaining the barracks' warehouse.

CHAPTER XIII: Special Duties of Non-Commissioned Officers

ART. 277. Non-commissioned officers, in fulfilling the obligations entrusted to them as officers of the judicial police, must always be informed, in general, of the laws and regulations promulgated for the State of the City of Vatican.

ART. 278. They must promptly inform their immediate superior of any inconvenience concerning the service, so that the necessary measures can be taken. In cases of urgency, they may report directly to the Commander of the Corps.

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ART. 279. Non-commissioned officers must maintain cordial relationships with each other and must avoid giving a bad example to their subordinates through conduct that is not in keeping with the dignity of their rank.

ART. 280. Because they are in more immediate contact with the warrant officers and gendarmes, it is their primary...

[*Latin ed. p. 588*]

Regulations for the Body known as the Pontifical Gendarmerie, Article 91: It is their duty to instill, through words and example, in the hearts of their subordinates, respect and obedience to superiors, a sense of duty, habits of order and precision; and to maintain good harmony and concord among their subordinates.

Article 281: They must exercise particular care in observing the inclinations, aptitudes, conduct, and behavior in service of their direct subordinates, in order to always be able to report, concerning them, all the information of which they are requested by the officers of the Body.

Chapter XIV: Special Duties of Sergeants

Article 282: Sergeants, like the gendarmes, are agents of the judicial police. When necessary, they perform the duties of non-commissioned officers, and in such circumstances, they have the authority and responsibility thereof.

Chapter XV: Judicial Actions

Article 283: No member of the military may initiate private judicial actions, whether in criminal or civil matters, without prior authorization from the Commander of the Body, unless it concerns a flagrant crime committed outside the City of the Vatican against his person or property, or against the person of a member of his family; in such a case, the member of the military must inform the Commander as soon as possible.

Article 284: In the same manner, every member of the military must proceed in the case that he is summoned to appear in court, or has in any way been invited to present himself to the judicial or police authorities.

[*Latin ed. p. 589*]

92 Acta Apostolicae Sedis. - Supplemento. TITOLUS III DE DEFICIENȚIIS ET PŒNIS. CAPUT I. DE NORMIS GENERALIBUS. ARTICULUS 285. - Omnis inobservantia proprii officii est deficiëntia disciplinaris. Omnes violationes regulorum militarium, dispositionum et ordinum superiorum, negligentiae in exsequendo officio, debent reprimendi esse per poenas disciplinarias, sine praeiudicio aliarum sanctionum, si factum illud crimen constitue. ARTICULUS 286. - Superiores omni studio debent niti ad praeveniendas deficiëntias, et praesertim, ea vitare quae eas provocare possint. ARTICULUS 287. - Quilibet superior tenetur non

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transigere de deficiëntiis: igitur, si hae sunt gravis momenti, immediate militare deficiente debebit imperare addendam detentionem, vel, si oportet, carcerem, et sine mora, per viam hierarchicam, ad Praefectum Corporis transmittere, ad effectum cuius in articulo 235, littera e), refertur, relationem accuratam, cum explicatione praecisa rationis poenae. ARTICULUS 288. - Poenae, ut non perdant vim suam, infligi debent cum iustitia et moderatione, cum summa aequalitate, et sine animo irascendi aut expressionibus offensivis. Superior, eas inflicens, demonstrare debet quod severitas sua sola a sensu officii ducitur, ad utilitatem disciplinae et officii. ARTICULUS 289. - Determinando poenam, considerare oportet naturam et consuetudinem conductae militaris.

[*Latin ed. p. 590*]

Regulations for the Corps of the Pontifical Gendarmerie, Article 93, concerning aggravating or mitigating circumstances.

ARTICLE 290. – All offenses that are repeated or habitual, those against obedience, those committed while on duty or in the presence of other military personnel, and those that have had serious consequences, must be punished with greater severity; and therefore, to a severe punishment, inflicted to its maximum extent, a punishment of a lower degree may be added, either in its entirety or partially. It must be borne in mind that offenses are all the more serious, the higher the rank of the offender or the greater his seniority.

ARTICLE 291. – Among the offenses that must be punished with a more severe sanction are to be considered blasphemy, immoral conduct, gambling, intemperance in drinking, and the habit of incurring debts. Intoxication must always be punished with great severity. It will be considered as an aggravating circumstance if other disciplinary offenses have been committed while intoxicated. Those military personnel who contract debts with their inferiors assume a grave responsibility.

ARTICLE 292. – The superior officer has the duty to intervene in any place – even outside the City of the Vatican – at any time and in any circumstance, towards a subordinate whom he finds committing an offense; he must, however, avoid doing so in public and in the presence of subordinates, unless it is a matter that has been noticed even by those present, who would report a unfavorable impression due to the failure to immediately repress the offense.

ARTICLE 293. – No officer is permitted to reprimand or take disciplinary action in the presence of a superior officer.

[*Latin ed. p. 591*]

9.4 Acta Apostolicae Sedis ~ Supplemento ART. 294. - It is the duty of every soldier to intervene within the City of Vatican concerning a soldier of one of the Pontifical Armed Corps, when, in the absence of other superiors,

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the circumstances, due to their evident gravity, require the cessation of a scandal, which would bring dishonor upon the aforementioned Armed Corps. In such a case, immediate notification of the fact must be given to the Commander of the Gendarmerie or to the officer on duty, who, if the soldier in question belongs to another Corps, shall promptly inform that Commander thereof.

ART. 295. - If the offense committed by a soldier of the Corps constitutes a crime, the guilty party shall be referred by the Commander to the competent judicial authority of the State of the City of Vatican, in order to be judged according to law. With regard to military offenses, the provisions of the military penal code currently in force in Italia shall apply, subject to the reservations specified in Article 3 of the law on the sources of law, of June 7, 1929, No. II.

ART. 296. - A soldier under judgment for a crime may be suspended from service with deprivation of salary; he must be immediately suspended when a warrant for his arrest has been issued against him. The measure of suspension is adopted by the Pontifical Commission for the State of the City of Vatican, upon proposal of the Commander of the Corps. If the criminal proceedings terminate with an order or final sentence that excludes the existence of the alleged fact, or, even admitting the fact, excludes that the soldier participated in it, the suspension is revoked, and the soldier regains the right to the salaries not received. However, the Commander, when he deems that facts and circumstances have emerged from the criminal proceedings that render

[*Latin ed. p. 592*]

Regulations for the Corps of the Pontifical Gendarmerie 95. A soldier who is subject to disciplinary punishment may be dealt with according to the provisions of this section. The same rule applies in the case of acquittal due to insufficient evidence, or when there is no basis for proceeding, even if due to the absence or withdrawal of a private complaint. ARTICLE 297. During the period of suspension, an allowance may be granted to the soldier, or to those dependent on him, not exceeding two-thirds of his salary. ARTICLE 298. For a special and exceptional reason, the Commander of the Corps may order the suspension of the punishment, limited to the duration of the reason itself. ARTICLE 299. The soldiers who have been punished must be presented to the Commander of the Corps, on the day following the end of the punishment, by the superior who imposed it. CHAPTER II Punishments for Officers ARTICLE 300. The disciplinary punishments for officers are: a) a simple reprimand; b) a written reprimand; c) arrest from one to fifteen days; d) suspension from duty; e) dismissal. All punishments, except for the simple reprimand, are recorded on the officer's personal record. a) Simple Reprimand ARTICLE 301. A simple reprimand consists of a verbal admonition and may be imposed on the officer by any of his

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superiors, for minor offenses or omissions.

[*Latin ed. p. 593*]

96 Acta Apostolicae Sedis - Supplemento. Reprimand. b) Written Reprimand. ART. 302. - The written reprimand is inflicted by the Commander of the Corps upon the officer who persists in minor infractions for which he had previously received a simple reprimand. Arrest. c) ART. 303. - Arrests are inflicted upon officers for serious transgressions of their duties, or for recidivism in infractions for which a written reprimand had already been imposed. ART. 304. - The officer punished with arrest must remain in his residence during all hours in which he is not on duty. Upon completion of the punishment, the officer must present himself to the superior who imposed the punishment. d) Dispensation from Service. ART. 305. - The officer is dispensed from service who, having shown himself insensible to repeated means of correction, has again become culpable of a serious infraction. e) Dismissal. ART. 306. - If the gravity of the infraction is such as to be incompatible with the dignity of the uniform, the responsible officer is dismissed and incurs the loss of rank, position, and retirement benefits, except as provided in article 137. If, as a consequence of the dismissal, the revocation of a pontifical honor of which the punished individual had been decorated is ordered, the corresponding insignia, briefs, and diplomas must be returned to the Command of the Corps. ART. 307. - Both the dispensation from service and the dismissal are ordered, upon the opinion of the disciplinary council of which article 309 speaks, by a decree of the Pontifical Commission for the State of the City of the Vatican.

[*Latin ed. p. 594*]

Regulations for the Corps of the Pontifical Gendarmerie, Article 97, CHAPTER III, Council of Discipline.

ARTICLE 308. – The officer who is found to be guilty of a fault for which he may be considered subject to dismissal from service or removal from office, shall be subjected to the judgment of the Council of Discipline. The relevant decision, following a report from the Commander, is adopted by the Pontifical Commission for the State of the City of the Vatican. While awaiting the judgment, the officer must be considered under arrest and may not perform any duties. If the officer being judged is retired or otherwise not in active service, he shall be ordered to appear before the Council of Discipline; if he fails to appear, the Council shall nevertheless issue its opinion.

ARTICLE 309. – The Council of Discipline is composed of five members, including the president, of whom three are officers of a rank not lower than that of the officer being judged, and the others are chosen from among the officials of the State. The appointment of the members and the designation of the president are made by a decree of the Pontifical Commission for the

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State of the City of the Vatican. The officer with the lowest rank, and, in the case of equal rank, the officer with the least seniority, also serves as secretary.

ARTICLE 310. – Officers or officials who have family or kinship ties with the officer being judged, as well as the authors of the reports or complaints that prompted the convening of the Council itself, may not be members of the Council.

ARTICLE 311. – The decree ordering the establishment of the Council of Discipline, with an indication of the charges, is immediately communicated by the secretary of the Council to the officer who is subject to it. This officer, without being obliged to explain the reasons, has the right to request the substitution of article 7.

[*Latin ed. p. 595*]

98 Acta Apostolicae Sedis - Supplemento: La fusione di un membro con un altro, da designarsi definitivamente mediante provvedimento della Pontificia Commissione per lo Stato della Città del Vaticano.

ART. 312. - A cura del Comandante del Corpo, tutti i documenti relativi ai fatti e alle circostanze che hanno provocato il procedimento devono essere trasmessi al presidente, unitamente a un rapporto sulla condotta dell'ufficiale e a una copia del suo foglio matricolare personale.

ART. 313. - Il presidente designa uno dei membri per l'istruttoria; questi è assistito dall'ufficiale segretario. Una volta completata l'istruttoria, il presidente stabilisce la data della riunione del consiglio. Il giorno, l'ora e il luogo della seduta sono comunicati all'ufficiale sottoposto a consiglio almeno tre giorni prima.

ART. 314. - Nel giorno della riunione del consiglio, il presidente, fatto chiamare l'ufficiale, fa dare lettura dal segretario degli atti istruttori e di quelli forniti dal Comando. L'ufficiale può esporre ulteriori chiarimenti, servendosi, se necessario, anche di una memoria scritta, e può fornire a ciascun membro del consiglio, che a mezzo del presidente ne faccia richiesta, ogni opportuna spiegazione. Se non è necessaria ulteriore istruttoria, il presidente fa ritirare l'ufficiale e propone al consiglio le questioni sui quali esso deve procedere alla votazione.

ART. 315. - La votazione, fatta a scrutinio segreto, ha luogo per ordine inverso di anzianità o di grado; ciascun membro ha un voto deliberativo e non può astenersi.

ART. 316. - Il segretario redige il verbale delle operazioni del consiglio. Il verbale e tutti i documenti allegati sono sottoscritti dai membri, sempre in ordine inverso di anzianità o di grado.

ART. 317. - Il verbale del consiglio di disciplina è trasmesso, insieme con tutti i documenti relativi, alla Pontificia Commissione per lo Stato della

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Città del Vaticano. Del recapito è incaricato il segretario del consiglio stesso.

[*Latin ed. p. 596*]

Regulations for the Body of the Pontifical Gendarmerie, Article 3, Paragraph 18. – Whatever the decision of the council may be, the definitive measure is adopted by the Pontifical Commission for the State of the City of the Vatican, and is communicated to the interested party by the Commander of the Body. Article 3, Paragraph 19. – If no measure of dispensation from service or dismissal is adopted against the officer subject to disciplinary council, the Commander retains the power to apply other punishments. CHAPTER IV: Punishments for Sergeants. Article 3, Paragraph 20. – The punishments for Sergeants are: a) a simple reprimand; b) arrest from one to twenty days; c) dispensation from service; d) dismissal. All punishments, except for the simple reprimand, are published in a special order of the day, reserved solely for Sergeants, and are recorded in the service record. Article 3, Paragraph 21. – The same criteria and the same procedures apply to the punishments of Sergeants as are established for the corresponding punishments of officers, except as provided in the following article and in Article 344. Article 3, Paragraph 22. – If the arrests, in total, have exceeded the duration of twenty days within one year, the ordinary leave is reduced by half.

[*Latin ed. p. 597*]

100 Acta Apostolicae Sedis - Supplemento CHAPTER V Punishments for Brigadiers, Vice-Brigadiers, Sergeants, and Gendarmes ARTICLE 323. - The punishments for brigadiers and vice-brigadiers are: a) a simple reprimand; b) confinement for one to forty-five days; c) disciplinary confinement in Salo for three to thirty days; d) suspension from duty; e) dismissal. ARTICLE 324. - The punishments for sergeants and gendarmes are: a) a simple reprimand; b) confinement for one to forty-five days; c) imprisonment for three to thirty days; d) suspension from duty; e) dismissal. ARTICLE 325. - The punishments listed in articles 323 and 324, except for the simple reprimand, are published in a special order of the day, reserved for non-commissioned officers, when the punishment is inflicted upon a brigadier or vice-brigadier. These punishments are recorded in the service record of each person punished. ARTICLE 326. - The punishments referred to in letters b) and e) of articles 323 and 324 begin at the moment they are announced, and end at 24 hours of their last day. ARTICLE 327. - The punishments referred to in letters a), b) and c) of article 324 are also applicable to gendarmes in training.

[*Latin ed. p. 598*]

Regulations for the Body of the Pontifical Gendarmerie. Reprimand.

a) 101 Simple > Article 328. - A simple reprimand is inflicted verbally by any superior to correct minor offenses or omissions.

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b) Confinement. Article 329. - Confinement punishes military personnel responsible for offenses not grave against discipline or detrimental to the service.

Article 330. - Confinement consists in the prohibition of leaving the barracks and its dependencies, except for reasons of service.

c) Hall of Discipline and Prison. Article 331. - Those responsible for significant offenses against discipline and the service, or who are repeat offenders for offenses for which they have previously undergone confinement, are punished with the Hall of Discipline, if they are brigadiers or vice-brigadiers; with the prison if they are non-commissioned officers, gendarmes, or cadets.

Article 332. - Non-commissioned officers are confined, under the care of the duty officer, in a separate room and, if possible, in isolation.

Article 333. - Non-commissioned officers, gendarmes, and cadets are confined, under the care of the duty officer, in the prison.

Article 334. - Both non-commissioned officers and enlisted personnel, punished with the Hall of Discipline or the prison, participate in various instructions and contribute to all services. On holidays, they attend Holy Mass together with the others. They consume their meals in the place of punishment.

Article 335. - The duty officer, both at the beginning of the punishment and whenever those being punished must return to the place of punishment, is obligated to ensure, under the...

[*Latin ed. p. 599*]

102 Acta Apostolicae Sedis - Supplemento sua responsibility, that the punished themselves do not have with them any objects that may cause offense to the person or facilitate escape; moreover, through frequent visits and meticulous searches, he maintains surveillance. Before allowing the punished to enter the place of punishment, he makes a thorough inspection of the place itself in all its parts, ensuring the good condition and proper functioning of the locks. For surveillance, a fixed guard is ordered in turns, with a special duty, according to the circumstances. The keys to the places of punishment are always held by the marshal of the guard. ARTICLE 3, SECTION 6. It is forbidden for military personnel confined in the places of punishment to have conversations with anyone, except with officers of the Corps or non-commissioned officers on duty, and for reasons of service. In cases of serious necessity, according to the judgment of the officer on duty or someone acting in his place, they are permitted to speak with their relatives for a short time, under discreet but always vigilant supervision. ARTICLE 3, SECTION 7. If it is necessary to immediately segregate a military person, any officer or non-commissioned officer may order that he be confined to the *sala* or the prison, pending further decisions. ARTICLE

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3, SECTION 8. The segregation referred to in the preceding article may not, normally, exceed twenty-four hours, within which period definitive measures must be adopted. ARTICLE 3, SECTION 9. The ordinary leave is reduced by one-third for the brigadier, the vice-brigadier, the corporal, and the gendarme who, within one year, have collectively had more than thirty days in the *sala* or in prison.

[*Latin ed. p. 600*]

Regulations for the Corps of the Papal Gendarmerie

c) Dispensation from service

ARTICLE 340. - Should a brigadier, vice-brigadier, corporal, or gendarme, due to his habitual bad conduct or some very grave offense, not detrimental to honor, prove unworthy of remaining in service, he shall be dispensed from it.

f) Dismissal

ARTICLE 341. - In the case of an offense that damages honor, for which the soldier has become unworthy of the rank he holds and the uniform he wears, he is dismissed and incurs the loss of his rank, his position, and his retirement benefits, unless otherwise provided in article 137. Should, as a consequence of the dismissal, the revocation of a pontifical honor of which the punished individual had been decorated be ordered, the corresponding insignia, medals, or diplomas must be returned to the Command of the Corps.

ARTICLE 342. - For the purpose of dismissal, the Commander of the Corps, with a special agenda, convenes the officers or enlisted men of equal or higher rank than the punished individual in the training room or in the office of the Command. These individuals, wearing civilian attire, and accompanied by the Commander of their respective unit, are admitted to the presence of those convened and of the Commander, from whom the order of dismissal is communicated to him. If the judging party is a retired military officer or, in any case, not in active service, the provision of the last paragraph of article 308 shall apply.

ARTICLE 343. - Both the dispensation from service and the dismissal are ordered, based on the opinion of the disciplinary commission referred to in article 345, by a decree of the Pontifical Commission for the State of the City of the Vatican.

[*Latin ed. p. 601*]

104 Acta Apostolicae Sedis - Supplemento CHAPTER VI Disciplinary Commission ARTICLE 344. The non-commissioned officer, corporal, or gendarme, who is responsible for a transgression, for which he may be deemed liable to dismissal from service or discharge, shall be subject to the disciplinary commission. The relevant measure, based on a report from the Commander, is adopted by the Pontifical Commission for the State of the

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City of Vatican.

ARTICLE 345. The disciplinary commission is composed of three members, including the president, of whom two are officers of the Gendarmerie and one is a functionary of the State. The appointment of the members and the designation of the president are made by a decree of the Pontifical Commission for the State of the City of Vatican. The officer with the lowest rank also serves as secretary.

ARTICLE 346. Pending the decision, the military personnel referred to the disciplinary commission ceases to perform their duties and "remains confined in the disciplinary room or prison."

ARTICLE 347. During the waiting period in the place of punishment, where he must always remain isolated, the military personnel, at the time established by the Commander, may be taken to get some fresh air in a nearby and isolated location, under the supervision of the marshal of the guard if a non-commissioned officer, or of a rank-and-file soldier if a corporal or gendarme.

ARTICLE 348. It is not permitted for the military personnel subject to the disciplinary commission to possess any means of writing; only in cases of grave necessity is he permitted to correspond with his family. The correspondence, placed in an open envelope, on which the military personnel himself will place the address of the recipient, must be sealed by him in another envelope addressed to the vice-commander of the Corps. This, after ensuring that the con-

[*Latin ed. p. 602*]

Regulations for the Corps of the Pontifical Gendarmerie, Article 105: The letter [of reprimand] must not contain anything contrary to discipline, nor allude to circumstances for which the writer himself has been referred to the commission; the dispatch of said letter must always be carefully overseen.

ARTICLE 349. The officer on duty, to whom is also granted the power to take, as the case may require, more stringent measures of surveillance, is responsible to the Commander of the Corps for the scrupulous observance of the foregoing and of all other prescriptions that the Commander himself may deem it appropriate to add.

ARTICLE 350. The disciplinary commission, having examined the documents transmitted by the Command and, having heard the soldier, issues its opinion with the formalities prescribed in articles 315, 316, and 317. The definitive decision shall be governed by the provisions contained in articles 318 and 319.

TITLE IV: MILITARY REWARDS

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CHAPTER I: Ordinary and Extraordinary Rewards

ARTICLE 351. Rewards for soldiers are distinguished as ordinary and extraordinary. The ordinary rewards are:

a) A simple commendation;

b) A solemn commendation.

The extraordinary rewards are:

a) Advancement for exceptional merit;

b) Decorations.

All of the aforementioned rewards are recorded in the soldier's service record to which they are conferred.

[*Latin ed. p. 603*]

106 Acta Apostolicae Sedis - Supplemento a) Simple Commendation ART. 3 5 2. - The simple commendation is bestowed by the Commander through the daily order upon the soldier who distinguishes himself through outstanding diligence, activity in the fulfillment of his duty, or who has distinguished himself in the perfect execution of a special service. b) Solemn Commendation ART. 3 5 3. - The solemn commendation is conferred when the merit is significant. In this case, the commendation is published in the daily order and communicated by the Commander in the presence of the soldiers of the Corps. ART. 3 5 4. - Both the simple commendation and the solemn commendation may also refer to multiple soldiers. c) Advancement for Exceptional Merit ART. 3 5 5. - Advancement for exceptional merit may be conferred upon non-commissioned officers and enlisted men for circumstances of extraordinary merit, with dispensation from the seniority of rank and any examination prescribed by the organic regulations. The proposal is forwarded by the Commander to the Pontifical Commission for the State of the City of the Vatican. d) Decorations ART. 356. - Soldiers who have distinguished themselves through special merits or through long and laudable service, may be proposed by the Commander for the conferral of decorations corresponding to the different ranks.

[*Latin ed. p. 604*]

Regulations for the Body of the Pontifical Gendarmerie, Chapter II, Rewards and Bonuses, Article 3, Paragraphs 5 and 7. Rewards and bonuses may be granted by the Commander of the Body to those military personnel who have performed duties of significant importance. The rewards may not exceed half of the base salary, and the bonuses may not exceed ten days. Article 3, Paragraph 8. The Commander may also grant rewards in a lesser amount, that is, not exceeding one-quarter of the base salary, in recognition of arduous extraordinary services, or to reward diligence in the execution of ordinary duties. All rewards and bonuses may be supplementary to the

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awards mentioned in the preceding Chapter I, and must be published in the daily orders.

[*Latin ed. p. 605*]

Acta Apostolicae Sedis — Supplemento

PARTE III

DISPOSIZIONI DI ATTUAZIONE ET TRANSITORIE

TITOLO I

DISPOSIZIONI GENERALI

Art. 359. – Militibus in officio versantibus tempore praesentis regulamenti inchoationis, conservantur iura acquisita de senioritate, gradu et stipendio, salva effectibus dispositionum plus favabilium contentarum in hoc titulo.

Art. 360. – Militibus in officio versantibus tempore praesentis regulamenti inchoationis, recognoscitur ius optionis pro uno ex sequentibus pensionibus:

a) subire regulamenta pensionum quibus quisque subest;

b) subire regulamenta pensionum quibus quisque subest, sed limitante periodum senioritatis acquisitae ad diem praesentis regulamenti inchoationis, et pro periodo senioritatis subsequenti, subire normas quae continentur in titulo VI partis I praesentis regulamenti, inclusa mensura contributionis individualis pensionis, quae est 6,5% stipendi.

Ius optionis potest exerceri intra terminum unius mensis ab inchoatione praesentis regulamenti; alioquin applicatur norma quae continetur in littera b).

Art. 361. – Militibus in officio versantibus tempore praesentis regulamenti, et sub regulamento pro poenis...

[*Latin ed. p. 606*]

Regulations for the Pontifical Gendarmerie, 109 sections, December 31, 1937: Those who request to be discharged before completing the term necessary to receive a pension, in addition to the indemnity provided for in Article 8 of the aforementioned regulations, are granted a discharge bonus in the amount indicated in Article 138, letter b) of these regulations. Military personnel who remain in service for at least one year from the date of entry into force of these regulations are entitled to this treatment.

ARTICLE 362. - The increase in seniority provided for in Article 132

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for military personnel in service at the time of entry into force of these regulations, applies only if they have, in accordance with the provisions of the preceding Article 360, opted for the retirement benefits provided for in letter b) of the same article. This increase in seniority is calculated on the actual service rendered from the date of entry into force of these regulations.

TITLE II: SPECIAL PROVISIONS FOR OFFICERS

ARTICLE 363. - To the officers in service at the time of entry into force of these regulations, with a transitional and personal measure, the ranks provided for in the new organizational charts are conferred, along with the corresponding economic benefits, as follows:

a) The major, vice-commander, assumes the rank of lieutenant colonel, vice-commander;

b) The first lieutenant assumes the rank of major;

c) The second lieutenant assumes the rank of captain;

d) The administrative sub-lieutenant assumes the rank of lieutenant.

The continued service of the current sub-lieutenant of...

[*Latin ed. p. 607*]

No Acta Apostolicae Sedis – Supplemento: Administratio huius cessabit cum nominatione praefecti administrationis. ARTICULUS 364. – Donec officia officialium quae in novis tabellis vacantes sunt impleta fuerint, distributio functionum inter officiales praesentiter in officio a Praefecto determinabitur. TITULUS III DISPOSITIONES PARTICULARES PRO SUBOFFICIALIBUS ARTICULUS 365. – Subofficiales in officio cum praesens regulamentum in vigorem introductum manent sub limitibus aetatis et praestitiorum stabilitis in regulamento pro Corpore Gendarmeriae, die 8 Maii, 1933, n. X L. Illi gradum quem tenent conservant, sed remunerationem pecuniariam quae ad eum pertinet secundum novum ordinamentum accipient. Praefectus praesens gradum praefecti maioris accipiet. ARTICULUS 366. – Donec officia subofficialium quae in tabellis vacantes sunt impleta fuerint, distributio servitiorum inter subofficiales praesentiter in officio a Praefecto determinabitur. ARTICULUS 367. – Per unum annum ab introductione praesentis regulamenti, in nominationibus et promotionibus ad varios gradus subofficialium, requisitum seniority in gradu inferiore omittetur.

[*Latin ed. p. 608*]

Regulations for the Pontifical Gendarmerie Corps

TITLE IV

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PARTICULAR PROVISIONS FOR WARRANT OFFICERS AND GENDARMES

ARTICLE 368. - Warrant officers and gendarmes in service at the time of the entry into force of these regulations shall remain subject to the age and service limits established in the regulations for the Pontifical Gendarmerie Corps, May 8, 1933, No. XL.

ARTICLE 369. - Should, with the entry into force of these regulations, there be an excess in the number of warrant officers in relation to that established in the new organizational charts, the current holders shall retain their rank *ad personam*.

ARTICLE 370. - In a wholly exceptional manner, the provisions relating to the marriage of non-commissioned officers, as set forth in the preceding Chapter V of Title III of Part I, shall be extended to warrant officers and gendarmes in service at the time of the entry into force of these regulations.

ARTICLE 371. - For the first enlistment, after the entry into force of these regulations, candidates may participate who:

a) are still subject to military service obligations, provided they possess at least a third-*media* level of education;

b) are of an age greater than twenty-two, but not exceeding twenty-four years.

[*Latin ed. p. 609*]

112 Acta Apostolicae Sedis ~ Supplemento TITOLO V ENTRATA IN VIGORE ART. 3 7 2 . - The present regulation shall enter into force on the day following that of its publication. The original of this decree, together with the annexed regulation and the corresponding table, bearing the seal of the State, shall be deposited in the Archive of Laws of the State of the City of the Vatican, and the corresponding text shall be published in the Supplement of the Acta Apostolicae Sedis, and all those to whom it pertains are commanded to observe it and to ensure that it is observed. City of the Vatican, eighth day of December, one thousand nine hundred and forty-six. NICOLA Card. CANALI, President. fr. RAFFAELLO CARLO Card. Rossi. GIUSEPPE Card. PIZZARDO. Primo Principi, Secretary.

[*Latin ed. p. 610*]

Regulations for the Corps of the Pontifical Gendarmerie, 113. TABLE OF SALARIES attached to the decree of the Pontifical Commission for the State of the City of the Vatican, December 8, 1946, No. XXXIX.

ORADO

Colonel, Commander:

Lieutenant Colonel, Vice-Commander:

Monthly gross initial salary: after 5 years: after 10 years: after 15 years: after 20 years

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3,500 3,850 4,200 4,500
2,250 2,500 2,750 3,000
2,250 2,500 2,750 3,000
2,000 2,250 2,500 2,750
1,750 2,000 2,250 2,500
1,500 1,750 2,000 2,250
1,250 1,500 1,750 2,000
1,000 as a monthly allowance.
Marshal of Administration: 1,100 1,200 1,300 1,400 1,500
Senior Marshal: 1,000 1,100 1,200 1,300 1,400
Section Marshal: 975 1,075 1,175 1,275 1,375
Quartermaster Marshal: 950 1,050 1,150 1,250 1,350
900 1,000 1,100 1,200 1,300
875 975 1,075 1,175 1,275
825 925
Vice-Brigadier Gendarme and Cadet: 800
NOTES:

a) Salaries are subject to a deduction of 6.5 percent, as an individual contribution for retirement.

b) To military personnel assigned to duty outside their usual location, a travel allowance will be paid, to be determined on a case-by-case basis.

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